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B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

Vol. X SEPTEMBER, 1917 No. 1

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THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE OF THE INDEPENDENT ORDER OF B'NAI B'RITH

During the summer and fall of 1916 thousands of soldiers were called to the Mexican border to protect the country against an invasion from Mexico. Among those were a great many Jews, and almost before they knew it, the Jewish citizens of the border towns found themselves attending to the social, material and even spiritual needs of our men in uniform. Among the first to take up this necessary work were local congregations and B'nai B'rith lodges. The Jewish soldiers were invited to services and were extended hospitality in the homes of Jews; one city, El Paso, found it necessary and expedient to rent a down-town store as a club room; another, San Antonio, offered its temple as headquarters.

As early as last summer, requests came into the offices of the Order asking that it take upon itself the duty of systematizing the work, but the Executive Committee felt that local lodges could cope with the problem as long as the matter did not assume a national character.

After Congress declared the existence of a state of war with Germany, the question of the care of Jewish soldiers again came to the front. When the locations of the various army camps were announced a number of lodges in the cities in or near which such camps were to be located, requested that the Order undertake the work of "soldier service" along lines similar to that of the Y. M. C. A. Before the matter could be brought before the Executive Committee, lodges in various parts of the United States began to perfect plans for welfare service for soldiers.

On July 29th and 30th, the Executive Committee of the Order met in Chicago. It considered these requests from the various lodges and from many individuals. The question of the necessity for social service work among the soldiers was earnestly discussed. It was recognized that it was both a patriotic duty and a religious obligation to see to it that while away from their homes Jewish soldiers received that attention which loyal and patriotic Jewish citizens ought to bestow upon them. The breaking of home ties often throws soldiers into a homesickness which imperils their usefulness; the new life that they lead in the camp often dulls the sense of a family solidarity; and the lack of proper guidance outside of the camp, in many cases, gives men a freedom which is converted into license. Not all men are similarly affected; some feel the change one way, others feel it in another way. The point to consider is that the life of the man in uniform who has not been accustomed to military routine made abnormal by the change must be made as normal as the situation will permit.

Aside from this consideration of soldiers' welfare, the Executive Committee foresaw the dependency that in many cases would result from the taking away of the breadwinners or those who aided in supporting families and the Order could render service in helping to care for such dependents. Again, the experience of Europe has taught us that many of the soldiers will need to commence life over again; they will have to be re-educated; their whole lives will have to be readjusted; for there are bound to be many who will lose limbs, lose their sight and their hearing. The certainty of all of the above facts impressed the Executive Committee with the necessity of an organization within the Order, fully equipped to be of service not only to the men in line, but also to their dependents. While there were plans under consideration by other national organizations along soldier welfare lines, the Executive Committee of the Order had not been made cognizant of any concerted effort to carry them out. The demand for welfare work among soldiers was strong and consistent and since its fulfillment was uncertain, the Order assumed this important work. Accordingly the resolutions printed elsewhere on this page were unanimously adopted. In accordance with this resolution, a Committee of Fifteen with power to increase its number was appointed to carry out its purposes. This committee consists of representatives from the American districts and additional members, residents of Chicago, so as to assure at all times a working majority. This committee, known as the Managing Board, at present composed of the following: Sigmund Livingston, Bloomington, Ill., chairman; Samuel Alsculer, Chicago; Harry S. Bloomberg, Richmond; Louis J. Borinstein, Indianapolis; Henry Dannenbaum, Houston; Samuel Folz, Kalamazoo; Isadore M. Golden, San Francisco; Dr. Herbert S. Goldstein, New York; Moses E. Greenebaum, Chicago, treasurer; Adolf Kraus, Chicago, president of the Order ex-Officio; Gerson B. Levi, Chicago, secretary; Julius H. Meyer, Chicago; Toby Rubovits, Chicago; Benjamin Samuels, Chicago; Israel Shrimski, Chicago; Isador Sobel, Erie; Edward Sonnenschein, Chicago; and Leon Zolotkoff, Chicago, met and organized the "American Soldiers and Sailors Wellfare League of the I. O. B. B.". The committee elected Dr. George Fox of Ft. Worth, Texas, excutive and field secretary.

Immediately after organization, every lodge in the Order was communicated with. In spite of the fact that many lodges were not meeting during the summer, the response was encouraging. Special letters were sent to the lodges in those cities in or near which camps were to be located, calling upon them to organize and prepare themselves for soldier service. An appeal for funds to the Jews of America, as printed elsewhere on this page, was issued.

The plan of organization outlined by the Managing Board for every local community in which there is a camp calls for the creation of a general committee representaive of every Jewish organization in the community, to be known as the ——— Soldiers' and Sailors' Welfare Committee, and the following sub-committees:

(a) A Committee on Headquarters and Workers.

(b) A Finance Committee, to collect funds for the conduct of the work.

(c) A Committee on Entertainment and Hospitality, to furnish entertainments, amusements, and other functions for soldiers; to encourage home hospitality, to look after the general social welfare of the men in uniform; and to compile lists of reputable rooming houses for the visiting relatives of soldiers.

(d) A Committee on Religious Welfare, to furnish opportunities for, and to encourage divine worship.

(e) A Committee on Emergency Relief, to assist the soldiers or their dependents, or those visiting them, who may happen to be in temporary distress, and to keep in touch with the families of the soldiers in case of the latter's illness or neglect.

Up to date the Managing Board has undertaken soldier welfare work at the following camps:

Camp Dodge, Des Moines, Iowa.

Under the auspices of Des Moines Lodge No. 330, a meeting of representatives of all local organizations was held for the purpose of forming an organization to be known as the Des Moines Branch of the American Soldiers' and Sailors' Welfare League. Mr. Meyer B. Silverman was chosen president and Mr. Robert Lappen, secretary.

The committee which met was very enthusiastic and pledged a minimum amount of $1,500.00 per year towards the work. The Managing Board undertook to supply the social worker, pay his salary and take care of other expenses that would be necessary for the upkeep of the headquarters at Camp Dodge.

Mr. Joseph Woolf, who is an experienced social worker, has been selected to take care of the work at Des Moines, and he has already departed for his field of activity.

It is estimated that at least $3,000.00 per year will be necessary for the maintenance of this recreational center.

Camp Grant, Rockford, Ill.

At Rockford, Ill., where Camp Grant is located, a meeting of the Jewish citizens with representatives of the league was held and plans for maintaining a headquarters in Rockford were perfected.

The Jewish community of Rockford, though very small, pledged a minimum of $50.00 per month, while the league has undertaken to pay for the worker and all other incidental expenses, including furnishings for the headquarters.

It is expected that within a few days the social worker will be on the ground to administer to the wants of the many Jewish soldiers expected to be at that point.

Holiday services will be held at Rockford and the community is making arrangements to have all of the Jewish soldiers who so desire to worship with them.

Camp Custer, Battle Creek, Mich.

An enthusiastic meeting of the delegates of nearly all of the Michigan lodges was held at Battle Creek, where Camp Custer is located, on Sunday, September 2nd.

The propaganda work done by Brothers Jacob Miller and Sam Folz resulted in a gathering of some thirty delegates. All of these were enthusiastic for the work and the Michigan Branch of the league was organized with the following officers: Sam Folz, Kalamazoo, president; Jacob Miller of Detroit, vice-president; Selig Stern, Kalamazoo, secretary; August Katt, Kalamazoo, treasurer. Rabbis Franklin and Hirschman of Detroit and Abrams of Kalamazoo were appointed a committee to procure a minister for the holidays.

The Michigan Branch was authorized to draw on the Managing Board for the expenses incidental to holding services. It is expected that the maintenance at Camp Custer will be at least $5,000.00 per year and the Michigan lodges have undertaken to maintain this camp themselves. The executive committee of the Michigan branch consists of representatives to be appointed from the individual lodges.

Camp Meade, Washington, D. C.

The Managing Board has approprited $100.00 per month for the present for Washington, where the lodge has turned its headquarters over to the Jewish soldiers for club house purposes. The Washington headquarters is one of the best equipped in the country, offering, besides all of the regular club room privileges, lodging quarters for those who desire to remain at the club over night.

The league has just commenced its work at this point and the importance of its task in Washington can be judged by the following excerpt from a letter from the Hon. Milton Strasburger, one of the National Representatives of the league at Washington:

"Approximately 100,000 soldiers will be quartered in the vicinity of Washington, and I believe the B'nai B'rith will have the opportunity to render a noble and patriotic service in carrying out its plans to cater to the welfare of the soldier. This character of work has the sanction of the Federal Government, and will doubtless be watched with interest.

WHEREAS, It is the mission of the Independent Order of B'nai B'rith "to inculcate the purest principles of philanthropy, honor and patriotism"; and

WHEREAS, Large numbers of Jews have volunteered and are in the various branches of the United States Army and Navy Service; therefore be it

RESOLVED, That the order deems it its duty to assist in caring for the spiritual, social and material needs of soldiers and sailors and their dependent families; and be it further

RESOLVED, That a committee of fifteen be appointed by the president of the order, which committee is to proceed to mature plans for the carrying out of the spirit of this resolution. Such plans shall include appointment of subcommittees in each district. Whereupon there shall be available and are hereby appropriated as a nucleus of a fund to be hereafter raised, such sums out of the treasury of the order as are not already otherwise appropriated.

YOUR CALL TO SERVE.

Our boys are in uniform ready to sacrifice their lives, if need be, for our country. Every family either has or soon will have its representative in the forces of the United States.

We have a paternal and patriotic duty to fulfill. The least that we can do is to assist in making the existence of the men in the cantonments more agreeable, and the severance of their home ties less burdensome. Within the camp the men are safe, but away from the camp, will they "Turn to the Right"? What of the welfare of these, our sons and brothers? Who is there to extend the hand of fellowship and to offer the cheer of hospitality? Would you not have less concern: would not some loving mother's anxious heart be comforted if you and she had the assurance that wherever the boy may be, he would have kindly advice, proper guidance, and solicitous friends?

The B'nai B'rith has organized the AMERICAN SOLDIERS' & SAILORS' WELFARE LEAGUE, and has undertaken the task of attending to the spiritual, social and material needs of the men in each of the cantonments. It is our intention to establish recreation rooms outside of the camps, offering entertainments, lectures, and facilitating normal social intercourse: obtaining invitations for the boys to visit the homes of our co-religionists, and furnishing opportunities for divine worship.

There are more than thirty cantonments. We have already instituted our work at three camps and expect soon to extend this work to others. Our work has the approbation of the authorities in Washington. The Y. M. C. A. has raised many millions of dollars for similar purposes. The Catholic order, Knights of Columbus, has now more than one million dollars of the five million dollars it seeks. The extent of our work and the success of our undertaking depends upon you. You have given freely to the war sufferers abroad. Local charities have not lacked your support. Money is a prerequisite to the work in hand. WE NEED AT LEAST A MILLION DOLLARS. You, who have not been, and will not be called to the colors, have repeatedly asked: "What can I do for my country"? Patriotism is evidenced by deeds, not words. Here is your opportunity to serve.

We solicit your financial assistance for this work. Make all checks payable to Mr. M. E. Greenebaum, Treasurer, and forward them care Greenebaum Sons Bank & Trust Co., 9 South La Salle St., Chicago, Ill. All contributions will be acknowledged in the B'nai B'rith News.

Camp Meade, Baltimore.

The Managing Board was no[illegible] Menorah Lodge No. 771 h[illegible] use of its four-story b[illegible] and cultural head[illegible] soldiers who [illegible] house com[illegible] the securi[illegible] and other [illegible] ons and buildings [illegible] e, entertainment and [illegible] our Jewish soldiers [illegible] pend some time in [illegible]

[illegible] re[illegible] ation the Managing Board [illegible] Louis Weigert, president of th[illegible] him that it had appropria[illegible] month to the work at Balti[illegible] would increase this appropr[illegible] the responses to the fina[illegible] ld begin to come in.

American Lake, Tacoma, Wash.

In answer to the request to organize a branch of the league, Tacoma Lodge No. 741 reported that their committee had already met and were looking for headquarters. Upon receipt of this information, the Managing Board wired the lodge that it had appropriated $100.00 per month and that it would increase its appropriation as soon as the financial conditions of the league would warrant.

Camp Shelby, Hattiesburg, Miss.

Hattiesburg Lodge organized in that city a branch of the league and the Managing Board thereupon appropriated $250.00 for furnishings and $100.00 per month towards a social worker.

It is hoped within a wee kor ten days to have the proper man for Camp Shelby in Hattiesburg.

Mr. Herman Katz is secretary of the Hattiesburg branch.

Other Branches.

Branches of the league have been organized at Camp Bowie, Ft. Worth, Texas; Camp Sheridan, Montgomery, Ala.; Camp McArthur, Waco, Texas; Camp Wheeler, Macon, Ga.; and Camp Upton, near Patchogue, N. Y.

Negotiations are now in progress whereby the camps at Alexandria, La.; Chillicothe, Ohio; Little Rock, Ark.; San Antonio, Texas; Houston, Texas; and Deming, New Mexico, will be taken care of.

In Atlanta, Ga., Petersburg, Va., and Louisville, Ky., the lodges have joined with representatives of other organizations in formulating plans for the care of the Jewish soldiers.

[illegible] and Vicinity

[illegible] Chicago [illegible] soldiers and sailors.

A number are entertained every Sunday for meals and then given some form of amusement. The officers of the club have made this organization the headquarters of the soldiers and sailors in Chicago.

The league in conjunction with the Council of Jewish Women and the Chicago Rabbinical Association has issued invitations to the Jewish soldiers at Ft. Sheridan, the Great Lakes Naval Training Station and the Grant Park Camps, not only to attend services in the various synagogues and temples, but to partake of home hospitality. Cards have been issued on which the soldiers are to indicate what kind of worship they wish to attend, whether they wish invitations to private homes for meals and for lodgings.

It is expected that a number of the soldiers and sailors will take advantage of these invitations and spend the holidays amid home surroundings.

Advisory Board.

In view of the extensiveness of the work and the enthusiasm which it has created, it has heen deemed expedient to call in the assistance of many workers of the Order well known in their particular districts and states.

After much consideration an advisory hoard is being named which thus far consists of the following members: Victor Abraham, Cincinnati; Morris Abeles, Leavenworth; Milton Anfenger, Denver; Herman Asher, New York; I. J. Aschheim, San Francisco; Clarence G. Bachrach, Brooklyn; M. L. Bear, Pensacola; Dr. Moise Bergman, Albuquerque; Ernest Bernstein, Sheveport, La.; David Bortin, Philadelphia; Rabbi I. Caplan, Jacksonville; A. D. Engelsman, Oklahoma City; Herbert T. Ezekiel, Richmond; Charles H. Feidelson, Savannah; Marcus Feuchtwanger, New Castle, Pa.; Hiram D. Frankel, St. Paul; Myron M. Goldman, New Orleans; Victor Hexter, Dallas; Joseph Hirsh, Vicksburg; Aaron Hoffman, Charleston; Frederick Jay, Newark, N. J.; A. A. Joseph, Goldsboro, N. C.; Dr. Bernard M. Kaplan, New York; Sol. E. Kiser, Indianapolis; Sidney G. Kusworm, Dayton; H. Lapidus, Omaha; Robert Lappen, Des Moines; L. Edward Lashman, Chicago; Henry Laskar, Springfield, Mass.; Rabbi Emil W. Leipziger, New Orleans; Oscar Leonard, St. Louis; Edwin L. Levy, Richmond; Morris Levy, Wilmington, Del.; Leon L. Lewis, Chicago; Louis Lyons, Providence, R. I.; Sol Men[illegible] Miller, [illegible] Miller, Chattanooga; [illegible] Minneapolis; [illegible] Portland, Ore.; A. [illegible] Birmingham; Dr. B. [illegible] Secaucus, N. J.; Samuel Rosenb[illegible] land, Maine; Joseph Rosenzw[illegible] New York; Ralph J. Schwartz, New [illegible] Charles H. Shapiro, Bridgep[illegible] Henry Simon, St. Louis; Ra[illegible] Solomon, Savannah; Leon B. S[illegible] ing, W. Va.; Hugo Stern, Fa[illegible] Strasburger, Washington; [illegible] bacher, Braddock, Pa.; Rabbi [illegible] Little Rock, and Harry K. [illegible] San Francisco.

It is thought by many that [illegible] of the I. O. B. B. is one of the most important ever undertaken by the Order. An efficient beginning has been made and the response is hearty.

It is confidently hoped by the officers of both the I. O. B. B. and the American Soldiers' and Sailors' Welfare League that every Jew who is able will help the league financially as an expression both of his loyalty to his faith and his patriotic feeling towards his country.

CO-OPERATION IN SOLDIERS' AND SAILORS' WELFARE WORK.

To avoid duplication of effort and to increase the efficiency of the Jewish Board for Welfare Work and the American Soldiers and Sailors Welfare League, an agreement for full co-operation has been arrived at between said organizations which is fully explained [illegible] lowing telegrams:

New York, Sept. 1[illegible]

Hon. Adolf Kraus, Pres. I. O. B. [illegible]
Tribune Bldg., Chicago, Ill.

Regarding conference yesterday, the Executive Committee of the Jewish Board for welfare work in the United States Army and Navy in the interest of co-ordinating and merging all activities looking to the welfare of the soldiers and sailors in the United States Army and Navy agree to your suggestions that the following posts, namely, Rockford, Battle Creek, Des Moines, Tacoma, Baltimore, Alexandria, Fort Worth, Houston and Hattiesburg, be under the supervision of the B'nai B'rith, your representatives to carry into effect at these posts the policies now in force and those which may be adopted by the administrative committee of the Jewish Board for [illegible] S. S. Rosenstamm, to be used in connection with the welfare work of the Jewish soldiers and sailors, I have been asked to express to you the satisfaction of our Board that this basis of co-operation has been established and we will send out our appeal with your signature attached, adding notation which you dictated.

(Signed) HARRY CUTLER, Chairman.

Chicago, Sept. 13, 1917.

Colonel Harry Cutler,
7 Eddy St., Providence, R. I.

In order to have uniform rules and policies in all camps we will adopt the rules of your organization now or hereafter in force. Funds collected for welfare work shall be used for no other purpose. The same rule which will prevail as to appropriations for posts under your supervision shall apply to those under our supervision. With this added, your version of our agreement stated in your today's telegram is accepted. Will name our three members of the board not later than Monday next.

(Signed) ADOLF KRAUS.

Plan of operation will be agreed on at the conference to be held by representatives of both organizations in the near future.

LONDON POST DIRECTS ATTACK AGAINST ENGLISH JEWS.

An article reflecting upon the Jews of England appeared in the Morning Post of London on July 10th.

The article is obviously written, though not specifically so stated, to discredit Edwin Montagu, who was offered the portfolio of minister of reconstruction, a new position created in the British Cabinet for the rebuilding of British industry after the war.

The Post makes the statement that Jews, because of their dual citizenship and because of their specific Jewish interests, are disqualified to hold high governmental positions. The Post states further that it is in the interest of the Jews themselves not to push themselves forward to high governmental positions because it serves only to create bad blood such as was the case with Lord Reading, chief justice of England, and in order to avoid that it very meekly suggests that Jews keep in the background.

TREASURY DEPARTMENT

Liberty Loan of 1917
Office of Director of Publicity
"Washington, D. C., Sept. 7, 1917.

"To the President of the Independent Order of B'nai B'rith:

"Dear Sir:—

"Your special attention is herewith respectfully called to the enclosed statement of William G. McAdoo, secretary of the treasury of the United States.

"The 'Second Liberty Loan of 1917' will soon be definitely announced. To make possible preparations for an intensified and successful campaign in advance will greatly facilitate matters. It is therefore respectfully requested that you, without unnecessary delay, take action along the following lines.

"At the next meeting of the national officers or executive board of your organization a circular letter, to be sent to all your sub-lodges should be decided upon, calling their attention to the secretary's statement and to the fact, that to financially support the government is a patriotic duty, that a Liberty Loan Committee be immediately appointed and that notification of such action, together with the names and addresses of this committee, be sent to you and also to the Bureau of Publicity of the treasury at Washington.

"If desired this bureau stands ready to send such letters, issued by you, from here upon receipt of your copy and your mailing list. Should you decide to send such circular letters direct, kindly advise [illegible] ntity of the secretary's s[illegible] d for enclosure. Same [illegible] warded to you without [illegible] us copy of your circu[illegible] [illegible] such letter in your official organ is essential.

"As soon as notification of the appointment of a Liberty Loan Committee by the sub-lodges reaches this bureau, special instructions and all necessary documents will be immediately sent to these committees, enabling them to work with telling effect and assured success among their fellow members.

"Should the regular meeting of the national executives of your Organization be too far off, a special meeting should be called at once.

"Hoping that you may see the importance of this and again urging upon you the necessity of your prompt and patrio[illegible]

TREASURY DEPARTMENT

Office of the Secretary
"Washington, D. C.

"To Clubs, Societies, Organizations, etc., of the United States of America.

"The response to the first call for two billions of Liberty Loan Bonds has been an emphatic and convincing demonstration of the unity of purpose, among all of the people of the United States, in this war for the defense of American rights and the establishment of a permanent peace.

"Americans of foreign birth or extraction, individually as well as through their organizations, participated in a manner which was the source of much gratification to me.

"The Government will soon be called upon to seek additional credit. In this we must not fail. Like one gigantic unit with an enthusiasm, a willingness, a determination unprecedented, the American people must heed this call. They must do it regardless of creed, regardless of party, regardless of sex, regardless of age and regardless of birth or descent.

"It is only through well organized, thoroughly systematized, and thereby nationally concentrated efforts, that this can be achieved.

"I therefore most earnestly bespeak the enlistment of every club, society, and organization in the coming campaign for the 'Second Liberty Loan of 1917'.

"Ways and means are provided by the government through the Bureau of Publicity of the Liberty Loan of 1917, Treasuary Department, Washington, to cooperate, to assist, and to further such activity. "WILLIAM G. McADOO,
"Secretary of the Treasury".

The attention of the Lodges of the Order and their members is invited to the foregoing statement with the earnest request that steps be immediately taken to organize in the campaign for the "Second Liberty Loan".

"Let us accept different forms of religion among men, as we accept different languages, wherein there is still but one human nature expressed. Every genius has most power in his own language, and every heart in its own religion."—Richter.

B'NAI B'RITH BOYS' SUMMER CAMP

The first summer camp conducted by the Central B'nai B'rith Council of Chicago was a decided success. In co-operation with the Young Men's Associated Charities a camp was maintained at Long Lake, Ill., where 375 boys were each provided with a two weeks' vacation. The fees were moderate enough to permit the poorest boys to take advantage of the camp, and in many instances where the boy could not afford it the fee was refunded entirely.

The camp was located on the ridge overlooking Long Lake, which provided excellent facilities for rowing and swimming. A swimming instructor gave his entire time to teaching each boy how to swim. Rowing, bathing, baseball, hikes, fishing and boat trips furnished some of the recreation. Around the camp fire each night the boys sang songs, told stories and related experiences. Each morning there was flag raising and each evening the flag was lowered, the boys standing at attention. One hour each day was set aside for military drill. This was optional with the boys.

Good wholesome food was furnished in sufficient quantity to satisfy each one of the eighty hungry boys who gathered around the table at each meal. Fresh milk and eggs were supplied by the neighboring farmers, fresh meat was shipped in rom the Chicago Stock Yards. The boys slept on cots in regulation army tents, each tent being provided with a wooden floor. Each boy was furnished with two woolen blankets and a rubber poncho for protection in case of rain. The camp was in charge of an experienced director and a corps of assistants. Wherever possible the boys were utilized in assisting in the maintenance of cleanliness and order in the camp. The following dail program was strictly adhered to:

1. Reveille (rising hour)	6:00 a. m
2. Setting-up exercises	6:15 a. m
3. Flag raising	6:30 a. m
4. Orders for the day	6:30 a. m
5. Morning dip or washing up	6:45 a. m
6. Breakfast	7:00 a. m
7. Cleaning up tents and grounds	7:30-8:30 a. m
8. Recreations, games or hikes	8:30-11:00 a. m
9. Swimming	11:00-12:00 m
10. Lunch	[illegible]
[illegible]	[illegible]
15. Free period	5:00-6:00 p. m.
16. Supper	6:00 p. m.
17. Entertainment (camp fires, songs and stories)	7:00-9:00 p. m.
18. Taps	9:00 p. m.

Thanks are due to Doctors Harry Kraus and Sebastian Stol, who kindly volunteered their services in conducting the medical examinations for the boys, and to Maurice Markowitz, chairman of the Summer Camp Committee, who gave his time unstintedly to make the camp a success. Through the courtesy of the Chicago, Milwaukee & St. Paul Railroad free transportation was secured for both the boys and the directors. To the Central B'nai B'rith Council, which contributed $1,000, to Ramah Lodge and Oriental-Hillel Lodge, which each contributed $500, and to the District Grand Lodge, which, at its last convention, appropriated $1,000 for this camp, much satisfaction must come in the knowledge that to 375 boys life was made happier and healthier and more desirable.

There is no doubt but that the Central B'nai B'rith Council will maintain this camp as a permanent B'nai B'rith institution. There is, of course, room for much improvement in the matter of equipment. Many changes have already been suggested. With a continuance of the support and the enthusiasm which launched this venture, the B'nai B'rith Summer Camp will in time become the most attractive Boys' Summer Camp in the country.

KISHINEFF APOLOGIZES TO JEWRY!

The city which became notorious for the first "modern" massacre of Jews under the old regime has tendered its apology to our brethren under the new flag of liberty. The president of the executive of the province, M. Szinsky, in greeting a Jewish demonstration led by the well-known Zionist and communal worker, Dr. Kohan-Bernstein, asked the Jews to forget and forgive all past insults, sufferings and libels. The Russian people, he declared, were not responsible for the cruelty of the old regime towards Jews, and it was now the duty of all citizens to march together under the new flag of brotherhood, equality and freedom. Loud Jewish cheers greeted his appeal.

Progress of Food Conservation Propaganda

The Food Conservation Department at Washington was the scene recently of a number of conferences of large fraternal orders, such as the Elks and the Junior Order United American Mechanics; of denominational bodies, like the Methodists; and of commercial organizations, like the Associations of Traveling Salesmen.

National organizations are constantly sending committees to Washington, who are empowered to pledge to the administration the support of their respective bodies. Returning, they enter on active propaganda, they hold meetings, distribute pledge cards to be filled out, and to show how Mr. Hoover's recommendations as to food conservation have been carried out, and they arrange for lecturers on food preserving, food values, food substitutes, etc. Rabbis and laymen from as far off as Texas and Minnesota volunteered to forfeit part of their vacation for the course of instruction, willing to travel the long distance, in order to become food conservation propagandists and assist our country to the fullest extent in their power.

The propaganda among the Jewish people is carried on at the Bureau of Food Conservation, 1000 Vermont avenue, Washington, and is under the direction of the Rev. Joseph Krauskopf, of Philadelphia. This bureau was instituted by delegates from all the large religious and fraternal organizations, at a conference held at Washington about the middle of July, at the call of Mr. Hoover. Many of the most representative of these bodies have already appointed special committees to conduct inspirational appeals among their respective members. These special committees appoint local committees in each branch of their organizations, and the president of each unit, or local branch, has been written to from Washington, so that the work is being conducted in intensive fashion. The B'nai B'rith, the Central Conference of American Rabbis, the American Union of Roumanian Jews, the Independent Order Free Sons of Israel, and the Independent Order B'rith Sholom have been among the first to start such intensive work, in accordance with Mr. Hoover's program of helping our country toward winning the war, since it is conceded that victory must come to the side that has the greatest reserve of food.

The large summer hotels all over the country have cordially offered their auditoriums for lectures and have promised to distribute literature, while women at the resorts are enthusiastically helping by organizing the women of their neighborhood into classes and demonstration groups.

The Government of the United States, through the Commercial Economy Board of the Council of National Defense, has recently asked the bakers of the country to discontinue the practice of exchanging unsold bread for freshly baked bread. The board is now asking the consumers of the country to assist the baker in his efforts to do away with this wasteful practice.

A country-wide investigation conducted by the Commercial Economy Board convinced it that fully 5 per cent of the bread baked by wholesale bakers was returned to them by bread retailers. Part of this bread was sold to the poor and to charitable institutions, but nearly half of it was disposed of for chicken and hog feed. The result has been that some 500,000 barrels of good wheat and rye flour, made up for human consumption at great cost of manufacture and distribution, has been fed to animals or thrown away. Ultimately, the public has paid for this waste in the higher price necessarily charged by the baker to cover this loss.

Bread one day old is good food—it is, in fact, better and more digestible than fresh bread. When the Jewish public considers that all of Europe is eating war bread—bread in which potatoes, oats, barley and even fiber is substituted for wheat, and that no fresh bread whatever may be sold in England, it will be ready to do its share by accepting day-old bread when necessary. Even this will not be necessary if the consumer will assist the retailer by ordering her bread in advance.

The bakers of many cities have loyally agreed to abide by the wish of the Council of National Defense, made doubly urgent on account of the war and the paucity of flour. The public has proved itself ready to cooperate with the large department stores in limiting the return-goods nuisance, a costly and unnecessary waste of human labor. There is much or more need for the wholehearted cooperation of the public in this movement to abolish the return-bread nuisance, which has meant so unpardonable a destruction of the bread of human life.

The Jewish public, which buys its bread to so large an extent from small retailers and delicatessen stores, will prove their patriotism and their Jewish traditional sense of the wrong of food wasting, by making it possible for these retailers to cooperate with the bakers in abolishing the costly and unnecessary return of unsold bread.

One of the unexpected results of the movement for food conservation necessitated by the diminishing supply of food in the world has been the action of the Jewish bakers in resolving to discontinue Saturday baking. This action is at once a patriotic one and that is of peculiar appropriateness for Jewish bakers to take. It is a tribute to their willingness to forego personal profit for the sake of the country. It is a splendid sign of their readiness to make personal sacrifice when the country calls.

In order that this action shall be sustained and shall have the widest influence, the cooperation of the public is necessary. The public must show that they approve of the patriotic action of the bakers by accepting the new situation gladly and without complaint. The public must show that they appreciate both the gravity of the situation created by the world-wide food shortage, and the motives of action of the Jewish bakers. Particularly the Jewish public should, and undoubtedly will, support the bakers in this move, because of the Jewish value of rescuing the Saturday Sabbath for a group of hard worked purveyors to the public need. The old Jewish law of "six days shalt thou labor and do all thy work, but the seventh day is the Sabbath," is a law the fundamental wisdom of which has been vindicated every day more and more in these times of fierce economic stress and competition. The universal movement for shorter hours of labor and a legally fixed working day, which has been gaining in strength for the last century, is in spirit nothing more than the working of the old Jewish law of the Sabbath. Assuredly the Jewish baker is entitled to his Sabbath rest, and the public will readily and gladly accept the new regime of no baking on Saturday, admirable as this is both from the Jewish and from the patriotic American point of view.

PROMINENT PEOPLE TALKED ABOUT.

Mr. Clarence Abrams, who recently graduated from the Indianapolis Normal College of Physical Culture, has been appointed physical director in the Cincinnati Public Schools.

A movement has been launched to have Mr. Marcus N. Marks, at present borough president of Manhattan, as Republican candidate for mayor of New York City.

Rabbi Simon Cohn of Brooklyn has been reappointed as grand chaplain of the Grand Lodge of Masons for the State of New York.

Mr. Albert Kahn of Detroit has been secured by the War Department to build an aviation school at Mt. Clemens, Mich., and to construct a complete town on Langley Field at Hampton, Va.

Miss Henrietta Simons, granddaughter of Governor Moses Alexander of Idaho, was sponsor for the new battleship Idaho, which was launched at Camden, N. J., recently. Governor Alexander was among the guests present at the launching of the dreadnaught.

Cavaliere De Parente, general secretary of the Italian Commission in this country, is a Jew. He is a descendant of an old Sephardic family in Italy.

Governor Brumbaugh of Pennsylvania has approved the recent act of the Legislature of the state in postponing the state primaries because it happened to fall on the first day of Rosh Hashonah.

Morris Hilquit, a Jew, has been nominated by the Socialist party for the mayoralty of New York City.

Dr. Hugo A. Freund of Detroit received the appointment on the Detroit Board of Health. This honor followed closely his appointment to a commission s captain in the Medical Officers Reserve Corps.

Dr. George Fox, rabbi of Temple Beth El of Fort Worth, Tex., was appointed by the Government authorities to serve on the War Board Commission on recreation.

Mr. Herbert Meyer of Chicago has been appointed private secretary to the American Embassy to the Balkan States.

Mr. Bernard Flexner of Chicago has been appointed a member of the commission to Roumania to be sent by the American Red Cross War Council.

Of a Truth, We Have Sinned

By Dr. Max L. Margolis

Written for the B'nai B'rith News

Sin belongs to the vocabulary of religion. The state takes notice of crimes and human society of offenses. In the abstract ethical systems there is a place for wrongs. Where sin is spoken of, it implies a personal Deity whose law the sinner transgresses. Sin wittingly committed is tantamount to rebellion against God. Some there are who think that sin is preeminently a Christian term. We need only think of the doctrine of original sin and its corollary, redemption. Atonement means the expiation of sin, and vicarious atonement, through a substitute, is once more regarded as Christian domain. Christians see in allusions to sin and atonement and redemption, wherever the terms occur in Judaism, an anticipation of Christianity. Jews are apt to concede that all these things play a subordinate part in Judaism. I understand that our new Bible translation has been found fault with because, in the manner of Christianity, it speaks of "salvation" where it should say "victory" and of "redemption" where perhaps "vindication" or some such-like word would do. As a matter of fact, the critic will find that "victory" has been used frequently. A glance at a well-known passage in the prophet Zechariah will even discover the adjectives "triumphant", "victorious". But all that is beside the mark. When the more religious, so-called Christian terms have been used, there was good ground for their employment. I remember Schechter remarking that the doctrine of "original sin" was Jewish. The difference, as he so well pointed out in print, lies in the fact that in Judaism doctrines did not assume that unbending form with which they were invested in the Christian system. What made for a lesser rigidity in Judaism was the fact that the bearer of Judaism was not an ecclesiastical organization, a church, but the Jewish people, a church-people. I am moved to laughter when a crusader in a recently converted weekly given to abuse of nationalism and Zionism and the Congress movement betrays his woeful ignorance of the religion he preaches by pronouncing a ban on the word "ummah". As a matter of fact, it is the least nationalistic term by which Israel is known. I wonder whether he has ever heard of the Saadyanic phrase, "the ummah which is sanctified by commandments".

No, Judaism knows of sin and of atonement and of redemption, aye, even of the confession of sin. We may be Unitarians in doctrine, but we are like the Catholics in our ritual. Whatever we may be the whole year round, on the "fearful days" we are very much like them. Think of the genuflections, think of the Confessions, think of Atonement which has given the great day of the year its name. Modern society is not built upon lines religious. Take for an example the relation between the sexes. Society condones adulterous relations when open scandal is avoided or when the guilty persons leave the divorce courts for the marriage ceremony. Intellectuals do not speak of these things as sin. Sin is a species of idolatry. In the room of God is placed the strange god in our bosom, passion and greed and lust. The criminal may be acquitted for lack of legal evidence, but in the presence of God the sin remains to be atoned for. In the sanctuary of the religious conscience there cannot come acquittal unless sin is confessed in contrition of spirit. What evolution terms heredity, religion calls original sin. Read the fifty-first psalm. "In sin was I conceived". The moralist is an intellectualist. He believes that to know the good is to practice it. Think of Socrates, the father of ethics as a science. Religion claims that morals are not a "science". Religion alone which has had the human conscience in training for generations untold and which envisages human nature as tainted by its bestial origins, religion alone goes deep beneath the surface and teaches that no man can do his full duty, that when all is said and done there remains for man but to grovel in the dust, prostrate himself before God, and acknowledge his utter failure in the domain of right living. Life is full of compromises, but religion brooks no compromise. The prophets conceive God as the supreme ideal of virtue, unapproachable in holiness. We may seek to imitate God, but we cannot become God. Christianity deifies a man. Judaism never forgets the distance between man and God. Outward piety is not religion. "God testeth the heart". Purity must be in our very thoughts. And correspondingly all outward atonement is futile. The washings and the cleansings and the immersions will not purge away [illegible]. Religion, of course, is apt to be coarsened. Instead of the return to God, penances and fastings; instead of humble petition, noisy recitation of volumes of prayers; instead of righteousness, ostentatious gifts to charity. Judaism in its heights and depths requires the sacrifice of the contrite spirit. Nothing else will avail. Only those who possess not religion speak of religiosity which is its counterfeit. It is not enough to go to the house of God. Sacrifices, says the Preacher, are the gift of the fools, who know not even how to sin. Ask the men and women of the world (and of the underworld) and they will tell you that sin is neither cheap nor obvious. There is a raffinement in sin, refined sinning. Ask the director of corporations and his abettor, the corporation lawyer, and they will tell you that it takes all their ingenuity to keep out of the toils of the law, of men-made law; naturally they escape not the condemnation of religion, though in the house of worship they occupy the front seats.

Yes, there is much in modern society that is rotten through and through. Sin is looked upon by Judaism as a disease of the soul. No quack remedies will do. There is no patent medicine for the sinful soul, for the egoist, the greedy speculator in life's commodities, the trafficker in the honor of his fellow-man, the powerful master who crushes his subordinates into obedience, the corrupter who proclaims that there is no man who has not his price, who cannot be bought, the self-seeking politician who fattens on public revenue, the lobbyist who makes legislation to serve his selfish ends. Many a citizen slinks out of civic duty; a craven youth will seek exemption on ignoble pretenses, perchance because he belongs to the ethicals who of course are the guardians of pacifism; and the state on the other hand terrorizes over the individual. Aye, we have it on the authority of the latest philosophers, that the state can do no wrong. Here is a new fetish, a new god. No, individual and state are both subjects to God's law. The man who robs his neighbor of a plot of land and the state that trespasses upon neighboring territory, both are thieves in the eyes of God. We are witnessing a recrudescence of barbarism in our social life within, and in our political relations with mighty powers abroad. The laws of nations are trampled under foot. Our much-vaunted honesty is often the result of a lack of opportunity. Who can say that he is proof against temptation? Yes, let us confess, all of us without exception, the great and the small, the powerful and impotent, the rulers and the ruled, let us hide our faces in confusion and avow, Of a truth, we have sinned. And confession means, in the language of Judaism, justification of God's judgments, and justification of God means true service of God, the only real profession of the faith that God is One, and that there is none else.

REPRESSION OF ANY CLASS

The Russian revolution marks the end of the martyrdom of a race. . . . The incident of the great change that will bulk biggest in the books is that early in 1917 the last nation to proscribe a people because of creed fell in step with the march of civilization and humanity and religious persecution faded from the earth. There will be no more pogroms, no more Kichenev massacres, no more Pale and no more ghettos in Russia. The centuries-long nightmare of the Jews is over. . . . The revolution means much to the Russian Jews, but it means more to Russia than to the people it sets free. The brains and genius that have been penned in the ghettos—locked out of the professions, banned from the farms—will be loosed to contribute to the progress of the nation. The splendid empire of Siberia, another Mississippi Valley in potential agricultural richness, will not long remain the range of half-savage nomadic tribes when the eager, land-hungry prisoners of the Pale realize that their bars are down. . . . What the Jew has done for England, Germany, France and the United States he will do for Russia. It will take time. You cannot expect a people to come from the night of oppression into the day of opportunity without being bewildered for a space. But the enterprise of the Russian Jew will assert itself more and more. Generation after generation his clannishness will melt before the warmth of tolerance, and he will repay free Russia a thousand-fold for taking off his chains.—Chicago Herald.

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Sig. Livingston Bids Godspeed to Boys Called into U.S. Service

When American Boys Join the Colors Amid Martial Strains of Music the World Knows They Go Not for Conquest Nor for Enmity or Glory, but to Protect the Eternal Principles of the Right of Man

Mr. Sigmund Livingston of Bloomington, chairman of the American Soldiers' and Sailors' Welfare League of the Independent Order of B'nai B'rith, who was delegated to give the parting word to the McLean county soldiers at the celebration held on Sept. 4, 1917, in their honor, spoke as follows:

"My Fellow Citizens and Friends:

"To be the spokesman for the people of this county on this occasion is no small task. I had hoped one better fitted and more able would be chosen. It is, indeed, with hesitancy that I assume this duty.

"This is a great day in the annals of this county. It is the first of its kind in this generation. Assembled here are the people of this county to do honor and show their respect for their fellow citizens who have, or are about to join the greatest citizen army of the world.

"This day fills the heart with many contending passions, each battling for mastery.

"There is the parting from mother, as she embraces her boy, and buries her tear stained face in his manly bosom. There is the farewell hand clasp of father as he stoically looks into the face of his soldier son. There is the lingering glance of the loved one as she caressingly gives the token of her undying affection.

"These are the most human sentiments in the human heart. No power on earth can quench them and no man would deprive a single soul of their comfort and their solace.

"These tender sentiments of affection and love will be enshrined in your hearts, and will be to you in after years the green places of memory where you will revel when tired of the toils of the day.

"Then there is the passion of loyalty and patriotism:

"'Breathes there the man with soul
so dead
Who never to himself hath said
This is my own, my native land"'.

"The loyalty of our citizenry is the most wonderful thing in the world. Here we are the children of all the nations of the world. A nation of immigrants. The sons of the once oppressed of all the earth. Our fathers or forefathers left their erstwhile home and braved the unfathomed seas. They broke the shackles of oppression. They could endure tyranny no longer. They sought a land of freedom and equality. They wanted a home where they and their children could worship according to the dictates of their conscience. They established this nation, and gave to the world the doctrine of the inalienable rights of man. They hoisted our flag so that its stars might throw their light into the darkest nights of intolerance and oppression.

"And now, as if decreed by fate, their sons will carry that flag to the lands from which they came to help establish even there these eternal doctrines of liberty and human rights.

"Whatever may have been the initial cause of this world's conflict, is now only an academic proposition. War has its evolution like all other things. The contest now is whether autocracy or the people shall rule. The conflict now is whether the mighty can make prey of the weak. The purpose is to give to each people a chance to live its own destiny. To establish for all times the rule that the rights of one nation ends where the rights of the other begin.

"We are not warring for conquest, and we are thankful for that. We are not warring for self aggrandizement, and we are thankful for that. We are not warring for revenge, and we are thankful for that. We are not warring against any people, and we are thankful for that. Our conflict is with autocratic power, with that despotism that once ruled the entire world. The issue is clear—democracy or autocracy.

"The basic principles of these contending forces are directly opposite. Autocracy is the child of the dark ages. It is the handiwork of tyrants. It believes in the Fatherhood of God, but denies the Brotherhood of man.

"Autocracy believes in the advent of super-man—democracy is founded on the equality of man.

"Autocracy asks man, from whence do you come—democracy is concerned in where he is going.

"Autocracy asks what have you been—democracy says, what are you?

"Autocracy looks to the past—democracy has its eyes set to the future.

"Already out of this dark conflict may be seen the morning star of freedom.

"In Russia and Siberia millions of men and women who were shackled by the rust-crusted chains of intolerance are now breathing for the first time the air of freedom.

"In Germany the spokesmen of the people are even now demanding the right to govern and to rule. The beacons of liberty have been lighted on the hilltops of every land. Human progress cannot be stayed. The people of the world will triumph in victory so that every nation, great or small and every people, mighty or weak, shall have the chance to live and to work out its allotted destiny.

"You who are now to join in the great American army, will dedicate your own selves in the most heroic and self-sacrificing duty of citizenship. The traditions of our army are sacred. It recalls the valor of Bunker Hill, Gettysburg and San Juan. It never was an army of conquest. It has only fought the foe of human rights. When you go to join the colors of your country amidst the martial strains of music, the world knows you go not for conquest, not to vanquish another people, not for enmity or glory, not to bring home the trophies taken from a fallen foe, but for a higher mission, for a nobler cause, you go to protect the eternal principles of the right of man. You go to make safe the democracies of the world. You go to free humanity from the terrors of autocracy. You go to place the star of opportunity over the cradle of every new-born babe. You go to establish eternal peace in the family of human-kind.

"It is only under these conditions that you go. The covenant of this country has been solemnly given—that these are the purposes of our army.

"With these high resolves, burning in living letters of truth upon the banner of the citizen army of America, makes our army insurmountable and unconquerable.

"These are the only purposes which can justify war in this age of the world. Civilization of man has progressed so far that the public opinion of the world makes a war of conquest a crime.

"There cannot now be a victory of arms for any cause which cannot procure a verdict of approval from humankind.

"No nation can successfully wage war for any cause which is not in consonance with the conscience of the civilized world.

"The autocracy of the central powers, through a wonderful organization of an army of good and brave men, who blindly follow the dictates of masters, kept into servile submission by an organization ramified to the minutest detail and overfed with blind devotion and loyalty, have entered the lands and homes of neighboring nations. They intend to stay there and further extend their territory and authority. Belgium is accused of no other act save she resisted the invasion and fought for her national right. Yet the invader demands part of this land. The conscience of the world cannot approve of such conquest. The law of nations has been grossly violated on land and sea. The plea that necessity demands is taken from the faded pages of the history of the past. That necessity makes right is the law of the jungles. It has no existence among civilized nations in this age. How can there be stability and peace among nations when right is tested only by the measure of necessity? There is only one tribunal for contending nations, and that is the conscience of the civilized world. This high court with patience and endurance has watched and waited, and when it could endure no longer, it pointed its finger of accusation at autocracy. No charge is made in this conflict against the Germanic folk. It shares the virtue and vices common to all people. It is peace-loving. It has contributed largely to the science and the art of the world. Its dreamers and poets have enriched the world with beauty, but all this came from the bosom of the common people. Autocracy has never added to the beauty or the happiness of the world. It has been enmeshed in the science of war and with exploiting its people. When peace is again restored, its blessing will be shared by this people. The toiler in the vineyards of the Rhine—the humble herdsman of the verdant fields of Holstein—the peasant of the Black Forest—the craftsmen in the cities, all will share the fruits of democracy.

"The president of this nation enunciated the American doctrine in congress, which when firmly established will bring happiness and peace to ages yet unborn:

'No nation should seek to extend its policy over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful.'

"We thank God that there is no other ambition in this land than to have all nations and all people enjoy the blessings of being governed by no other power than the power of the people. There is no nobility of caste here, there is no birthright of special privilege here, there is no place or station in this entire nation which the child born in the humblest home in this land cannot by law and right aspire to and there should not be and will not be in all this world.

"We glory in the fact that our army is composed of free and equal citizens. In this land the soldier, whether private or commander, receives the same respect and admiration. Above the titles given to various ranks in the army, there is one which is held in the highest esteem by the people, one above all others, that of American citizenship.

"You, fellow citizens, who are now, and those who are about to join the army, will be known to history as the disciples of liberty.

"Your friends, your neighbors, and your fellow citizens, have assembled here to do you honor and by these tokens show to you their high esteem.

"If necessity demands, and you go to foreign shores, may the flag of our nation hoisted in all the lands from which our fathers and pioneers came, through its luster and through your valor, bring its blessing to all the world. May the spirit which it typifies—the soul of Americanism, enter the hearts of all mankind so that at last the hope and the dream of man may be realized, and liberty and peace enter every nation and abide in every home.

"We here assembled renew our vow of Americanism:

"We pledge allegiance to our flag,
And to the republic for which it
stands:
One nation, indivisible,
With liberty and justice for all'.

"We now bid you God speed, with a fervent hope of your early return with your banner festooned and wreathed with the grandest trophy—an eternal peace for all the world.

"Take with you the best we have—our hearts, our thoughts and our prayers".

MEETING OF THE GENERAL COMMITTEE OF DISTRICT GRAND LODGE NO. 5.

The General Committee of D. G. L. No. 5 met at Richmond, Va., in the rooms of the Jefferson Club on Sunday, Aug. 19th. All the officers and members of the committee were present. The secretary first submitted a detailed report of the numerical and financial standing of each Lodge in the district. The conditions of Obediah Lodge of Augusta and Charlotte of Charlotte, N. C., was noted and the case of both of these Lodges was left in the hands of the president for final action. Mr. C. N. Feidelsohn was requested and agreed to visit Charlotte, Waynesboro and Ashville. Mr. H. S. Bloomberg undertook to settle the dispute over members reported by Maon of Norfolk, Va. Rabbi George Solomon agreed to visit Brunswick and Augusta in an effort to revive Migdol and Obediah. The secretary requested authority to pay $100.00 voted at the last convention for Leo N. Levi Memorial Hospital and this was given.

It was stated to the committee that an effort was under consideration to establish a Lodge in Havana, Cuba, and after discussing the matter the committee instructed the secretary to advise the executive committee of the Order and agreed to send its representative in the person to Dr. E. N. Calisch to Havana to co-operate with the representative of the executive committee, provided that the Lodge when formed should be attached to District No. 5. At one-thirty the meeting adjourned for lunch. At two-thirty the session was continued opening with a general discussion of the situation and the outlook of the district. Several Lodges have requested remission of dues for those members enlisted in the Army and Navy and the general committee instructed the secretary to write the executive committee requesting the remission of the dues for such members payable to it, with the understanding that if this were granted the District Grand Lodge should make a similar allowance. The question of welfare work consumed a large portion of the time and thought of the committee. The secretary pointed out that there would be training in concentration camps in 14 places within the district and that probably the very largest percentage of the soldiers and sailors would be stationed within District No. 5. In Virginia there were Fort Meyer, near Washington, Fort Monroe and Hampton Roads near Norfolk, and Newport News, Petersberg and Richmond. In North Carolina., Charlotte. In South Carolina, Port Royal, Greenville, Spartenburg and Columbia. In Georgia, Atlanta, Macon, Augusta besides Fort Screven near Savannah. In Maryland, Anapolis Junction near Baltimore.

The president read the circulars from the board for welfare work of the executive committee and the committee pledged whole-hearted support. The secretary agreed to go to Baltimore to investigate the situation there and after the meeting he visited both Baltimore and Washington, where he found that the B'nai B'rith Lodges were making preparations for this work and he assured them that they could rely on the District Grand Lodge as well as the executive committee for any reasonable and possible support. It was also determined that in so far as possible the district should through its chairman on social services try to arrange for the Jewish soldiers and sailors attending divine services during the holidays at the nearest synagogues, or having services arranged for them at the camps. It was resolved that more particularly this year it would be appropriate to celebrate B'nai B'rith day which falls on Oct. 17, making it a patriotic rally. This was referred to the chairman of Intellectual Culture. At four-thirty the meeting adjourned.

CHIEF RABBI OF SWEDEN BELIEVES WAR WILL SOLVE JEWISH PROBLEM.

Rev. Dr. Marcus Ehrenpreis, Chief Rabbi of Sweden, is firmly convinced that the world war will bring in its wake a permanent and satisfactory solution of the Jewish problem. Even as the French Revolution proclaimed the Rights of Man, so this war will proclaim the Rights of the Peoples, is the opinion of this distinguished and learned leader in Israel.

"I firmly believe", said Rabbi Ehrenpreis, "that this world war, in which we Jews have participated in a proportion of three to every Serb, and four to every Belgian, and in which a great part of the Jewish people has suffered far more than even the Belgians or the Serbs—I firmly believe and sincerely trust, that this world war and all the Jewish blood that has been shed—which we hope will not have been shed in vain—will also bring to our question a satisfactory and permanent solution".

Dr. Ehrenpreis could hardly suppress his emotion as he referred to the plight of the Jews in Palestine. "It is shocking and deplorable in the extreme to see the work of tens of years being foolishly, wantonly destroyed, work which had been brought together by the whole of the Jewry the world over, all destroyed in a few hours by the military", said the Chief Rabbi. "There is really not much that we Jews have not suffered in this war, but this blow is the hardest of all that have descended upon us, for it caught us in a very tender and sensitive spot.

"But our only answer must be: 'The Work Must Go On!'" he declared. "Our projects and our plans in Palestine, which at all times have been loyal and without 'arriere pensee' will remain unchanged by these happenings. The coming Peace Conference will have to declare the right of the Jews to an unhindered development and the emancipation of all Jews who at present are not free. We must very strongly emphasize the point that the Russian Emancipation does not, in any way, minimize the meaning of Palestine for us. Thinking men have never asserted that Jewish colonization in Palestine could ever solve the economic question of the millions of Jews in Russia. But Palestine must become the place where the Jewish absolute culture will be fostered and from which a radiance shall spread in all directions. It must constitute the solution of the question of the future being of Jewry.

"Millerand said recently that as the French Revolution proclaimed the *droit de l'homme* so the present war should proclaim the *droit des peuples.* Now, we demand the right of that part of the Jewish people who do not want to live in their present domiciles to live their own life on their own historic soil. And it is the whole logic of the war that this right must not be denied us. Further, whatever may be the fortune of war, concerning Palestine, we have the right to proclaim our demand, and this we should proclaim no matter in which our inner sympathies may lie".

PRO-ISRAELE

A Non-Jewish Association For Jewish Rights

An organization "Pro-Israele" has been formed in Milan, Italy by some of the leading non-Jews of the country, having for its purpose, the defense of Jewish rights in the European reconstruction after the war and to aid the Jews in obtaining Palestine on an autonomous basis. The platform of the society is as follows:

"It has been repeatedly asserted that the present war is destined to solve all problems. This is perhaps too optimistic; but on the other hand it would be absurd pessimism—it would be to despair of mankind—to believe that from so great a struggle there should not result a rejuvenated Europe that could have no reason of feeling abashed in the presence of the young social organism, which day after day, grows more vigorous and at the same time more humane, upon the new continents. This old Europe is dragging along with it an ancient historical heritage of suffering and iniquity, oppressed nations, social nuclei degraded and depressed, inveterate hatreds among neighboring peoples between race and race within the same frontiers. The war that the Allies of the Entente have declared for the protection and respect of the existing nations must bring about a wider recognition of the principle of nationality. Happily, the past can serve as it were, as guarantee of the present. Each of the vast conflicts which bled Europe in the last centuries brought with it the recognition of new nationalities, so has the peace of Westphalen marked the formal recognition of free Holland; the French revolution has freed Flanders; the Napoleonic wars have awakened the striving.for unification on the part of the Italian people.

"A problem of the present hour which because of its international character must necessarily be met in the negotiations for a future peace that should regulate all the relations between the European nations, is the Jewish problem.

"This problem is being already agitated throughout the Jewish world. We believe that it should be agitated earnestly and disinterestedly outside of Jewish spheres. Every great movement for a national and social cause has always been helped by the spontaneous and idealistic cooperation of those who were not directly interested in it. It is this tendency that truly elevated the human spirit and makes us trust in a better future for the world. Thus the reconstruction of Belgium and Serbia today thrills with longing not only Belgians and Serbs, but the whole civilized world. Thus the true renaissance (a comprehensive and not a formal one) of Poland has always been the dream of the noblest souls of Europe. So in their time the establishment of the United States and of Greece was helped by the good-will of all the peoples of Europe and made possible by the help of European powers, especially of the one that has undergone the first aggression in this immense war—France. Thus the very reconstruction of Italy, rapid as it was, is itself due to the goodwill of those civilized nations, to whom it now repays the debt. Finally, the campaign for the emancipation of the negroes was again a passionate and disinterested struggle on the part of men of all lands who were moved by a cause which was not theirs, but which touched their human feelings.

"It is this thought that has guided the formation of a Jewish Committee to further a movement for the Jewish cause in non-Jewish spheres and to present the question not as a Jewish question, but as a human question before the peace congress.

"The position of a non-Jewish Committee that has arisen in the midst of one of the Entente powers is especially delicate, if not arduous.

"On the one hand, inequality of Jews must be deplored in Austria and in Germany; there must be deplored likewise their civil and political inequality and grave iniquities perpetrated upon them in the very group of the Entente Allies (this was written before the Russian revolution—Translator): sins are committed both within and without. On the other hand, the Jewish world itself is divided in its aspirations, and pursues two ideals, as it were, in contrast to one another: the ideal of civic and social equality of the Jews in the States of which they form a part; and that of the re-establishment of the Jewish nation upon a territory of its own, more particularly the resurrection of the ancient kingdom of Jerusalem in which should be gathered the scattered members of the Jewish family.

"This state of affairs and this mental disposition need not stop us. The powers of the Entente that have raised the emblem of the nationalist principle must likewise feel the duty of appearing at the peace congress with pure and elevated propositions also with regard to this question, which is in itself quite nationalistic, and certainly a moral and social question of first rank.

"On the other hand precisely, because it is outside of the Jewish world, our Committee can occupy in the presence of that world's aspirations an impartial position and fix the principles of its program in a way as not to put itself down exclusively to any procedure. What is our program?

"History of all times has established in a most enlightening fashion that the Jews are trustworthy and useful members of all communities of which they form part. They have complained when the violence of the rulers and the masses, inflamed by ignorance and superstition, drove them now from one fatherland, now from another; but they have never been traitors. The famous accusation too often launched against them in one of the nations of the Entente, has only served to show their inability to betray and at the same time the lasting injustice of the suspicion.

"Justice and the interest of the States in such justice and self-interest which in the highest questions reveal their indissoluble union should bring about the recognition throughout all Europe of the principle of civic emancipation and political and social equality of the Jews. This is the first part of our program and also its principal part since it comprises the recognition of many special aspirations. Once their full civic equality is in fact recognized, it is needless to demand provision for the respect of the Jewish cult; for the use of the Jewish language; for the preservation of their own culture and usages; the freedom of association and the like. Once their liberty is acknowledged it remains the task of the Jews as a group to preserve intact the treasure of their institutions and to maintain their distinctness in their security. It is not the task of the State; it would even be tyranny on its part to desire that this preservation be forcibly maintained, especially at a time when events and the will of the Jewish people bring about the most intimate fusion with their neighbors.

"The second part of our program concerns the Zionist ideal. It is manifest now that with regard to this ideal we cannot assume a positive and active line of contact. If the Jewish world is itself divided, we cannot pretend to introduce there unity and agreement in the aspirations imposing upon that world our mentality and our point of view. Nor can we take the liberty of discussing the weak points in the realization of that ideal and inaugurate or provide for its disappearance, when that other ideal, less brilliant but more practical—that of liberty and equality of the scattered Jewish nuclei—would have achieved its full realization.

"But if we cannot in any way and for diverse reasons work positively on behalf of the Zionist ideal we can aim on our side that there be eliminated the obstacles of a political and civic nature, that stand in the way of its realization, if only within modest bounds.

"By dint of favorable circumstances it can be provided that the established political destiny of Palestine be laid down in the peace treaty. Now, whatever be that destiny, we must demand that the Jews who desire to transfer their residence to Palestine be conceded, on the strength of that residence alone, rights of citizenship and immediate equalization with the native population especially as regards the right to own property.

"With this obstacle eliminated and when by means of a single formality even the establishment and acquisition of estates in Palestine will be made possible it remains with the Jews and Jewish organizations to undertake the transmigration into Palestine of that part of the people in which that idealistic aspiration is stronger than the tie to their new fatherland.

"Freedom and equality of the Jews among the various nations of Europe, freedom and creation of favorable conditions for the resuscitation of the Jewish State without artificial forcing of the Jewish people upon the course. This is our double program. For the carrying out of that program we shall prepare studies and treaties and we shall undertake the work of persuasion and propaganda by means of lectures, writings, pamphlets, but above all by preaching among social spheres and collective presentations before the public, national and international instances especially before the powers of the Entente and at the right time before the representatives of the civilized world at the future Peace Congress.

"Finally a more time taking, a profounder task the Association will have to enlighten, so that hostile feeling towards Israel, the sad survival of superannuated prejudices, the feeling artificially maintained in certain social spheres and especially alive among the enemy powers, Austria and Germany—disappear from the minds of the civilized people and that there be recognized the true equalization, moral and social, of all those who feel themselves sons of Israel in every corner of the world".

The officers of Pro-Israele include the following distinguished men and women:

President, Prof. Pietro Bonfante; Vice-Presidents, Hon. Arnaldo Agnelli and Rosalie Gwis Adams; Executive Committee, Avocat Ercole Bassi, Hon. Minocenzo Cappa, Prof. Ettore Fabietti, Hon. Luigi Gasparotti, Cesarina Lupati Guelfi, Ersilia Maino Bronzzini, Ada Negri; Secretary, Elga Chesen; Advisory Board, Prof. Guiseppe Riechieri, Prof. Laoni Varazzani.

JEWS LOYAL TO DEMOCRACY

Meredith Nicholson Pays Tribute to Inspiring Example Set by Sons of Israel in America's Crisis.

To the Editor of "The Star":

There appears in "The Star" of this morning a dispatch from Boston under the caption, "Fifteen Thousand Jews Pledge Lives". It recited that in Boston a great gathering of New Englanders of the Jewish faith pledged themselves, their lives and their fortunes to the support of the American government during the war. The convention that passed these resolutions was a joint meeting of the Hebrew Association of New England, the Associated Young Women's Hebrew Associations of New England, and the Hebrew Teachers of Massachusetts.

This action on the part of these representative Jewish organizations is only another evidence of the fine patriotic spirit and devotion to America and American ideals manifested by our Jewish fellow citizens from the hour of our entrance into the war. At the same time that Rabbi Stephen S. Wise, the greatest of American orators, was renouncing in a public address at Lake Placid his former extreme pacifist views and declaring, as he had already done in the great meeting for the relief of Jewish sufferers in the war, held at the Murat Theatre earlier in the summer, the solemn duty of the American government to throw its power against the enemies of liberty and democracy, the mail brought me a post card from Joel E. Spingarn, one of the finest of literary scholars, formerly professor of comparative literature in Columbia University. A few years ago Dr. Spingarn visited Indianapolis and delivered an address on race prejudice in one of the negro churches. A fine thing, this, that a man of highest cultivation, possessed, I may add, of great wealth, should devote his time not merely to combating the ancient prejudice against his own people, but should courageously broaden his protest and plea to include another and less favored race. Dr. Spingarn, in his post card acknowledgment of a note I had written him some time ago, explained his silence by signing himself "Major, Infantry, O. R. C."

If in the literature of the world there is anything nobly and indelibly written it is the cry of Israel in all ages for liberty, justice and mercy. That this heroic race should support this world war against autocracy is not surprising; that Jewish merchants and bankers should aid the American cause was to be expected; but their fine patriotism should not pass unrecognized, little as they seek praise, impatient as they may be of words of admiration. It is their due to say that among all the peoples assembled under the Stars and Strips none is more deeply or intelligently loyal to the great cause of democracy than the Jews of America.

Verily, hatred of oppression, mercilessness, and the love of righteousness is in the blood of Israel. The Jew's march—yea, in his flight across the world, has been a quest for the freedom he found in America, and nobly has he responded to every call to support the ideals of the mighty prophets of his race that America has realized. In this day, when far too many Americans imperfectly grasp the deep significance of this war, too great stress cannot be laid upon the fact that it is a war to "bring down the mighty from their seat" and to exalt the people above their rulers.

"Shall the ax boast itself against him that heweth therewith"? cried Isaiah. "Or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood".

MEREDITH NICHOLSON.

Indianapolis, Sept. 3, 1917.

PRIZE OF ONE HUNDRED DOLLARS OFFERED BY MR. JUSTICE BRANDEIS

The Intercollegiate Zionist Association announces that it offers a prize of $100 for the best original essay on [illegible] of Jewish life and culture by a student in any college or university in the United States or Canada. The donor of the prize, which is given for the third successive year, is Mr Justice Louis Dembitz Brandeis. The judges of the contest, which closes March 1, 1918, are Hon Julian W. Mack, United States Circuit Court of Appeals, chairman; Prof Felix Frankfurter, Harvard Law School, and Prof. Horace M. Kallen, of the University of Wisconsin. Any one of the following subjects may be chosen

1. Democratic Tendencies in Jewish Life Since the French Revolution.
2. H. L. Lalienblum.
3. Perez Smolenskin.
4. The Arab Population in Palestine and Syria.
5. Climatic Conditions in Palestine.
6. Agricultural Laws of the Bible and the Talmud.
7. Dry Farming and Irrigation in the Jewish Colonies.
8. Agricultural Products in Palestine.
9. Animal Husbandry in Palestine.
10. Jewish Financial Institutions in Palestine.
11. Jewish Nationalism.
12. The Zionist Organization.
13. Mineral Resources of Palestine.
14. The Water Powers of Palestine.
15. Plant Cultures of Palestine.
16. Industrial and Commercial Possibilities of Palestine.
17. History of Jewish Colonization in Countries Other than Palestine.
18. History of Palestinian Colonization.
19. History of Zionism in Russia.
20. History of Zionism in America.
21. History of Zionism in Germany and Austria.
22. History of Zionism in England.
23. The Jewish State Idea and European Politics.
24. What is Meant by the Rise of Small Nationalities.
25. The Nationality Question in Poland.
26. The Jewish Woman and Zionism.
27. The Chalukkah.
28. The Institutions of the Old Yishub.

Other subjects or combinations of subjects may be proposed for approval. Especial emphasis will be laid on the extent and thoroughness of research and the accuracy of detail.

All manuscripts must be typewritten and the title page of each manuscript must bear an assumed name with a statement of the writer's academic standing. The writer must send with his manuscript a sealed envelope containing his name and address and superscribed with his assumed name. The right is reserved of publishing any deserving essay. All manuscripts and questions should be addressed to Mr. A. B. Makover, Secretary of the Intercollegiate Zionist Association of America, 3112 Auchentoroly Terrace, Baltimore, Md.

HUNGARIAN STATESMAN ON THE FUTURE OF THE POLISH JEWS.

The Hungarian Statesman and ex-premier, Baron Khuen Hedervary, has expressed his firm belief that the Jews will obtain equal rights in the new Polish State. While aware of the present anti-semitic wave in Polish circles, he took note of the frequent reports of expressions of hatred towards Jews among the Poles, but he felt convinced that in time more amicable relations would exist between Jews and Poles. Such a chance, however, could not occur in a short period.

A JEWISH MUSEUM IN BERLIN

The war, notwithstanding, a museum has been opened in Berlin under the auspices of the Jewish community. Its establishment was made possible through a trust by the late Albert Wolf of Dresden, a well-known collecter of Jewish antiques. The collection comprises Jewish antiques, coins, medals, pictures, and manuscripts. The museum was inaugurated a fortnight ago and is open free twice weekly.

ITALY AND JEWISH FREEDOM.

The Vessillo Israelitico recently addressed to about two hundred senators and deputies a letter, asking whether they considered that Italy should demand at the Peace Conference the concession of equal rights to Jews of all lands where today it is denied to them. Practically all expressed themselves strongly in favor of the concession of equal rights to Jews, and warmly welcomed the idea that Italy should take the initiative in this matter. One or two expressed a doubt as to whether the Peace Conference was the proper occasion for the purpose.

Sketches of Modern Jewish History

By Gotthard Deu[illegible]

I. The Historian Graetz, a Centenary.

The interest in history presupposes pride in the past. From the time of Herodotus, proud of the remarkable victory of the Greeks over the Persians, down to the days of Freiherr von Stein, who planned the marvelous edition of the sources of German history, "Monumenta Germaniae", after the defeat of Napoleon, this fact is always and everywhere manifest. The Book of Daniel, a wonderful piece of universal history, in spite of its apocalyptic form, shows the effect of the buoyancy of the Jews, having won their independence against the overwhelming power of Syria. The work of Josephus is no exception, although apparently written by a defeated general. This defeat, however, after a struggle that lasted for three years, against the world power of the Roman Empire, was, morally considered, no more a defeat than that of the Boers when they lost their fight against the British Empire.

This consideration explains to us the strong and rapidly growing interest in Jewish history, following their emancipation in revolutionary France. A fight, lasting for nearly fifteen hundred years, had finally been won. The Jews disenfranchised by the Roman Emperors when the empire became Christian, were at last liberated. Their leading scholars began to turn proudly to the history of the past. It would be impossible to give a complete outline of Jewish historiography. A few brief notes must suffice. Leopold Zunz (1794-1886) had shown the way by the collection of material. His schoolmate, Isaac Marcus Jost (1793-1860) had made an attempt to cast the material, as far as it was known, into a readable work. No one author, however, was as successful in holding the attention of the large public, and in furnishing to technical scholars a standard work, to which they always had to refer, no matter how much they differed in detail, as was Graetz, whose work has proven its popularity by the many editions through which it has gone, and by translation into several languages. There must be merit underlying this fact, and this we wish to show in connection with the biography of the Jewish historian par excellence.

Hirsch Graetz was born in the little hamlet of Xions, province of Posen, Oct. 31, 1817. Some authors call him "Heinrich," but it is quite unlikely that Graetz's father, a plain butcher in a little provincial town of Prussian Poland, should a hundred years ago, have indulged in the luxury of calling his son such a euphonious name. On the title page of his first work, published in 1846, Graetz calls himself "Hirsch." In his later works, beginning with Volume IV of his History, which appeared in 1853, he only uses the initial "H," and so he continued during his whole literary career. Only the Latin catalog of the University of Breslau, where he taught as honorary professor, converts this "Hirsch" into a "Henricus." This metamorphosis clearly shows us in an insignificant detail the influence of Graetz's early environment. Prussia had in 1772 taken a slice of the kingdom of Poland. After various rearrangements of the map, this part of Poland became definitely part of the kingdom of Prussia, in 1815, after the downfall of Napoleon. We may say what we want about the autocratic and bureaucratic regime of Prussia, its efficiency we cannot deny. Jewish affairs prove it most conclusively. Russia, which took the lion share of Poland, kept her Jews in a state of subjection, which resulted in their aloofness. Austria, well meaning under Joseph II, who succeeded to the throne eight years after the annexation, was not efficient in carrying out her intention of civilizing the Jews. The unrestricted power of a tyrannical church, governed by the Jesuits, and a selfish landed nobility. accomplished for Galicia largely the same results, which followed Russian tyranny. The glaring difference between the condition of the Jews in the Prussian part of Poland, and that of their former compatriots in the new Russian and Austrian sections, shows this at a glance. The Prussian minister of education, von Altenstein, issued in 1825 a law, which introduced compulsory secular education of the Jews. Joseph II of Austria had tried the same method nearly forty years previously, but the law is still to this day a dead letter. The effects of the Prussian system showed themselves in the many prominent Jewish scholars, natives of the province of Posen, who were Graetz's contemporaries. I mention the philosopher Lazarus, the historian Jaffe, and the medical celebrities Remak and Senator. They are only a few selections from a large galaxy.

Secular education could [illegible] n without influence on Jewish [illegible] e Bahur, who, as Aaron Bern[illegible] r-ously presents him to us [illegible] l, "Voegele der Maggid," read in the Beth Hamidrash Kotzebue's "Verzweiflung," quickly placing his Talmud over it, if he thought himself observed, gives us the typical character of the young men during Graetz's formative period. They wanted to combine good old Jewish traditions with modern secular culture. At that time a highly gifted man made the first attempt to prove that orthodox Judaism was in full harmony with modern culture. Samson Raphael Hirsch (1808-1888) had written his pamphlet, "Neunzehn Briefe ueber Judentum" (Altona 1836). Young Graetz eagerly devoured it. He wrote to the author an enthusiastic letter, asking for the privilege of becoming his disciple. Hirsch answered favorably, and Graetz spent three years at his home in Emden. After serving for two years as tutor with a Jewish family in the province of Posen, he entered the University of Breslau, from which he graduated in 1846, writing as his thesis a book on the relation between early Christianity and Judaism. This book, which was published in 1846 under the title, "Gnosticismus und Judentum," he dedicated to Hirsch, his "teacher and fatherly friend." A year later Hirsch was called as Landrabbiner to Moravia, and Graetz followed him there, obtaining through his influence, a position as principal of the Jewish school of Lundenburg, a small town about ten miles from Nikolsburg. While in this position, Graetz married Marie Monasch, the daughter of a Hebrew publisher in Krotoschin. As principal of an elementary school, Graetz with his academic mind was surely not in place. He left the town, went to Berlin, where he devoted himself to the great work which made his name immortal.

A most remarkable proof of his energy is the fact that he carried the work out in the manner in which it was planned, though it took twenty-two years to complete it. A complete history of the Jewish people from the earliest beginnings to the time of the author, was to appear in eleven volumes. Graetz began with the fourth volume, comprising the history of the Talmudic period. It was published in 1853 and was not a financial success. The publisher refused to proceed with the work. It was fortunte for Graetz that just at that time Ludwig Philippson (1811-1889), the most practical of German rabbis and authors, organized a Jewish publication society. Graetz offered his manuscript to them, and they accepted it. So he was enabled to publish the third volume, comprising the greater part of the Maccabaean period, in 1856. Again, four years later, volume 5 appeared, and afterwards he published the succeeding volumes in regular order, until in 1870 the eleventh volume brought the history down to the year 1848. Having carried the work in this way down to his own days, he went to Palestine to prepare himself for the composition of the first two volumes comprising the Biblical period. They appeared in 1874 and 1876. So this monumental work was finished and Graetz had the satisfaction to prepare some volumes like the third for the fourth edition, and to see translations of part of his work into French, English and Hebrew.

What was the merit of his work, compared with that of his predecessors, especially with that of Jost? I would answer this question with the words of Ludwig Philippson, noteworthy because they come from a man who just at that time was strongly antagonistic to Graetz, but who also as a publicist of rare merit is a classic interpreter of popular sentiment. Philippson says: "Graetz's history is not as strictly scientific as is that of Jost, but it is written by a warm-hearted Jew, and this made it popular. In addition, Graetz made an exhaustive study of the sources, and gives us a greater amount of facts".

In order to understand the work of the great historian, we have to appreciate the difficulty of his labors. Jewish history extends over almost every known civilized country. Its sources are written in numerous languages and—what is most difficult—are interspersed in works of entirely different scope. We will find scattered notes on events, dealing with Jews, in the annals of a mediaeval monk, writing in a German convent, in an Arabic book on the history of medicine, in collections of laws, in inscriptions in old cemeteries, and in addition to all this, the sources are often legendary, or intentionally colored by the author's purpose. It required indeed a master mind to bring order into such chaos.

The Talmudic period to which Graetz devoted his first labor gives us the clearest evidence of the last named difficulty. We are told in a Talmudic legend that Rabbi Eliezer Ben Hyrkanus was excommunicated by his brother-in-law, Gamaliel, the patriarch. The events leading to this excommunication are presented as follows: In the academy of Jabneh a ritualistic question was discussed, which to us is not quite intelligible. It dealt with the problem, whether a so-called Aknai oven was clean or unclean. Eliezer held an opinion different from that of all the other rabbis. In support of his opinion he invoked the aid of heaven. Upon his command a sycamore tree transplanted itself to a different place, the water in an aqueduct ran uphill, and the walls of the auditorium began to incline, threatening collapse. In spite of all these miracles, the rabbis refused to accept Eliezer's ideas. He finally asked for a direct statement from heaven and indeed a voice from heaven was heard saying: "Eliezer is right". Yet the rabbis would not accept his opinion, declaring that the Torah was not in heaven. More than that, instead of recognizing his authority, so manifestly backed by God's intercession, the rabbis excommunicated Eliezer as a heretic. None dared to break him the news because it was feared that he would invoke God's revenge. Therefore his beloved disciple, Akiba, was chosen as messenger, who broke the unwelcome news so gently that Eliezer resigned himself to his fate. Still his wife, Imma Shalom, the sister of Gamaliel, was very much concerned. She knew the power of her husband's prayer, and was afraid that if he poured out his grief before the Lord, the consequences for her brother, who had caused the trouble, would be serious. She, therefore, watched her husband carefully and would not allow him to prostrate himself in prayer. One time, however, she was called out to the door by a poor man, and while she attended to her mission of charity, her husband had prostrated himself in prayer. Returning, and seeing him in this attitude, she knew at once that her brother had died, and surely a little while later a messenger came announcing this fact.

We all know that this story cannot be taken as an actual fact, even aside from the miraculous features. We ask ourselves why it should have been such an offense on the part of Eliezer to hold an opinion on an insignificant law, different from that of his colleagues, when all through the Talmud, beginning with the first paragraph, such differences on important laws are recorded in almost every chapter. We fail to understand why miracles, even if they did not happen and were merely believed, should not have convinced the rabbis of the correctness of Eliezer's view. Graetz passes over these reports rather lightly. He adopts a rationalistic attitude, saying that it was believed that a voice from heaven, which was believed to decide such questions, had been heard, but he fails to make us understand what such a controversy actually must have meant, and indeed it is only a conjecture of more or less probability which can give an interpretation of such queer legends.

In spite of this precaution Graetz soon became the target of attacks from the orthodox side. The main reason was that he as historian explained the rabminical law as the result of conditions of the time, while orthodoxy declared it an unalterable divine law, which was handed down by faithful oral tradition from the time of Moses. The leader in these attacks was his former teacher and patron, S. R. Hirsch. I somewhat suspect that this change of attitude was due to personal reasons, and for this purpose a survey of the leading theological conceptions of Judaism at that period is necessary.

The struggle for obtaining civic and political equality for the Jews, which had first been recognized in France in 1791, began in earnest after the July revolution of 1830 all over Europe. The opponents of the emancipation of the Jews advanced as their strongest argument the religious law which condemned the Jews to aloofness from their neighbors. This was the first impetus to a revision of religious conceptions. It cannot be denied, however, that long before progressive Jews had felt that their religion must be harmonized with the advanced civilization of the age. As in all religious and political movements, there was a radical, a conservative, and a compromising party. The radical party, whose spokesman, David Friedlaender (1750-1834), a wealthy Berlin manufacturer, author and communal worker, was a disciple of Moses Mendelssohn, demanded a complete surrender of everything distinctly Jewish. Their religion was a pure rationalism, which should bring together Jews and Christians on one common platform. The rigid conservatism was represented by men of the type of Rabbi Moses Sofer (1762-1839), who wished to preserve the Judaism of the eighteenth century, with all its ghetto features in education and social life. A step in advance was presented by Samson R. Hirsch, who, retaining the old conception of Judaism in belief and in ritual was willing to accept secular education and the social manners of a western environment as features that could be harmonized with traditional Judaism. A compromising attitude was presented by Zechariah Frankel (1801-1875), who would retain traditional Jewish practices in synagogue and in private life as an emotional requirement, but would allow full freedom in all spiritual matters. He would, for instance, admit that the belief in the national restoration of Israel and in the reintroduction of the sacrificial cult was not to be literally understood, but he would still retain it in the services. He would further demand the respect of the traditional Sabbath observance, and the dietary laws, but would be willing to interpret them as a historic growth, thus giving up the idea that Judaism presents in its rabbinic conception the exact aspect of the Mosaic religion.

The conflict between Frankel and the liberal school came to a climax in 1845 at the Rabbinical Conference, held at Frankfort am Main. This Conference passed a resolution which indirectly declared itself in favor of substituting the vernacular for the Hebrew in public worship. Frankel indignantly protested against this resolution in the public press and left the Conference. We might see in this act the declaration of what afterwards was called "historic Judaism". Amongst those who enthusiastically expressed their approval of Frankel's attitude, was Graetz, then a student at Breslau University. From that time he remained in contact with Frankel, and when the latter, in 1854, assumed the presidency of the rabbinical seminary of Breslau, the first modern training school for rabbis in Germany, he called Graetz there as professor of history. Graetz remained on the staff of this institution until his death, Sept. 7, 1891, and contributed largely to its fame.

It is one of the most obvious experiences in religious history, that parties, which have from the point of view of the outsider more in common than what divides them, are most bitter in their controversies. Hirsch considered the Breslau school, and perhaps rightly so, as more dangerous to his conception of Judaism than the advanced liberals. So his former disciple, Graetz, became the target of his bitterest denunciations. The reason for this change of attitude has already been indirectly stated. Graetz interprets the rabbinical law as the result of conditions of the time. We have, for instance, the statement that a rabbinical council declared that a Jew may transgress the law in order to save his life, except in cases of idolatry, incest and murder. Graetz ingeniously dates this interpretation of the Jewish law from the time of Hadrian, when the Jews were compelled to violate the Sabbath, to give up circumcision, and the study of the Torah. He argued that under such conditions the rabbis had to compromise between theory and practice. Hirsch correctly said that this would be a clear justification of all reform, and therefore insisted that the rabbinical law cannot be entitled to respect, if it is not independent of time and environment.

It is quite remarkable that Graetz, condemned by the orthodox as a radical, was with equal bitterness attacked by the reformers. He had given them cause for provocation by his presentation of the reform movement. All changes in the prayerbook are to him a mimicry of Christianity. Judaism is no "Gebetsreligion". Confirmation he regards as an empty show. Judaism does not express itself in a confession of creed. Aaron Chorin (1766-1844), the first officiating rabbi who advocated reform in worship, is, according to Graetz, a mere babbler, who repeated the same platitudes in Hebrew, German and Yiddish. This antagonism to two opposite extremes requires an explanation of Graetz's view of Judaism. To put it briefly: Graetz sees in Judaism a national expression. He, therefore, considers Judah Halevi the best exponent of Judaism, for he declared that Israel was to be a model people, which had to carry out its destiny in Palestine. It is indeed a pity that Graetz could not live six years longer. Had he lived to see Herzl's

(Continued on page 11)

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Aug. 14, 1917.

June 17, 1917, will be a red-letter day in Anglo-Jewish history. On that famous Sunday the old Anglo-Jewish communal regime received a shock from which it is hardly likely to recover. The attack was delivered at a meeting of the Jewish Board of Deputies, and the weapon utilized was a resolution in the following terms: "That the board having considered the views of the Conjoint Committee as promulgated in the communication published in the Times of the 24th of May, 1917, expresses profound disapproval of such views and dissatisfaction at the publication thereof, and declares that the Conjoint Committee has lost the confidence of the board and calls upon its representatives on the Conjoint Committee to resign their appoint forthwith." This motion was carried by a majority of five votes, 56 being cast in its favor and 51 against.

A word of comment may be necessary for our readers in America. What is the board? The Board of Deputies of British Jews, to give it its full designation, is a body on which the larger part of the Jewish congregations in the British Empire is represented. In effect only the communities in the British Isles are really represented. But such as it is, the board's business is to look after general Jewish affairs, to safeguard Jewish interests where these appear to be jeopardized and to take public action on all Jewish matters. The board has been called the Anglo-Jewish Parliament, which shows at any rate how high its importance is esteemed. For a number of years the presidency of the board has been held by Mr. David Alexander, a king's counsel, who has grown white in the service of the community. Mr. Alexander is a man of affairs, with a grasp of business, who knows how to take action effectively. But Mr. Alexander has somewhat antiquated notions as to how representative bodies should be ruled. Louis XIV of France is credited with having said on one occasion: "I am the State". Mr. Alexander may be said to hold the view: "I am the Board of Deputies".

"I am the Board of Deputies". And he ruled it accordingly. All things came from above, and the ordinary members were made to feel that it was an honor to be allowed to vote for the proposals of the executive.

For a time the board put up with this treatment. But even a worm will turn. Step by step, as deputies who joined the board were men of democratic aims and ideas, they demanded to have some say in the affairs of the community, and not be asked to say amen! to the cut and dry proposals placed before them. Mr. Alexander was a clever tactician, and Mr. Alexander won. But it was clear that the struggle would come to a head before long, and it was by no means uncertain how it would end. A step undertaken by the Conjoint Committee ignited the powder magazine.

What is the Conjoint Committee? It happened over and over again that when it was necessary to approach a Government department on some Jewish question two sets of representations were made, one by the Board of Deputies, the other by the Anglo-Jewish Association. The latter body is a private society to which Jews belong by subscribing what they can afford, the object of the association being to provide education for poor Jews in eastern countries. A worthier end can hardly be mentioned. Jews and education—that is a natural association. The A. J. A. (as it is called for short) has built schools and provided teachers for Jewish children in Turkey, in Palestine, in Egypt, in Morocco, in India, and the work it has done deserves every meed of praise. At the head of the A. J. A. stands Mr. Claude G. Montefiore, whose conception of his duties to Jewry are exceedingly idealistic and fine. Year in, year out, when the finances of the association showed a deficit, no matter how large the amount, it was wiped off by Mr. Claude Montefiore's generosity. His whole heart is in the work, and the A. J. A. deserves the support of Jews everywhere. The point to bear in mind, however, on the present occasion is that the A. J. A. is a distinctly private society, without the least claim to being representative of the community. The Board of Deputies, on the other hand, is nothing if not representative. When, therefore, it became apparent that both bodies made representations to Government, it was decided for the sake of the peace and dignity of the community, without inquiring too deeply into the rights of the case, to have one organ for doing business with Government offices. That was called the Conjoint Committee of the Board of Deputies and the A. J. A., both of which were represented on it in equal numbers, and the two presidents of the larger societies were, as it were, the two-headed chief of the Conjoint Committee. The Conjoint had certain characteristics which did not make for popularity. It worked in secret, and for a time the public did not even know who were its members. Reports of its doings were indeed furnished to the Board of Deputies and to the A. J. A., but these reports consisted of extracts of the minutes of the proceedings of the Conjoint Committee. Secrecy begets mistrust, and the community began to be restive at the activities of the Conjoint. In the pre-war period there were no large problems of Jewish interest, and the village pump politics which the Conjoint Committee took so seriously, and covered with a veil of mystery, hardly interested the mass of Jews. So the Conjoint was tolerated. It did not much matter.

The war came. The war continued for one year, two years, three years. The end seems hardly in sight yet. Men began thinking of the settlement after the war. President Wilson's historic, magnificent declarations were issued to the world. Cabinet ministers spoke of a better future. The Czechs, the Poles and other small nationalities became active. So did the Zionists. Jews began to take a passionate interest in the political reconstruction of Europe. There was good cause for that interest. Jews were still suffering disabilities in many countries. Then came the Russian revolution, and the entry into the war on the side of democracy of the United States. It was time to think of the future.

Jews were thinking. There was as yet no definite proposal put forward by any party. The people mostly concerned were the Zionists. Men were exchanging views in order to arrive at a clear conception of possibilities, when all of a sudden a bombshell fell from the clouds. On the 24th of May, 1917, there appeared over the signatures of David L. Alexander, president of the Board of Deputies of British Jews, and Claude G. Montefiore, president of the Anglo-Jewish Association, a letter purporting to speak in the name of the Conjoint Committee, and informing the British public that the latter objects (1) to the national character of the Jewish resettlement of Palestine, and (2) to certain special rights to be granted to Jews there "in excess of those enjoyed by the rest of the population".

It is very doubtful whether these two points are really claimed by the Zionists. But let that stand; let it even be admitted that the points are arguable. What is objectionable in the manifesto is that it gives the impression that its authors are speaking in the name of the community. Yet no one was consulted. The Board of Deputies were not told about the manifesto; nay it was led to believe that no manifesto existed. The A. J. A. was not told about it. And, what is worse, when at the next meeting of each of these bodies, the president was censured for his action, in each case he put forward the astounding claim that the Conjoint Committee was an independent body, subject to no one, and able to do what it willed. The Anglo-Jewish Association supported its president. This was to be expected, and is of no consequence. But the Board of Deputies, which does matter, told its president that it would have none of him, and he resigned. The adoption of the resolution given above was hailed in the community as a victory for democracy, as the end of the era of the Anglo-Jewish "Grand Dukes".

In order to complete the story it should be stated that when the manifesto was published, a storm of indignation broke out in the Jewish community. On the following day the Times printed a letter from the chief rabbi, in these terms:

"Sir: I do not propose to advance any arguments contesting the extraordinary statement on Zionism and Palestine which you published on Thursday last, signed by Mr. D. L. Alexander, K. C., and Mr. Claude G. Montefiore. But, as chief rabbi of the United Hebrew Congregations of the British Empire, I cannot allow your readers to remain under the misconception that the said statement represents in the least the views held either by Anglo-Jewry as a whole or by the Jewries of the Overseas Dominions. Moreover, neither the Board of Deputies nor the Anglo-Jewish Association—on whose behalf their presidents signed the document in question—authorized its publication or had an opportunity of considering its contents.

"It is, indeed, grievously painful to me to write this in your influential columns but I am impelled to do so in the interests of truth, and in justice to the communities of which I have the honor and privilege of being the spiritual head".

Equally important was the letter from Lord Rothschild, in which he wrote:

"I consider it most unfortunate that this controversy should be raised at the present time, and the members of the Zionist organization are the last people desirous of raising it. Our opponents, although a mere fraction of the Jewish opinion of the world, seek to interfere in the wishes and aspirations of by far the larger mass of the Jewish people. We Zionists cannot see how the establishment of an autonomous Jewish state under the aegis and protection of one of the Allied Powers can be considered for a moment to be in any way subversive to the position or loyalty of the very large part of the Jewish people who have identified themselves thoroughly with the citizenship of the countries in which they live. Our idea from the beginning has been to establish an autonomous center, both spiritual and ethical, for all those members of the Jewish faith who felt drawn irresistibly to the ancient home of their faith and nationality in Palestine".

This, by the wav, was the first intimation many people had that his lordship was a professed Zionist.

The general press took up the matter; congregations throughout the length and breadth of the land condemned the publication of the manifesto, and the great mass of Anglo-Jewry was disgusted at the high-handed procedure. When Mr. Alexander resigned people felt sorry for the individual but welcomed the overthrow of the autocratic system for which he stood. The next step was to find a new executive for the Board of Deputies. Sir Stuart Samuel was chosen president, Lord Rothschild and Sir Philip Magnus were elected vice-presidents, and Mr. Nathan Laski headed the poll for treasurer. But more was accomplished. At that same meeting of the board, on July 15, 1917, the following resolution was carried by 44 votes to 14: "That steps be taken to terminate at the earliest possible moment the arrangement between the Board of Deputies and the Anglo-Jewish Association constituting the Conjoint Committee".

The work of organizing the struggle was enormous. It was necessary to send out whips to likely deputies, to agree on a plan of action, to be ready for moves and counter-moves which experience had shown to be essential. It may interest brethren in America to learn that the London Lodge was instrumental in forging the victory, and that Brother President Gilbert on this occasion surpassed even his wonted energy. Not only the lodge but the Anglo-Jewish community owes him a great debt of gratitude. To crown his unselfish work, he resigned his own membership of the board in order to allow Sir Stuart Samuel, who was not a member at the time, to succeed him. Moreover, it is gratifying that the new treasurer of the deputies, Mr. Nathan Laski, is a prominent brother of the lodge in Manchester, and may justly be described as the leader of Manchester Jewry. If the London Lodge had done nothing else, its assistance in the work of reforming the Board of Deputies would have justified its establishment to the fullest degree.

Communal affairs generally are now more or less at a standstill, the summer vacation not yet being ended. But death is not bound by man's artificial time divisions, and has deprived the community of two men who, though old in years (both reached the Psalmist's span), will be missed. The one is Leopold de Rothschild; the other is Sir Joseph Lyons. With "Mr. Leopold", as he was lovingly called, the last of the old generation of the English Rothschild has passed away. The story of his friendship with the late King Edward, the presence of the latter when still Prince of Wales at Leopold de Rothschild's wedding, the high standard of philanthropy which was practiced by the family, all read like pages from some old book. Leopold de Rothschild was in the best sense of the term a thorough English gentleman. In the city he was exceedingly popular, and his interest in the affairs of the community is well known. A passage from his will throws a flood of light on the true Jewish spirit dominating his family life. "I have not", he says, "specifically divided my property among my sons because I have the utmost confidence in their good sense and affection for each other, and I am sure that they will arrive at a fair and equable division in the same way as my brothers and I did after our dear father's death".

If Leopold de Rothschild was, as it were, born in the purple, Joseph Lyons climbed and climbed until he attained it. He cannot be said to have be[illegible] nent in communal affairs. Inte[illegible] was, and always ready to give [illegible] hand. But his fame and fortune [illegible] up with the business of London [illegible] Lyons became the champion [illegible] terer, and his name is immortalized over the tea shops that abound in every quarter of the capital. He was a gifted business man, could paint, sketch, invent and above all, tell a good story. Sir Jo any was the type of Jew whose enterprise and ability are an asset to the country in which they live. When the economic reconstruction after the war commences, it will be just those qualities that will be required everywhere.

But the war is not yet over, and in this country the newest war surprise is a Jewish regiment. Russian subjects resident in England must now either return to Russia to serve there, or join the British army to serve here. In order to facilitate their enlistment and training the idea of a Jewish unit was mooted. The War Office itself is responsible for the new creation, for no one was consulted, neither any organization nor any individual. Colonel Patterson, who took charge of the Zion Mule Corps in the Gallipoli campaign, will be in command, and it has been decided that the headdress to be worn by the regiment will be of the Colonial or American pattern, with a blue and white band, and the badge will be the Magen David with the Lion of Judah in the center. It is intended that the field of operations for the Jewish unit shall be Palestine. Arrangements will also be made for special food and for synagogue services; and a committee has been formed to take the matter in hand. Opinion in the community is divided as to the expediency of the special Jewish unit, but as the matter is a fait accompli, it seems hardly worth while discussing it. The intention was that it should make the service of the Russian Jews in the British army as attractive as possible, and no one can deny that the scheme is well calculated to do so. Very many of its officers will be Jews, and it is asserted that Captain the Hon. Neil Primrose will be among them. As is well known, Captain Primrose is the son of Lord Rosebery and his mother was a Rothschild. Meanwhile, Jewish soldiers continue to distinguish themselves, the latest honor recorded being that of a Victoria Cross to Private Jack White of Manchester. The V. C. is a comparatively rare distinction, awarded for conspicuous bravery, and White is the fourth Jew to receive the honor.

Jews in the United States ought to be informed that one of the peace proposals of the British Labor Congress refers to Jews and Palestine, and we make no apology for quoting it in full. It is the twelfth paragraph of the statement issued by the executive committee:

"The conference demands for the Jews of all countries the same elementary rights of tolerance, freedom of residence and trade, and equal citizenship that ought to be extended to all the inhabitants of every nation. But the conference further expresses the hope that it may be practicable by agreement among all the nations to set free Palestine from the harsh and oppressive government of the Turk, in order that this country may form a free state under international guarantee, to which such of the Jewish people as desire may return, and may work out their own salvation free from interference by those of alien race or religion".

Some little while ago we reported in this column that the University of Cambridge had refused the sum of £1,000 (say $5,000) for the purpose of founding a scholarship in Arabic, because Jews were expressly excluded from participating. This high-minded action of the university authorities so moved many Jews in this country that it was felt that the university should not be loser by its devotion to an ideal worthy of the highest praise. Accordingly the editor of the Jewish Chronicle undertook to collect £1,000, and in view of the cause, the money was quickly available, and presented to the university, where the gift has been much appreciated. Needless to add, the scholarship is to be open to all comers, and it will be associated with the name of the late Prof. William Wright, an Orientalist of more than local fame.

The London Lodge continues to develop slowly but surely. The system of arranging for prominent public men to address the lodge on aspects of the Jewish question has proved a great success, and will be continued. The war and war work naturally set a limit to the activities of the lodge in that several members are with the colors, and the leisure of those left behind is not great. Yet President Gilbert hopes to be able to cultivate the social side of our work, to some extent at any rate. The larger we grow, the more we want to know each other.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5678-1917		
New Year's Eve	Sun.,	Sept. 16
Yom Kippur	Wed.,	Sept. 26
Succoth (1st Day)	Mon.,	Oct. 1
Succoth (Last Day)	Sun.,	Oct. 7
Scheminl Atzereth	Mon.,	Oct. 8
Simchas-Torah	Tues.,	Oct. 9
Rosh-Chodesch Chesvan	Wed.,	Oct. 17
Rosh-Chodesch Kislev	Fri.,	Nov. 16
Chanukah (Feast of Dedication)	Mon.,	Dec. 10
Rosh-Chodesch Tebeth	Sun.,	Dec. 16
5678-1918		
First of Tebeth	Tues.,	Dec. 25
Rosh-Chodesch Shebat	Mon.,	Jan. 14
Rosh-Chodesch Adar	Wed.,	Feb. 13
Purim (Feast of Esther)	Tues.,	Feb. 26
Rosh-Chodesch Nissan	Thurs.,	Mar. 14
Passover (Pesach)	Thurs.,	Mar. 28
Passover (Seventh Day)	Wed.,	April 3
Rosh-Chodesch Iyar	Sat.,	April 13
Lag-B'Omer	Tues.,	April 30
Rosh-Chodesch Sivan	Sun.,	May 12
Shabuoth (Confirmation Day)	Fri.,	May 17
Rosh-Chodesch Tammuz	Tues.,	June 11
Fast of Tammuz	Thurs.,	June 27
Rosh-Chodesch Ab	Wed.,	July 10
Fast of Ab	Thurs.,	July 18
Rosh-Chodesch Ellul	Fri.,	Aug. 9
5679-1918		
New Year's Eve	Fri.,	Sept. 6

THE JUDGMENT OF NATIONS

It is futile to quarrel whether religion is for the individual or for the nation. To both it comes home during a crisis in their existence. Upon the high days in the life of every man, when the emotions are stirred by tidings glad or sad, when above all we stand at the crossroads overwhelmed by the stupendous consequences a step or misstep may involve, baffled by the uncertainty of what [illegible]y next moment may bring us, we [illegible]ed above the seen to the unseen, [illegible]fer ourselves to be sustained by [illegible]h that a benign Providence has [illegible]s keeping. And so it fares with nations in critical periods of their history, when an old chapter closes and a new is to be written, when momentous decisions are to be reached bearing upon the weal and woe of generations, when the hand that guides the rudder of state requires steadying, when vision is scarce amidst the perplexing multitude of counsels—it is then that the nation is tried as in a crucible and the nation's faith seeks contact with the true realities and the everlasting verities when the nation's fate hangs in the balance. The youngest interlocutor in the sacred poem of Job in the Scriptures and the liturgist who penned the section of "Remembrances" in the prayer on New Year's Day, both sum up the Jewish conviction that the destinities of men and of nations are in the hands of God, and that His judgment is for both; and in weirder colors the picture is drawn by that pious bard who like none other touched the deepest chords in portraying the majestic awe of the day of judgment which fills the very angels with trepidation and inspires hope in the breast of the earthborn man. And the underlying conviction is that nations may do wrong as well as individuals and that sentence is pronounced upon states and countries as well as upon the souls of men. The folly of nations must needs lead to their undoing, and a sin is not condoned when a state is the malefactor. Men of little faith cannot comprehend how God can tolerate carnage and ruthless devastation. God has not abdicated. He is not sitting idly by. He is the God of battles. This world is of His making. It is a world of passion and of greed, of sin and of depravation. Yet it is through these that the divine plan is to be carried to its goal, and that goal is a life purer and nobler and sweeter. We may become partners in the divine creation of the better future if we but see with His eyes and discern the ultimate good which the reign of evil is preparing and fashioning. Yet, at the judgment day which with tradition we assign to our New Year, the nations o[illegible] tremble. None is secure. N[illegible] for a certainty what the iss[illegible] gigantic struggle will be and [illegible] cially it will emerge from t[illegible] whether unscathed or shorn [illegible] sions and dignity. Some na[illegible] staked their very existence. [illegible] it is a question of possible dismemberment. What is this new year to bring to them all? There cannot be gain here unless there be loss there. Or shall the conditions which prevailed when the war was begotten return? Shall humanity stagger under the weight of armaments piled upon armaments? Shall there be only a respite for the struggle to recommence, with still greater holocausts of human lives and the wanton destruction of civilization reared by untold generations? Or shall a peace ensue, stable, enduring, making for security everywhere, for helpfulness among nations, for emulation in the peaceful arts and crafts, for a humanity purged of the evil conditions of strife at home and abroad? All these are questions momentous and baffling because of the uncertainty of the answer. Aye, the answer is beyond the ken of man. It is God's. For the judgment is God's. Be it remembered that in these days as at no other time the fate of the individual is bound up with the fate of nations. How many anxious mothers whose sons reared with no end of toil and care are now training their hands to warfare or perchance already battling at the front, would fain wrest the secret from the immobile sphinx to know whether their dear ones will return to their bosoms whole in body and soul or perhaps sleep their eternal sleep beneath the foreign soil! Woe to them who give themselves up to despair, who fail to grasp that the determination upon the part of a nation to surrender wealth and lives in order to win its rights and to make real its ideals, constitutes a nation's faith, faith in itself, faith in the supreme Ruler of nations. And a world war such as the present is, is a world judgment, God's judgment of the world. Both the man of faith and the nation of faith are the instruments of God for guiding those of little faith or of no faith aright. It is their mission above all to spread among men the conviction that God judgeth righteously and that righteousness is the goal of the judgment of nations.

BAITING THE ALIEN.

The chief magistrate of the land has told us that we have gone into the business of war for good reasons, grimly, seriously, meaning to set our shoulder to the wheel, intent upon forcing a decision, but withal free from rancor, malice, hate. And rightly so. Hatred is born of impotence. You hate the one who has thwarted your purpose, who balked you when he might have stood aside. Warring nations have a chivalrous regard for each other's valor. Moreover, individuals may quarrel and never cross each other's path again, but wars between nations, no matter how protracted, will terminate some day, and then relations will have to be resumed. Nothing, therefore, should be done that would bring the blush to a nation's face when the former foe is met again.

It may, for example, be advantageous in the interest of kindling the enthusiasm and the warlike spirit among his compatriots, for a returned diplomat to tell of his experiences at the enemy's Court. It may be that selling these experiences to a newspaper at so much per line is open to criticism as not being in good taste; that it were beter, if the government deemed it advisable to acquaint the people with the preliminaries which led up to the rupture, for the State Department to have laid before the people the official reports which it doubtless had in its archives, concerning these matters. But with this criticism, whether well founded or not, we have little concern.

When the same newspaper, however, indulges on every occasion in casting slurs upon certain elements of our mixed population it is time to sound a note of warning. With the advent of Russian freedom there has been an exodus of former emigrants from that hapless land back to their home. After all, the proportion is a small one. Publicists who believe in restricting immigration should welcome this sign, should realize that the influx from those quarters was largely due to intolerable political conditions, and that once the cause is removed there is no fear that we shall have any large immigration from eastern Europe. The majority, it is clear enough, did not and do not desire to go back, simply because they have grown accustomed to American conditions, because their children have been brought up in American schools and are now filling up the ranks of the newly made army that is to fight our battles. But the editor of the paper referred to, has noticed that those who hastened to return have maligned the land which had given them refuge. They told the Russian people that American freedom is not what it is supposed to be; they averred that all they learned here was how to organize strikes. We hold no brief for these people. We know their ilk. They are the irreconcilables who foment trouble everywhere, who incite class against class, who cherish their theories above the dictates of patriotism. Russia is just now full of them. It is they who are responsible for the breakdown in the morale of the Russian army. To condemn the mischief makers, whether native or foreign, is one thing, but to hold all aliens responsible for the acts of a few is quite another. Yet the editor points with scorn to the whole class of "certain" immigrants from Russia. We know whom he means. For lest we misunderstand the allusion, he refers us to Professor Ross' animadversion of some years ago. Why this hide and seek Why not come out into the open with the attack on the Russian Jew? Baiting the alien is a dangerous pastime. We are sorely in need of a united front. And so far as our observations go, the call to patriotism has been heeded by the alien quite as much as by the native. They may snarl at the foreign press. Here again it is unfair to generalize. Because a small portion of the foreign press has failed to show proper enthusiasm for America's interest, what right has any one to cast suspicion upon all? The foreign press will be able to take care of itself. But as for the Russian Jew, who is part and parcel of the citizenry of this land, the sins of a few, notwithstanding, we may without fear of contradiction answer for his unswerving loyalty. He is found among all strata of society. There are among them the haves and the have-nots, capitalists and laborers, employers and employes. His class interests will range him on the side of his like. Organized labor has the native stamp, so much so that it is inimical to free and unrestricted immigration. The immigrant of yesterday becomes the restrictionist of today. We Jews are quite used to have the offences of a few saddled upon us all. It is another case of defamation. And we stand up for the fair name of the alien Jew, the alien of yesterday. We have our share of thoughtless ingrates, but no more than have other elements of the population. Castigate them if you chose, but please do not dish up Professor Ross' calumnies. They have been disposed of as a disgruntled gentleman's unfounded fears, as the hasty generalizations of a careless and hostile observer. This country is not quite ready for anti-Semitism, least of all for the insidious kind that is afraid to call itself by that name openly and above board. We have no room here for baiting the alien.

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE OF THE I. O. B. B.

In answer to an insistent and growing demand from lodges and men influential in the ranks of the I. O. B. B., and mindful of the great need for soldier welfare service, the executive committee of the order, at a meeting held July 29 and 30, adopted a resolution asking for the appointment of a committee to carry out a plan whereby the spiritual, social and material needs of the soldiers and sailors and their dependent families may be properly attended to.

The task is one of the greatest undertaken by the order, and is in perfect keeping with its fundamental principle of instilling patriotism for our country and loyalty to our faith. There is no work at the present time that is greater than the labor which will insure victory for our forces. And the welfare work for soldiers is one of the fundamental needs of the day. It is becoming a more and more recognized fact that the life of the soldier outside of the camp contributes to his efficiency as a military man, and the more wholesome his life is made, the better is the soldier performing his function.

When the committee was organized. its chairman, Mr. Sigmund Livingston, went to Washington to interview the authorities there with regard to the plans. He was told that the work was extensive and important—so important that there could not be too many agencies in the field, provided the work was efficiently done. He visited the headquarters of the National War Service Commission, and there was again impressed with the importance of the work to be done.

The American Soldiers' and Sailors' Welfare League was the result of the deliberate thought on the part of the officers of the order. Until the organization of the league no active work had been undertaken in any of the present camps or cantonments other than the holding of services by local rabbis. The task was larger than just this. It therefore organized to meet a necessary want, and to what extent it is meeting this want may be seen from another article in this issue.

It is confidently hoped that the appeals which have been sent out will meet with a generous response. A million dollars has been asked for. This sum is necessary to carry on the work as it has been planned. The extent of the good the B'nai B'rith can do in this field depends upon the generosity with which the appeal is met. It is hoped that the spirit of patriotism and service, and the loyalty of the membership to the order will prompt a response commensurate with the great work that the American Sailors' and Soldiers' Welfare League has undertaken.

ISAAC OSTHEIMER.

The Board of Governors of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, at its annual meeting held July 15, 1917, received the sad information of the death of Isaac Ostheimer and of the kind and generous remembrance in which he held our beloved Home.

Isaac Ostheimer was a lifelong resident of Erie, and by his life of industry and integrity won a good name with the success that he achieved. He ever gave timely heed to the cry of the poor and distressed. From the time of the inception of our Home he was its liberal and consistent supporter in all of its undertakings.

His noble testament of charity, unexampled in the annals of our city for its broad spirit and unbounded generosity, will, through the blessing it will bring to thousands, keep his memory fresh in the minds of men for many years to come. His was a splendid illustration of the broad character of Jewish charity and will remain to lend honor to his name and to that of Jew.

Therefore, be it resolved, That in the death of Isaac Ostheimer, the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 lost a good friend and generous contributor; that in appreciation of his generous bequest to our Home his name be inscribed upon the memorial tablet soon to be erected in our Home; that this expression of our sorrow for his loss and appreciation of his friendship and kindness to our children be spread upon our minutes and a copy thereof sent with our sincere sympathy and respect to the members of his family.

Be it further resolved, That a copy of these resolutions be printed in the American Israelite, the Jewish Comment, the Jewish Criterion, the Jewish Exponent and the B'nai B'rith News.

JACOB BERLINER.

Jacob Berliner, one of the pioneer members of District No. 3, passed away at his home in Corry, Pa., on Thursday, June 14, after an illness of two weeks.

Jacob Berliner, together with his father, the late Meyer Berliner, organized Ahaveth Sholem Lodge, No. 160, on May 30, 1871. All through the years, when the membership dwindled, he maintained the lodge, acting as its secretary.

In 1880 he aided in the organization of the Beth Israel Synagogue in Corry.

Bro. Berliner was 67 years old and left his wife, Emily, and two sons, Manfred J. and Lawrence T., both active members of the I. O. B. B., also one brother, William Berliner of New York.

He was one of the oldest residents of Corry, coming to the city in 1864 with his father. They established the well-known firm of M. Berliner & Co., operating a sole leather tannery and dealing extensively in hides and skins. In later years the Berliner Company became known internationally in the leather and hide and fur trade.

Mr. Berliner accumulated a substantial fortune and contributed largely to various charities.

LARGE BEQUESTS TO CHARITY.

Late Isaac Ostheimer Distributes 80 Per Cent of His Estate to Jewish and Non-Sectarian Societies in Erie.

Mr. Isaac Ostheimer of Erie, Pa., who passed away on June 24 last bequeathed more than 80 per cent of his estate to charity, Jewish and non-sectarian, as follows: Property to the value of $80,000, and accumulated income to the Social Service Federation of Erie, a non-sectarian institution, for the purchase of a building to be known as the Isaac Ostheimer Home for Unemployed; $30,000 additional at the death of a legatee to revert to the Isaac Ostheimer Home for Unemployed to be used towards its maintenance. If at the end of five years the Social Service Federation of Erie has not accepted the above bequest and guaranteed maintenance, the property shall then be sold and with the proceeds a building shall be erected on the grounds of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 to be known as "Isaac Ostheimer Orphans' Home" and of the $30,000 for the maintenance of the "Isaac Ostheimer Home for Unemployed" $15,000 is to go absolutely to the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3.

Other bequests are: $5,000 to the Elmwood Home for Boys, of Erie, Pa.; $5,000 to the Boys' Club of Erie, Pa.; $5,000 to the Louise Home of Erie, Pa. These latter three are non-sectarian societies. Also unconditional bequests as follows: $15,000, B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, Erie, Pa.; $2,500, Hebrew Sheltering and Immigrant Aid Society of New York City; $5,000, Denver Home for Consumptives; $5,000, Cleveland Jewish Orphan Asylum; and the following non-sectarian institutions; $5,000, Erie Home for Friendless; $2,500, Elmwood Home for Boys, Erie; $2,500, Elmwood Home for Girls, Erie; $2,500, Hamot Hospital, Erie; $2,500, St. Vincent's Hospital, Erie; $2,500, Florence Crittenton Home, Erie; $2,500, Old Ladies' Home, Erie; $2,500, Infants' Home, Erie; $2,500, Visiting Nurses' Association, Erie; $2,500, Boys' Club, Erie; $2,500, Louise Home, Erie; $2,500, Humane Society, Erie.

Mr. Ostheimer was a son of Jacob Ostheimer, a native of this city. An editorial in the local Evening Herald makes the following praiseworthy comment on the will:

"Far more enduring than storied urn or animated bust the monument which Isaac Ostheimer has erected to his memory will keep that memory green in the hearts of his fellow citizens in Erie.

"In devoting a large portion of his estate to charitable purposes, Mr. Ostheimer displayed the broadness of his philanthropy by making no distinction of race or creed, treating all alike and treating all generously. Nor did he confine his beneficence to his native Erie, remembering worthy objects which appealed to his sympathies in other cities.

"The Erie institutions, which will profit from Mr. Ostheimer's liberality, are among the most worthy which minister to the public benefit and all of which depend more or less upon public benevolence for their support.

"Isaac Ostheimer was a man who never posed and whose benevolences were so quiet as to attract little attention to his personality. Therefore, it is only at his death that his fellow citizens become fully aware of the breadth and depth of his philanthropy, and thousands who during his life perhaps never heard of Isaac Ostheimer will revere his memory, for he is truly among those whose good deeds for humanity entitle him to humanity's gratitude".

TESTIMONIAL TO RABBI A. H. SILVER.

A warm heart, a lofty soul finds expression in noble deeds. From the day you came into our midst, dear brother, you made manifest these qualities. At every turn your unselfish devotion to our common cause has not only resulted in material gain, but has been a stimulus and example for emulation to us all. It has fostered a spirit that will be enduring and the cause of endless good. The children of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, the people of the district, the B'nai B'rith Lodge and the Board of Governors of the Home are grateful you have lived among us.

We are particularly reminded of your stirring words, zeal and endeavors at the B'nai B'rith Convention at Erie, when your enthusiasm and magnanimous promise led to such glorious conclusions; and later, of your indefatigable and untiring efforts in the fulfillment of your promise. We also know of some of your many quiet acts and the deep influence they will have.

District No. 3 keenly recognizes its loss in your leaving, but feels you will not forget us and that we will still have large share of your interest. The Board of Governors of the B'nai B'rith Orphanage and Home for Friendless children of District No. 3 congratulates Cleveland on being able to attract such a splendid leader and in your new field of endeavor wishes you unbounded success.

Resolved, That an engrossed copy hereof be transmitted to Rabbi Silver, that same be inscribed on the records of the board and be published in the American Israelite, Jewish Criterion, Jewish Exponent, B'nai B'rith News and Jewish Independent.

Mortimer Ostheimer,
Chairman,
Isaac Baker,
M. Sonneborn,
A. L. Rauh,
Edward Hemple,
Frederick Jay,
M. S. Meyerhoff.

PROMISES EQUALITY FOR ROUMANIAN JEWS.

The Roumanian Premier Bistiano again repeated his promises for a speedy emancipation of the Jews of Roumania. This time, it was made, according to a London dispatch, to the Jewish morning Journal and a committee of the Russian Soldiers' and Peasants' Committee, headed by a M. Tissenhausen, that came o Roumania for this special purpose. The Premier assured the delegation that Roumanians have recently become convinced of the loyalty and patriotic devotion of the Jews and of their value as a component element of the population. Now, that Russia has become free, the fear that equality granted to the Roumanian Jews would attract large numbers of Russian Jews to Roumania, which was one of the arguments of the antisemite, no more exists. He had no doubt but that full equality will soon be granted to Jews by the Roumanian Parliament. He suggested that the Roumanian greatly resented the interference of foreigners in the fate of the Jews of their land. This interest in Jewish affairs on the part of trangers calls forth a feeling of prejudice mong the Roumanians which is injurious to the cause. He added, however, that there was nothing to fear from this resentment and that Jewish emancipation in Roumania will soon be a reality.

COHEN FAMILY OF SPOKANE, EIGHT IN NUMBER, ENGAGED IN WAR WORK.

The city of Spokane, Wash., is singing the praises of the Cohen family, consisting of father, mother, four sons, a daughter and son-in-law, all of them "doing their bit" for the government. Two of the sons, David and Eugene were granted commissions as second lieutenants. The other two boys, Isidor and Abraham have volunteered their services at the ship yards, helping build additions to the government's fleet. The daughter has enrolled as a Red Cross worker. The son-in-law, Max Neuman received a captain's commission, Quartermaster's Department in the army. The mother is actively engaged daily at the Red Cross Headquarters and the father is giving liberally to the Jewish Relief and Red Cross funds.

SEND IN NAMES OF THOSE WHO ENLIST.

The members of the Order are requested to furnish the B'nai B'rith News with the names of all co-religionists who have enlisted in any branch of military service of the government so that a complete record may be kept and used for statistical purposes.

ROSH HASHONAH 5678.

American Jewry approaches the most solemn time in all the year. Rosh Hashonah of the year 5678 is the most portentous in modern times for Jewry throughout the world. Never has there been such widespread, fearful suffering. Many of our faith have died from starvation, from want. The new year will mean the death of many, many more, unless we in America come to their rescue. It is as though a black curtain spread itself before the eyes of our people in Russia, in Palestine, in Poland, in Roumania, in Lithuania, in Galicia and everywhere where war has wrought its havoc.

If, in other years, and more particularly since the beginning of the great war, we have approached the Holy Days in penitence, in humility and with prayers for forgiveness in our hearts, how much greater are the reasons that we should do so now! Behind the great curtain of death spread over Europe, to the West, is America, which may stand forth as did Aaron:—"He stood between the dead and the living and the plague was stayed".

Greater than any plague in all the world's history, is the plague of fire and steel, of starvation, of sickness, of want, which this great war has brought upon our people. America then must stand between the living and the dead as did Aaron and with its money generously contributed, save from the plague, the souls of its brothers and sisters in the war zones.

In the liturgy of Rosh Hashonah in the inspired words of Rabbi Amnon of Mayence, one of the deathless martyrs of our race, in his soul-stirring message, the U'nsane Tokef, we read:

"Again is it to be decreed who shall live and who shall die? Who shall perish by fire, who by sword? Who by hunger, who by thirst? Who shall have rest and who shall wander"? It is for American Jewry to determine the answer, as affecting those of our faith visited by a disaster they themselves are powerless to avert.

It is for us at the coming Yom Hadin —day of judgment—to be so ready with our gifts, as to have it decreed that we shall stand with the righteous and shall be counted as having acted in the true spirit of Zedokoh—right doing! Only in this way will countless lives be saved to Jewry and only in this way can we look forward to the coming year with hope and confidence for ourselves and for those whom we hold dear.

Our prayers, penitence, charity and right doing shall avert the catastrophe.

JEW DONATES LAND AND GOODS FOR RELIEF OF BLINDED RUSSIAN SOLDIERS.

The Jewish landholder and merchant, W. Shpoliansky, has donated large sections of his land, and also goods, Prel, Utopskes Gubernia, have been to the relief of Russian soldiers blinded in the war. Many acres of his valuable estate, together with the improvements thereon, near the town of Prel, Utopskes Gubernia, have been donated by him. He also gave his entire income from a large mill in the Gubernia of Kiev, for the entire period of the war, together with the income from a valuable patent right. In all these donations will total about one million rubles.

CONVERTED NEGRO JEW WINS HONORS.

Rufus Louis Perry, the Negro lawyer of New York who in 1912 became converted to Judaism, was chosen member of the French "Societe Acadamique d'Histoire Internationale." He recently distinguished himself by writing a treatise in French on "Man from the Scientific Viewpoint and According to the Talmudic Conception." He was also awarded a gold medal for this work. Mr. Perry is a graduate of the New York University Law School. He adopted the Jewish religion because he came to the conviction after careful research that it was the noblest.

A WORTHY APPEAL

May I, at the same time, ask you to have an appeal made through the B'nai B'rith News for magazines and reading matter to be sent to our boys abroad? If any of our brothers desire to send same on to New York, they may be sent to the Institutional Synagogue, 112 West 116th Street, New York City, from whence they will be sent abroad through arrangements that have been perfected with the War Department. Rabbi Herbert Goldstein has taken charge of this matter here but we need the help of all in order to make it a complete success.

With kindest regards, I am

Fraternally yours,
ISAAC SIEGEL.

THE RUSSIAN REVOLUTION AND THE JEWISH PEOPLE

"What can we expect of the [illegible] revolution? What will be [illegible] What its character"? These [illegible] tions asked by Dr. Schmarya [illegible] article in "Dos Yiddische Folk".

"Apriori, we accept it as a fact that the victory of the Russian revolution is a fact, and that the new regime is safe and secure. We will not enter into any philosophic research, but will rest the discussion of these questions upon a few facts. Russia is a state of nationalities, and with the proclamation of equal civil rights alone, no new government will have done its full duty toward the national minorities, which, under the old regime, suffered no less than the individual subject as such. The liberation of the individual subjects without the liberation of the national group, of which he is a part, is only a partial liberation, and a government aspiring to be modern and to exist upon a sound basis must not permit the prevalence of discontent among large masses. It is therefore difficult to conceive that the new Russian government, in which the liberal aspirations have such an important place, shall ignore the demands of the national minorities".

"We have sufficient evidence that permit us to believe that the new regime will exert every effort to adjust the question of nationalities in the Russian state, not on the basis of power and dominance, but on the basis of universal principles of justice and liberty. Just because Russia has been so late to pass through the refining process, it must introduce the most modern reforms".

"Furthermore, 11 years ago when, after the revolt of 1905, there was organized the Union for Equal Rights for Jews, earnest discussion took place as to the formulation of the Jewish demands, hardly one of the organizers of this union accepted the viewpoint of the assimilationists. There were a few who offered the counsel of prudence—the acceptance of civil and political rights and the relegation of the national question to a later period. This counsel was overwhelmingly rejected, and the program was formulated to include national, political and civil rights".

"If we take into consideration that 11 years ago, even though there was faith in the power and permanency of the new formula, it was clear that every liberalizing effort would still have to rockon with the same Czaristic government, still the representatives of the Jewish people were not affrighted and clearly formulated their national demands. If we take into further consideration that during the past 11 years the national consciousness of the Jewish people has been even more highly developed, and that now they are confronted by a new and liberal government—taking all this into consideration, we may anticipate that our brethren in Russia will now, with more firmness than ever, defend their national position".

DECLARATION BY ENGLAND REGARDING PALESTINE EXPECTED.

The Jewish Morning Journal's London correspondent is responsible for the statement that an official declaration by England regarding its intentions concerning Palestine is about to be made.

This opinion, says the correspondent, is held in the most reliable Zionist circles. Such a statement has been made necessary by the project to organize a specifically Jewish regiment. This regiment, it is expected, will undoubtedly be sent to the Palestine front, and the Jews who are volunteering by the hundreds daily are entitled to know, it is conceded, that the sacrifice they are prepared to make, even of their very lives, will be of service to their own people, as well as to England.

The same cable announces that Captain Neal Primrose, M. P., the youngest son of Lord Roseberry, has enlisted in the Jewish regiment. The mother of Neal Primrose is Hannah Rothschild, the daughter of the late Mayer Rothschild, who passed away in 1898. The sentiments of Neal Primrose, who is 35 years of age, are strongly Jewish, and as a Member of Parliament he has always defended Jewish interests. Indeed, during one of the many debates in which he has participated, he deemed it important to avow his Jewish origin and to express his pride over that fact.

THE FINNISH DIET AND THE JEWS.

The Finnish Diet has submitted the Jewish Emancipation Bill to the consideration of the Parliamentary Legislative Committee. The debate on the bill was utilized by the anti-Semitic Old-Finnish Party for the purpose of making an attack on Shechita. They are spreading pamphlets to emphasize their objections to it.

Minutes of the Meeting of the Executive Committee, I. O. B. B., Held in Chicago, Ill., July 29 and 30, 1917

The meeting of the Executive Committee was held at the Covenant Club of Chicago on July 29 and 30, 1917.

Meeting was called to order by the President, Bro. Adolf Kraus, at 10 a.m., on July 29, 1917.

On roll call the following were found present: Adolf Kraus, Lucius L. Solomons, Archibald A. Marx, Jacob Furth, Charles Hartman, Jacob Singer, Dr. Edward N. Calisch, Philip Stein and the Secretary. Excuses were presented for the absence of Brothers Simon Wolf and Henry Morgenthau.

Brothers Sig Livingston, Chairman of the Anti-Defamation League; Edward Sonnenschein, President, Dr. Harry Kraus, Second Vice-President, and Julius H. Meyer, Director of Intellectual Advancement of District Grand Lodge No. 6, were also present.

The minutes of the preceding meeting were adopted as printed.

The following communications were presented:

From District Grand Lodge No. 6, I. O. B. B., under date of April 19, 1917, informing that at the meeting of the General Committee of the District Grand Lodge held in Chicago on April 15, 1917, it was unanimously resolved that District Grand Lodge No. 6 cede jurisdiction over the lodges of the Order in Eastern Canada to District Grand Lodge No. 1.

From Cairo Lodge No. 687, of Cairo, Egypt, transmitting copy of an appeal to the electors of the Jewish community in Cairo in connection with the election of members of the Jewish Consistory. The Secretary was directed to acknowledge receipt of the communication and to express to the lodge the appreciation of the Executive Committee for the lodge's activity.

From Bro. Herman Asher of New York, suggesting that B'nai B'rith Lodges in the smaller communities should endeavor to post notices in the hotels of their respective cities showing where synagogues are located and also the hours of service. Communication was ordered referred to the Union of American Hebrew Congregations.

From the "Comite pro Causa Judaica," [illegible] Zurich, Switzerland, under date of rch 14, 1917, transmitting copies of phlet entitled "The Aims and Means he Comite pro Causa Judaica", defining [illegible] activities, program and means for the ization of the purpose of attaining equality before the law for the Jews of Russia and Roumania; further advising that the Comite is engaged in the work of organizing a Conference of Jews of neutral countries in Europe. Secretary reported that acknowledgment of receipt of the communication was sent to the Comite together with a tender of services of the Order to aid the work.

From the American Union of Roumanian Jews, under date of June 23, 1917, advising that a Commission of Roumanian statesmen is on its way to the United States, and suggesting the advisability of the appointment of a committee, with the President of the Order at its head, to meet the President of the United States, for the purpose of bringing the Jewish question in Roumania to his attention. Communication was ordered referred to the President of the Order with authority to take such action as he will deem proper.

From Bro. Simon Wolf, under date of July 23, 1917, transmitting various suggestions for the consideration of the Executive Committee, among them the advisability of celebrating the fiftieth anniversary of the institution of the Jewish Orphan Asylum of District Grand Lodges Nos. 2 and 6, located at Cleveland; the fiftieth anniversary of the first convention of the Order; recommending the establishment and maintenance of night schools of illiterate Jewish aliens so that paroled immigrants may thereby become eligible for admission at the conclusion of the present war; and that the lodges located adjacent to training camps help the soldiers in whatever manner possible.

From Bro. Bernard Greensfelder of St. Louis, Mo., President of Ebn Ezra Lodge, under date of July 23, 1917, suggesting that the Order furnish the American Government with a hospital train for the use of American troops abroad, and suggesting the advisability of levying special assessments upon members of the Order to meet the expense thereof.

From Bro. Archibald A. Marx, under date of June 14, 1917, suggesting that the Order take up at once the question of making provisions for the needy families of Jewish soldiers in America.

From Bro. Leonard S. Levin, President of the Social Service Committee of the joint lodges of the Pittsburgh District, under date of July 11, 1917, suggesting the advisability of placing the Bible and the Jewish Prayer Book in the hands of every Jewish soldier and sailor.

It was moved by Bro. Philip Stein that a committee of five be appointed to give immediate consideration and submit report before the adjournment to all communications and recommendations concerning and connected with the present war situation. Motion carried and the President appointed as such committee Bros. Charles Hartman, Sig Livingston, Archibald A. Marx, Jacob Singer and Lucius L. Solomons.

Bros. Julius H. Meyer and Edward Sonnenschein as representatives of District Grand Lodge No. 6 then addressed the Executive Committee on the work of the Order.

A recess was then taken until 2 p.m.

Afternoon Session.

At 2 p.m. the Committee reconvened.

The following communications were presented:

From Bro. Jacob Singer of Philadelphia, informing that he succeeded in having the application for a charter of a proposed Building and Loan Association in Philadelphia, which intended to adopt the name of "B'nai B'rith", officially withdrawn. Thanks of the Executive Committee were expressed to Brother Singer.

From District Grand Lodge No. 6, submitting for the consideration of the Executive Committee, resolution and report of the subcommittee appointed with reference to the establishment of a Bureau of Publicity. In this connection Bro. Philip Stein presented a personal communication of a similar nature received by him. It was thereupon ordered that the entire correspondence on the subject of the creation of a Bureau of Publicity be referred to the Advisory Committee with power to act.

From Bro. Simon Wolf, under date of July 22, 1917, transmitting his annual report as representative of the Order in Washington, which report was read and ordered incorporated in the report of the Executive Committee.

From Basel Lodge No. 595, of Basel, Switzerland, transmitting annual report of the lodge for the year 1916-1917. Report was ordered published in the annual report of the Executive Committee.

From Bro. Jacob Furth of St. Louis, Mo., under date of June 12, 1917, informing that at the session of District Grand Lodge No. 2, held in 1916, a committee was appointed to investigate conditions in Denver, that such committee submitted report at the meeting of the District Grand Lodge held in 1917, and that it was ordered by the Grand Lodge that a copy of such Committee's report be submitted to the Executive Committee of the Order. Secretary was directed to furnish the members of the Executive Committee with copy of the report so that they may familiarize themselves with its contents and that they subsequently submit such recommendations to the President of the Order as they may deem proper.

From District Grand Lodges Nos. 1 and 7, with reference to remission of dues to the Constitution Grand Lodge for such members of the Order as have entered the Army or Navy service of the United States. Moved by Bro. Archibald A. Marx that the Secretary of the Executive Committee in levying assessments against District Grand Lodges for Constitution Grand Lodge and Emergency Relief Fund dues, deduct from such assessments the per capita and Emergency Relief Fund dues for such members as have entered the service of the United States Army or Navy and that the remission of such dues be continued during the present war and for a period of ninety days after its conclusion; provided, however, that District Grand Lodges in claiming such deduction be required to furnish detailed statements giving names and addresses of members of the Order who have joined the United States forces, also the names and location of the military or naval units which such members have joined. The motion was unanimously adopted.

From Bro. Dr. Gotthard Deutsch, of Cincinnati, transmitting correspondence with reference to the establishment of a B'nai B'rith Lodge in the city of Guatemala. Ordered referred to the Advisory Committee.

From District Grand Lodge No. 4, I. O. B. B., transmitting correspondence with reference to the establishment of a B'nai B'rith Lodge in the city of Manila. Ordered referred to the Advisory Committee.

From District Grand Lodge No. 1, with reference to the establishment of a B'nai B'rith Lodge in the city of Havana. Ordered referred to the President of the Order with authority to act.

From Bro. Joseph Rosenzweig, of New York, President of District Lodge No. 1, under date of May 24, 1917, transmitting the following resolutions adopted by the General Committee of District Grand Lodge No. 1:

Resolutions of General Committee, District No. 1, Independent Order B'nai B'rith, May 19, 1917.

WHEREAS, Judaism proclaims the common Fatherhood of God and the Brotherhood of Man, and the Jewish people have ever loyally maintained this doctrine with all its implications, in the firm faith that all the nations of the earth would eventually fully realize its truth; and

WHEREAS, By reason of the wide diffusion of knowledge and education, of the close relations with one another into which the people of all nations have been brought by modern inventions, by international trade and commerce, and by the spread of all the arts and refining influences of civilization, the conditions which made for international wars in the past have in large measure been removed and nations have become interdependent; and

WHEREAS, The people of all nations seek equality of opportunity, rights and justice in their dealings with one another, and equality for all, justice and peace can be secured only by international co-operation; and

WHEREAS, It is the hope of the people of all nations that, at the close of the present war, some arrangement between nations may be effected whereby differences between them may be settled without resort to armed conflict, and the common sentiment for the abolishment of war, as the arbiter of international differences, is voiced by leading scholars, publicists and statesmen, by representatives of the people and by influential organizations actively working to that end; and

WHEREAS, The Jews in all lands would eagerly embrace the opportunity to co-operate zealously in support of a movement to prevent the recurrence of international wars,

Resolved, That District No. 1, Independent Order B'nai B'rith, respectfully requests the Executive Committee of the Order to issue a manifesto declaring that the Order will earnestly strive for the abolishment of war between nations and urging that upon the termination of the present world war all civilized nations join in conference and adopt for their governance a platform and code of international laws doing away for all time with all artificial barriers between their countries and peoples, securing equal rights for all people in all lands, prohibiting any hostile acts between nations by legislation, war or otherwise, and creating and providing for the maintenance of a body or bodies vested with authority and power to settle international disputes and adopt and enforce laws and decisions to accomplish the purposes of such international concert;

Resolved, That the Independent Order B'nai B'rith employ its resources as an international organization and enlist its membership among the various nations in earnest support of the objects hereby sought to be attained;

Resolved, That the Independent Order B'nai B'rith invite the co-operation of all men desiring to bring about the reign of peace on earth and of all bodies and organizations seeking the avoidance of future wars between nations;

Resolved, That a conference of individuals and bodies in sympathy with this movement be held at a date to be hereafter fixed and announced.

After consideration of the subject matter it was moved by Bro. Jacob Singer that the Executive Committee approve of the spirit of the movement, but is of the opinion that consideration of the resolutions be postponed until such time as the President of the Order shall deem opportune to take action thereon. Motion carried.

The apportionment of Propaganda funds to the Districts was then taken up for consideration, and it was moved by Bro. Charles Hartman that the same arrangements as made last year be continued. Motion was unanimously adopted.

A recess was taken until 8 p.m.

Evening Session.

At 8 p.m. the meeting reconvened with all those reported present at the previous session in attendance.

The committee appointed to consider the various suggestions presented in connection with existing war conditions submitted a report recommending adoption of the following resolutions:

WHEREAS, It is the mission of the Independent Order of B'nai B'rith "to inculcate the purest principles of philanthropy, honor and patriotism"; and

WHEREAS, Large numbers of Jews have volunteered and are in the various branches of the United States Army and Navy Service: therefore be it

Resolved, That the Order deems it its duty to assist in caring for the spiritual, social and material needs of soldiers and sailors and their dependent families; and be it further

Resolved, That a Committee of Fifteen be appointed by the President of the Order, which Committee is to proceed to mature plans for the carrying out of the spirit of this resolution. Such plans shall include appointment of subcommittees in each district. Whereupon there shall be available and are hereby appropriated as a nucleus of a fund to be hereafter raised, such ums out of the treasury of the Order as are not already otherwise appropriated.

After an extensive discussion of the resolution, it was moved by Bro. Philip Stein that the same be adopted. Motion carried unanimously. The President thereupon appointed the following as the Committee of Fifteen: Sig Livingston, Chairman; Dr. Gerson B. Levi, Moses E. Greenebaum, Benjamin Samuels, Israel Shrimski, Edward Sonnenschein, Toby Rubovits, Leon Zolotkoff, Dr. Herbert Goldstein, Louis J. Borinstein, Isador Sobel, Isadore M. Golden, Harold S. Bloomberg, Julius H. Meyer and Henry Dannenbaum.

A recess was then taken until 9:30 a.m. Monday.

Monday Morning Session.

At the appointed hour the Committee reconvened with all the members reported present at the previous session in attendance.

The Secretary presented correspondence between Mr. Herbert Hoover of Washington, Bro. Milton Strasburger of Washington, and the Executive Committee in connection with Food Conservation Propaganda among the Jewish people and the co-operation of the Jewish fraternal societies in this work. After due consideration, it was unanimously resolved that the Order participate in this propaganda and that the fullest co-operation be extended to the National Government. The President thereupon appointed Bro. Jacob Singer of Philadelphia national representative of the Order on the committee having charge of the food conservation among the Jewish people.

The following resolutions, adopted by District Grand Lodge No. 4 at its forty-fourth annual session, were then presented:

WHEREAS, District Grand Lodge No. 4, I. O. B. B., is authentically informed that the Executive Committee adopted a new rule governing the allotment of propaganda money, and that under said rule this District is deprived of its share in propaganda fund for 1916; and

WHEREAS, The District, by reason of the wide extent of its territory within its jurisdiction, would be in no position to carry on a thorough and general propaganda without assistance from the Executive Committee, and that furthermore in years past, the District Presidents have given the Executive Committee accountings of propaganda expenditures, which, we were assured, were eminently satisfactory; therefore be it

Resolved, That District Grand Lodge No. 4, in Annual Session assembled, respectfully dissents from this latest ruling by the Executive Committee, and requests it to revert to its former ruling and restore to this District a fair allowance for 1916 and 1917 of the fund provided for such purposes by the General Convention of 1915, in order to enable it to maintain its propaganda work throughout its jurisdiction, which means the entire Pacific coast.

It was resolved that in view of the fact that the Executive Committee has already acted in the matter of apportioning funds to District Grand Lodges for propaganda purposes, the resolutions of District Grand Lodge No. 4 be received and filed. Motion carried.

The question of appropriations for benevolent and charitable institutions aided by the Order was then taken up for consideration.

As to the Educational League, it was moved by Bro. Charles Hartman that the same appropriation voted last year be renewed for this year. Motion carried.

As to the National Jewish Hospital for Consumptives, it was moved by Bro. Charles Hartman that the Advisory Committee be authorized to make an appropriation not to exceed $8,000. Motion carried.

As to the Leo N. Levi Memorial Hospital, it was moved by Bro. Archibald A. Marx that the Advisory Committee be authorized to make an appropriation not to exceed $4,000.00. Motion carried.

It was further resolved that all institutions having received appropriations from the Order be required to submit a statement of estimated receipts and disbursements for the guidance of the Advisory Committee, before any appropriations for such purposes are made by the Committee.

Secretary presented correspondence in the matter of a cablegram received from Rotterdam to the effect that the Hilfsverein of Germany, on request of Chief Rabbi Dr. Markus of Constantinople, appeals for financial assistance to relieve the suffering caused by the destructive fire at Tyre near Smyrna, Turkey; also communication from the Department of State, Washington, advising that the Department has been requested by the President of District Grand Lodge No. 11 to inform the Executive Committee of the Order that the calls on the Grand Lodge for charity are increasing from day to day and that the funds of the Grand Lodge are exhausted, that the Jewish community at Tyre near Smyrna, consisting of 400 families, was stricken by a conflagration which destroyed the greater part of the town, including dwellings, schools and synagogues, that the Department of State has been requested to and is granting the courtesy of the official mail pouch for the transmission of reply to the communication of District Grand Lodge No. 11. The President reported that with the approval of the Advisory Committee the sum of $2,000 was forwarded by cable through the State Department to Constantinople for general relief purposes. Action was approved.

Correspondence was presented in connection with cablegram received from the President of the First Lodge of England, London Lodge, informing that a Jewish massacre was threatened in Palestine and asking intervention through foreign lodges or otherwise. The President reported that immediately upon receipt of the cable he communicated with the Order's representative at Washington, requesting him to apply to the State Department for permission to forward cablegrams or heliograph messages to Denmark Lodge in Copenhagen and Augustin Keller Lodge in Zurich, requesting such lodges to call the attention of the officers of District Grand Lodges Nos. 8 and 10 to the threatened massacre and to petition their respective governments to bring this matter to the notice of the Turkish Government; that subsequently with the approval of the Advisory Committee the sum of $3,000.00 was forwarded through the State Department to the American Consul in Alexandria, Egypt, to be paid over to the President of the B'nai B'rith Lodge in Alexandria as a contribution of the Order for the relief of Palestinian Jewish refuges.

The President informed the Executive Committee that he had received numerous complaints from patients who were inmates of the Leo N. Levi Memorial Hospital at Hot Springs, Ark., regarding treatment accorded them, and that upon consultation with Bro. Philip Stein, member of the Advisory Committee of the Order, he appointed Dr. Harry Kraus, Second Vice-President of District Grand Lodge No. 6, and A. B. Seelenfreund, Secretary of the Executive Committee of the Order, to proceed to Hot Springs, Ark., for the purpose of inspecting the institution, its mode of operation and all other matters connected with the care and treatment of the patients. The report of the Committee was then presented and read. After mature consideration of the report it was moved by Bro. Philip Stein that the President forward copy of such report to the President of the Leo N. Levi Memorial Hospital with an explanation as to how it came about that inspection of the institution was deemed necessary. Motion carried.

Reports of the National Jewish Hospital for Consumptives and the Leo N. Levi Memorial Hospital were presented, read and ordered filed.

Communication was presented from the Executive Committee of the American Jewish Congress under date of July 9, 1917, advising that the Congress was postponed to November 18, 1917.

Communication from Bro. Samuel Fleischman of New York, under date of July 23, 1917, was presented, referring to the lecture delivered by Hon. William Howard Taft before the National Geographic Society in Washington, on January 19, 1917, and its publication in the National Geographic Magazine. Moved by Bro. Charles Hartman that the President be authorized to expend whatever amount deemed proper and necessary by him to publish the lecture of Mr. Taft. Motion was unanimously adopted.

A recess was taken until 2 p.m.

Afternoon Session.

At the appointed hour the Executive Committee reconvened.

The following communications were presented:

From District Grand Lodges Nos. 4 and 5, with reference to remission of dues to the Constitution Grand Lodge and Emergency Relief Fund for such lodges in their respective Districts as have failed to pay their dues to the Grand Lodge and subsequently were suspended. It was resolved to refer the matter to the Advisory Committee.

From Menorah Lodge No. 771, Baltimore, Md., soliciting contribution of $1,000 from the Executive Committee for social service purposes of the lodge. The President recommended an allowance so as to encourage the lodge in its work, but after a full discussion it was resolved that in view of the fact that all funds not otherwise appropriated have been pledged for the care of Jewish soldiers and sailors and their dependent families, no funds are available.

From District Grand Lodge No. 11, under date of May 26, 1917, calling attention to the work of the B'nai B'rith Kindergarten at Balat, Constantinople, and requesting appropriation from the Executive Committee to enable the Grand Lodge to continue the beneficent work of the institution; also under date of May 26, 1917, referring to the deplorable condition of Jews in the District as a result of the war and requesting that some further assistance be rendered by the Order to aid the war sufferers, it was moved by Bro. Archibald A. Marx that a sum equivalent to 3,000 francs be drawn from the Oriental Fund and transmitted to District Grand Lodge No. 11. Motion carried.

From Bro. David Fox of Huntington, W. Va., with reference to the transfer of Boyd County, Kentucky, and Lawrence County, Ohio, from the jurisdiction of District Grand Lodge No. 2, to that of District Grand Lodge No. 3. Owing to the fact that the subject comes within the jurisdiction of the two respective Grand Lodges no action was taken by the Executive Committee.

From District Grand Lodge No. 8, Germany, submitting report of the President to the annual meeting of the Grand Lodge held in December, 1916. It was ordered that the report be printed in its original form in the report of the Executive Committee.

From Bro. Dr. Adolphe Stern, member of the Executive Committee of the Order for District No. 9, with reference to activities engaged in by himself and others to secure the revocation of discriminatory laws in Roumania, directed against the Jews of that country. The President reported that with the approval of the Advisory Committee the sum of $5,000 was cabled through the State Department to Mr. Charles Vopicka, American minister at Bucharest, for distribution among needy Jews in that country. Action was approved.

From Bro. Dr. Adolphe Stern, requesting authority to institute new lodges in Switzerland with a view of ultimately creating a District Grand Lodge in that country. The President reported that with the approval of the Advisory Committee of the Order, authority was cabled to Bro. Adolphe Stern to institute such lodges and afterwards create a District Grand Lodge. Action was approved.

Correspondence was presented between the National Conference Committee of the American League of Roumanian Jews, Federation of Roumanian Jews of America, and the President of the Order, with reference to the condition of the Roumanian Jews. Further consideration of the subject matter was left to the discretion of the President.

With reference to the observance of the Fiftieth Anniversary of the founding of the Jewish Orphan Asylum of District Grand Lodges Nos. 2 and 6, I. O. B. B., located at Cleveland, Ohio, it was moved by Bro. Jacob Singer that the Advisory Committee be instructed to arrange for proper representation at the Jubilee. Motion carried.

Regarding the observance of the Diamond Jubilee of the Order, it was moved by Bro. Archibald A. Marx that a committee of three be appointed to consider the subject matter and submit report to the Advisory Committee at the earliest possible time, and that the Advisory Committee be authorized to take such action in the premises as it will deem proper. Motion carried and the President appointed as such committee Bros. Charles Hartman, Lucius L. Solomons and Archibald A. Marx.

Secretary reported that he attended a meeting of the General Committee of District Grand Lodge No. 2 for the purpose of presenting the views of the Executive Committee in the matter of interpretation of the organic law of the Order relative to the time and mode of payment of Constitution Grand Lodge and Emergency Relief Fund dues, and that the matter was amicably and satisfactorily disposed of.

Reports of the Secretary and Treasurer for the year ending February 21, 1917, were presented and were ordered referred to the American Audit Company for examination and report.

The Secretary presented supplementary financial statement up to July 29, 1917, showing the status of the various funds to be as follows: General Fund $24,418.41, Oriental Fund $887.18, Special Fund $814.44, Emergency Relief Fund $22,476.75; total $48,576.78.

There being no further business before the Committee the meeting adjourned sine die.

SHYLOCK SHOULD BE BANISHED.

Shakespeare is so big that he can be approached boldly, and thus boldly does the present writer consider a play that, in Elizabeth's time was wrong, that in our era is a preservative of evil social and religious bacteria, and that should for the sake of universal cheerfulness be forgotten. This writer holds no brief for the Jewish people, but he has a strong conviction that they are right in resenting this once popular dramatic pilloring of their race and, while he recognizes the wonderful dramatic value of "The Merchant of Venice," he is inclined to question even the theater's right to perpetuate a social injustice.—Charles Henderson in Cleveland Plain-Dealer.

When a man is working for his own spiritual good he is working for the good of humanity, for what is for his good is for the good of others.

SKETCHES OF MODERN JEWISH HISTORY

(Continued from page 6)

"Judenstaat" he would probably have been one of the most ardent supporters of the Zionist movement. He was indeed quite an admirer of Moritz Hess (1811-1875), whose pamphlet, "Rom und Jerusalem", proclaimed in 1862 practically the principle which is underlying Herzl's "Judenstaat", though Herzl had no knowledge of it when he published his phenomenal essay. Hess in turn received a great deal of his inspiration from Graetz's history, part of which he translated into French.

The national conception of Judaism involved Graetz in a lawsuit, which is of more than personal interest. He contributed to the Vienna Jewish Almanach, edited by Leopold Kompert, an essay entitled "The Rejuvenation of the Jewish Nation". In this essay he presents the idea that the Servant of the Lord, spoken of in the second part of Isaiah as an innocent sufferer, whose tribulations are to be a redemption of all nations on earth, and who is destined to lasting glory, is the people of Israel. In other words, the Messiah of the Prophets is not an individual, but the people of Israel. This statement was a clear challenge of the fundamental dogma of Christianity. The essay appeared in 1863. Austria was then in the midst of a struggle for the overthrow of clerical domination, which had reached its climax in the concordat of 1855. The champion of clericalism in Vienna was a priest, named Sebastian Brunner, the editor of the "Kirchenzeitung". Graetz's essay was a godsend to the clerical publicist. He could prove by it that Judaism was the implacable enemy of Christianity, that it was the aggressor, while it constantly complained of persecution. The national means of procedure would have been to demand the prosecution of Graetz and of his publisher for an attack on Christianity. This, however, would have been fanaticism, and an inquisitorial procedure. Brunner, therefore, turned the tables and demanded of the public prosecutor, Lienbacher, a clerical politician, that he institute proceedings against Graetz, who had ridiculed the belief in a personal Messiah, and thus insulted Judaism, which was a religion entitled to the protection of the state. The details are not interesting to us, for the procedure against Graetz, who lived outside of the jurisdiction of Austria's courts, was a mere formality. The publisher was fined under a technical charge. The orthodox Jews, however, had a new proof that Graetz was a heretic.

This nationalistic attitude shows us Graetz as a romanticist. And a romanticist he was also in his history. This undoubtedly contributed considerably to his success. The average reader does not like dry historical facts. They are not interesting enough. Graetz supplied this craving for romance very liberally. He begins his work with the statement that Abraham arrived in Palestine on a beautiful spring morning. There is absolutely no authority for this statement, but it reads well. To illustrate this same tendency by a fact from modern history, we point to the statement that King Frederick William II signed the edict of March 11, 1812, which recognized the Jews of Prussia as citizens on the anniversary of his wife's death, touched by the manifestations of sympathy exhibited by his Jewish subjects. In this case we can prove that the statement is pure fiction. The question of improving the condition of the Jews had occupied the government since the death of Frederick the Great in 1786, and the law which finally solved the question was drafted nearly two years before its promulgation was approved by the king a few days before he put his signature to it, when he sent it back to his cabinet, demanding a few insignificant mostly verbal alterations. So Graetz's statement that he had it for some time on his desk, was always undecided, until finally the memory of his wife softened his heart, is devoid of all foundation. Quite in contrast with this romanticism is Graetz's indifference to modern Hebrew literature, and his bitter antagonism to Yiddish. This again shows the difficulty of historic interpretation of movements and characters. The young Polish Jew, who had acquired secular aducation, felt that Yiddish singled him out as a sort of barbarian. The old man never overcame that feeling which filled his soul when he was longing to emerge from the narrowness of the Beth Hamidrash of Zerkov, with its queer rabbi, who lived as if he still were under Polish domination in the seventeenth century.

Personally Graetz represented rather the type of his early environment by his unconventional attitude, which also may explain his aversion to modern synagogue reform. He never wrote out his lectures, he spoke in a colloquial tone, often interspersed with humorous remarks, and exhibiting the [illegible] emancipated Talmudist at [illegible] especially in his exegetical [illegible] which, as his works prove, he [illegible] the most radical school. In [illegible] to his students he was always [illegible] the wide acquaintance which he enjoyed through his popularity as author, was often at the disposal of his pupils and friends. His picture, found as the frontispiece of his history, rather flatters him. Nothing in his appearance betrayed the man of genius. His domestic life was charming, and his wife, to whom he dedicated one volume of his history, was a most charming hostess. Her devotion to her husband was tragically demonstrated in the last years of her life. She survived him for nine years, but almost during the whole time, her mind was a blank. Life had no meaning to her after the loss of the man who had inscribed his name in indelible letters on the pages not only of Jewish history, but also in the annals of historic science. His oldest son, Leo, born in 1856, has achieved a remarkable fame as author on electric engineering. He is professor of this branch at the University of Munich. A grandson of his, Franz Cohn, the son of his only daughter, is professor of gynaecology at the University of Greipswald. Should we see in this evolution a typical feature of modern Judaism? Are we to pass from the isolation of the Beth Hamidrash to "Jewish science", and from that to secularism, which may absorb us physically, as it is absorbing us spiritually? History alone will give a definite answer.

A few remarks may be added on his attitude to Germany and Christianity, a subject extremely delicate at this present moment. Up to 1870 little attention was paid to this side of Graetz's literary attitude. The national excitement following the French War aroused strong animosity against the classic Jewish historian by the charge that he was hostile both to Christianity and to Germany. It cannot be denied that in speaking of the persecutions of Judaism by the mediaeval church, he was often carried away by his emotion. No warm hearted Jew could ever be expected to preserve the calmness of mind in dealing with this subject. It must be admitted, however, that some of his remarks are unnecessarily biased. Speaking, for instance, of the battle between the followers of Maimonides' rationalism and their orthodox opponents, which have their analogy in contemporaneous church history, Graetz (VII, 241, 3 ed.) says that on the Jewish side it was a battle for ideals, while within the church it was a struggle for power and mammon. Presenting the movement for emancipation in France, Graetz sees liberalism only on the French side, while on the German side he sees merely narrowmindedness and Philistinism. We all have our limitations, but the popularity of Graetz's work even now, twenty-six years after his death, and the fact that Jost's work was outside of the rank of technical scholars forgotten, in 1886, is the verdict of history on the great historian of Judaism.

ENGLAND WILL SEND JEWISH BRIGADE TO PALESTINE.

An entire brigade of Jewish soldiers may shortly be sent by England to participate in the fighting in Palestine, under command of Colonel Patterson of the famous Zion Mule Corps, composed of Jewish refugees from Palestine, which won distinction for valor in the ill-fated campaign at Gallipoli. This information is contained in a special cable from London to the Jewish Morning Journal of New York City. which reads as follows:

"London, Aug. 8.—The organization of the Jewish regiment which is being organized by the British army, and which will bear as its distinguishing mark the six-cornered star of Judaea on a background of blue and white, is proving a great success. This regiment is being organized by Colonel Patterson, who was the commander of the famous Zion Mule Corps which he organized in Egypt, and which participated so valorously in the Dardanelles campaign. Large numbers of Jewish officers and soldiers in the British army have asked for transfers to this regiment and hosts of volunteers are swarming to the recruiting office.

"The number of volunteers indicates that it may be possible to recruit a brigade and even a complete division. Although no official statement has yet been made by the British Government as to its intentions with regard to this new military development, the prevailing opinion is that it will be sent to the Palestine front.

"The Jewish soldiers will be accompanied by a complete corps of Jewish nurses, and provisions are being made by the British army office to make it possible for the Jewish regiment or brigade to observe the Mosaic dietary laws."

Forty-Ninth Annual Convention of District Grand Lodge No. 6

On July 2 and 3, 1917, District Grand Lodge No. 6 held its Forty-ninth Annual Session at Ottawa Beach, Mich.

The Convention was opened by the President, Bro. Edward Sonnenschein, in the presence of more than ninety delegates and Past Presidents of the District Grand Lodge.

Prayer was offered by Bro. Rabbi Eugene Mannheimer, after which the Convention was duly organized.

President Sonnenschein thereupon read his message to the Convention and the same was received with hearty approval.

Reports of the Secretary and other officers of the Grand Lodge were presented, showing the District in the most healthy condition, both as to numerical strength and finances.

The following resolutions were adopted by the Convention:

"Be it resolved that District Grand Lodge No. 6, of the Independent Order of B'nai B'rith in its Forty-ninth Annual Convention assembled, that in the true spirit of Americanism we pledge our support to the President in the struggle in which our beloved country is now engaged".

The lodges were requested to aid by individual subscriptions and collections from their co-religionists, the present effort to raise ten million dollars for the relief of Jewish war sufferers in the warring countries abroad.

Resolved that it is the sense of this Grand Lodge that the lodges of this District should exempt their members mustered into the military and naval forces of the United States from payment of all dues for the period of such service during the present war and for three months thereafter.

The Grand Lodge resolved that commencing July 1, 1917, each lodge be relieved of the obligation of remitting to the Grand Lodge the quarterly dues to it and to the Jewish Orphan Asylum of Cleveland, in respect to such lodge [illegible] all have been mustered [illegible]e a part of the military [illegible] of the United States for [illegible]eir respective service in [illegible] and for three months [illegible] such service.

The present law regarding choosing of time and place for the holding of the annual Convention was amended so that the Grand Lodge or the General Committee may advance or postpone the annual meeting for a period of time not exceeding three months.

The activities of the various philanthropic institutions maintained and supported by the Order, such as the National Jewish Hospital for Consumptives at Denver, Leo N. Levi Memorial Hospital at Hot Springs, Educational League of Cleveland and the B'nai B'rith Free Employment Bureau of Chicago, were commended, and the lodges of the District and their members were urged to continue to the full measure of their ability, their support towards these worthy causes.

Regarding the care of tubercular patients in Denver, it was further resolved, that the National Jewish Hospital and the Jewish Consumptive Relief Society of Denver, Colo., be liberally supported by all Jews both morally and financially, to a greater extent than at the present time, so that proper care can be given to ex-patients.

As to the Educational League, it was resolved that each lodge of the District appoint a committee of three of its members of which the President of the Lodge shall be one, who shall act as local representatives of the League in furthering its work.

The uniform observance of Memorial Day in honor of the departed brothers on a date to be fixed by the General Committee was approved and an appropriate ritual for such memorial services was adopted.

As to the work of the Central B'nai B'rith Councils, it was resolved that adequate appropriation be made by the Grand Lodge for carrying on the work of the Councils for the coming year and that some officer of the Grand Lodge be charged with the duty of supervising and promoting the organization and activities of such Councils.

The work of the Anti-Defamation League was highly commended and the lodges of the District urged to have Standing Committees appointed to aid the League in its work in all matters pertaining to their local communities.

The establishment of additional free employment bureaus in larger communities and the centralization of their work by means of inter-communal relationship was recommended.

The work of the Social Service Committee in the District was approved, and it was resolved that for the coming year the District, along Social Service lines, devote its efforts to the Big Brother Movement. Summer camps for Jewish boys in large communities and the undertaking of some kind of Social Service activity in connection with military camps and cantonments was recommended.

As to Propaganda, it was resolved that a B'nai B'rith manual be issued setting forth briefly the history, aims and the achievements of the Order; that at certain periods of the year a bulletin be issued to the lodges setting forth the recent activities of the Order; that arrangements be made so that every lodge in the District be visited at least once during the year by some representative of the Grand Lodge; that the lodges be urged, during the coming year, to bring their organization up to the greatest strength and efficiency.

In connection with Intellectual Advancement work, it was resolved that the lodges hold public meetings which shall be open to non-members, thereby being the means of solidifying the Jewish spirit in many communities; that submission of subjects for discussion to the various lodges by the Director of Intellectual Advancement be continued and that such subjects be accompanied by syllabi and bibliographies and in addition to such syllabi the Director of Intellectual Advancement may choose his own subjects for discussion, and that he prepare an essay upon the subjects of "Patriotism" and the "Upholding of Judaism."

As a result of the appeal for contributions to the War Relief Fund the sum of $9,806.08 was secured.

The per capita tax for the ensuing year was fixed at $2.00 per member.

The following appropriations were made:

B'nai B'rith Free Employment Bureau, Chicago	$1,250.00
Leo N. Levi Memorial Hospital, Hot Springs	500.00
Educational League, Cleveland	100.00
War Relief Purposes	1,500.00
B'nai B'rith Summer Camp for Jewish Boys	1,000.00
Inter-communal Employment	200.00
Immigrant Publication Society	50.00
Central B'nai B'rith Councils	1,000.00
Propaganda and Intellectual Advancement	2,000.00
B'nai B'rith Library, Urbana	100.00
Social Service Work	2,500.00
Celebration of Golden Jubilee of the District Grand Lodge	500.00

Thanks.

The thanks of the Grand Lodge were expressed to the President of the Order, Bro. Adolf Kraus, to Bros. Dr. Samuel Sale, Dr. Rudolph I. Coffee, Sig. Livingston, P. P., L. Edward Lashman, Benj. Samuels and Otto G. Finkelstein for their instructive addresses during the Convention; to Brother Eugene Mannheimer for the Memorial address delivered by him; to Bro. Julien J. Gusfield and his co-workers for arrangements made in connection with the convention and to the retiring officers of the Grand Lodge for services rendered by them during the previous year.

The following officers were elected to serve for the year 1917-1918:

President, Edward Sonnenschein, Chicago.

First Vice-President, Hiram D. Frankel, St. Paul.

Second Vice-President, Dr. Harry Kraus, Chicago.

Secretary, A. B. Seelenfreund, Chicago.

Treasurer, Benjamin Braun, Milwaukee.

Sergeant-at-Arms, Sol Levitan, Madison.

General Committee Members.

Philip Stein, Chicago.
Dr. H. I. Davis, Chicago.
Eugene Mannheimer, Des Moines.
Albert F. Mecklenburger, Chicago.
Julien J. Gusfield, Chicago.
Charles D. Oreckovsky, Duluth.
Henry Monsky, Omaha.
Benj. Samuels, Chicago.
Gustavus Loevinger, St. Paul.
Julius H. Meyer, Director of Intellectual Advancement, Chicago.
Julius M. Kahn, Chairman Finance Committee, Chicago.
Morris Friend, Director of Removal Work, Lincoln, Neb.
Edward Menkin, Chairman of Propaganda Committee, Chicago.
L. Edward Lashman, Chairman of Social Service Work Committee, Chicago.

A Jewish Republic

By H. Eliassof

The stirring events of our turbulent times, which crowd upon each other in rapid succession, again emphasize the old lesson of history, that there is no absolute evil in the world. Even the present war, which is the most destructive war of all times, is not writing a history of horrors, of blood and tears only, but is also indicting a history of hope and redemption, of liberty and independence. It has already given birth to the Russian revolution, which has redeemed millions of men from abject slavery and opened wide for them the gates of a life of freedom, full of hope and promise to work out a glorious destiny. It is now also almost certain that this great war will soon solve one of the most perplexing Jewish problems, which has baffled for a long time the wisest Jewish leaders and the most learned Jewish teachers, in a manner which will fill the heart of every Jew with great joy and happiness. For many years Jewish culture, Jewish learning and literature have been on the decline in the midst of modern Jewry and most earnest endeavors on the part of the Jews to revive them have proved futile. The anxiety aroused in the hearts of the Jews by this dismal failure at last gave birth to the Zion movement, conceived by the late Theodor Herzl, of Vienna, the author of the "Judenstaat" and "Altneuland." The adherents of Zionism concentrated their hopes for the revival of Jewish culture in an independent Jewish State in Palestine, where an intellectual Jewish center was to be established, which would become an inspiration to the entire Jewry of the world and would rescurrect the old love of the Jew for Jewish thought and Jewish tradition. But the Zionism of Herzl, the dreamer, failed to impress the advanced Jews because they could not see in the new movement any practical possibilities, for they did not believe that the great powers would permit the Jews to acquire Palestine and to build up there an independent Jewish State. Then came this war. Czardom in Russia, the greatest stumbling stone on the road to Jewish political independence, fell, and suddenly a new aspect was given to Zionism. It now looks as if Herzl's dream may after all soon become a reality. England is making great headway in the Orient, the English forces have entered Palestine and the chances are that they will soon gain full possession of the country. Reports are being circulated on all sides, that England, the strongest power of the Entente Allies, is earnestly contemplating the creation of a Jewish Republic in Palestine, as a buffer state to guard the road to Egypt, under her own protection or as a protectorate of the United States.

It is reported that Sir Archibald Murray, commander of the British army, which has invaded Palestine and has advanced to within twenty-five miles of Jerusalem, has issued the following report:

"The Palestine plateau, once we have occupied it will be easy to defend. It could be held with ease by a comparatively small force, which could be reinforced at leisure.

"What should we do with Palestine, thus liberated from the century-old Turkish grip? There can be little doubt that we should revive the Jewish Palestine of old, and allow the Jews to realize their dreams of Zion in their homeland.

"All the Jews will not return to Palestine, but many will do so. The new Jewish State, under British or French aegis, would become the spiritual and cultural center of Jewry throughout the world. The Jews would at least have a homeland and a nationality of their own. The national dream that has sustained them for a score of centuries and more will have been fulfilled".

It has also been reported that Mr. Balfour, England's Minister of Foreign Affairs, who recently paid a visit to this country at the head of an English commission, had discussed the question of establishing an independent Jewish Republic in Palestine, under the protection of the United States, with President Wilson.

The London "Daily News," the Manchester "Guardian," and other important English newspapers, as well as such prominent Englishmen as Sir Harry Johnston, the noted traveler and explorer, recently gave the same answer as did Sir Archibald Murray, to the question, "What to do with Palestine?"

A British committee, consisting mainly of non-Jews, has lately been formed at Manchester, whose aim is to further the acquisition of Palestine as an integral portion of the English Empire and the establishment in the country of a Jewish State.

And so it seems that the establishment of a Jewish Republic in Palestine may be really consummated at no distant future. This is surely a cheering prospect for the successful solution of the aggrieving Jewish problem of the revival of Jewish culture, which every Jew must greet with a joyful heart.

The Independent Order of B'nai B'rith, which always heartily endeavors to advance Jewish culture, certainly shares with full satisfaction in this golden hope which now fills every Jewish soul. The Independent Order of B'nai B'rith long ago pointed out the way to unite the House of Israel upon a non-partisan platform. The lodge rooms of the Order have become in all parts of the old and the new worlds the temples, the sanctuaries of a refined and ennobled Jewish life because from its very beginning the Order had wiped out among its members all lines dividing Jew from Jew. In the meeting halls of the B'nai B'rith the Orthodox Jew and the Reform Jew stand on a common platform which embraces the best and the highest thoughts and teachings of Jewish culture. They are inseparably united by the threefold tie of "Benevolence, Brotherly Love and Harmony", and zealously work for the material and spiritual welfare of Kol Yisrael, the whole people of Israel. Israel's leaders, who are eager and anxious to accomplish the complete revival of Jewish culture through the independent Jewish State in Palestine, will only have to follow in the footsteps of the Independent Order B'nai B'rith when the great time arrives, to give the glorious Jewish hope a substantial basis, a foundation of permanent existence. Then will the words of our immortal prophet Isaiah become true, and "out of Zion shall go forth the law and the word of God from Jerusalem"—the law of righteousness and the word of truth—which are the two strong pillars of Judaism, the true Jewish culture whose lights once shone and whose fires once flamed upon the holy hills of Zion.

May God speed the happy day when the golden glow of Jewish culture will again be kindled into a bright blaze of glory upon the sacred mountain tops of Zion, to send their effulgent rays into the Jewish souls in all the ends of the earth.

B'NAI B'RITH.

Every man within the ranks of Israel should be a member of the B'nai B'rith. There is probably no other organization that has done and is doing as much for the advancement of Judaism as this fraternity.

It aims to inspire its members to become a blessing to mankind, and with this end in view it has established institutions for the care of the orphans, the sick and the aged and infirm. It is untiring in its efforts to secure justice for those of our unfortunate brethren who have been denied the rights that justly belong to them. Large numbers have enjoyed the benefits of the educational institutions that the order has established.

Not being content with the vast philanthropic work that it is doing, the B'nai B'rith, through the Anti-Defamation League, has become the defender of the good name of our people. Previous to the formation of the league no opportunity was spared to ridicule our co-religionists. The investigations of the league have usualy met with desirable results, and as a general thing it has been ascertained that these distasteful references to our co-religionists have generally been the result of ignorance rather than prejudice. The protests of the league have always been made in a dignified manner, and that is the reason they have been received with favor.

The order is a great factor in establishing that feeling of brotherly love among the members and this naturally does much to strengthen Israel, for it is unity among our people that is the cornerstone of power.—Jewish "Review".

ENGLISH STATESMAN PLEADS FOR JEWS.

In the organ of the British Palestine Society, "Palestine," Mr. J. C. Wedgwood appeals to his readers in behalf of the Jews, who as he says are among the "small" nationalities for whose rights and liberty the British are fighting. He suggests an autonomous Jewish state in Palestine under the protection of a great power. He believes that such a solution is for the benefit of the European great powers, as well as of the Orient itself. Mr. Wedgwood is an influential member of the English Parliament.

WOMEN AS GUARDIANS *By* Julia Salinger

(Translated for the B'nai B'rith News from "Report of the Grand Lodge for Germany")

In the progressive perception of our time, the century of the child, the watching over and caring for the young, has always been considered a necessity. But only the years of the war have brought so near to us the pressing need to solve the problem, so that today there can hardly be anything more important than the work of taking care of the children during the war, especially of the war orphans. What can be closer to us women than the solicitude for the helpless youths? Many times has the importance of these duties been pointed out also in this paper. I have reference to the articles about foster parentage by Dr. Alfred Cohn, and about war orphans' care by Commercial Counsellor Joseph Baum.

Today I would call the attention of the woman's world to a field of social care for the youths, which lies nearer to woman's nature than any other one does. Since the time when the civil law in Germany has first permitted women to act as guardians, a wide field of fruitful and valuable work has opened itself for them. Notwithstanding this fact, they have not yet occupied themselves generally with the duties of guardianshhip, and on account of inexperience and the feminine shyness to come in contact with the courts, they are frightened away from taking upon themselves a guardianship over their own or children of strangers. But today it is absolutely necessary to overcome this timidity and to instruct themselves in the plain duties of a guardian, which every conscientious and faithful person, man or woman, is able to fulfill. Why, then, is the woman so specially qualified for the office of guardian? And does there, on the whole, really exist a need for feminine guardianships? The last question must implicitly be answered in the affirmative, for only too frequently the lack of qualified guardians and legal wardens for minors is being complained of. How many a dependent, destitute mother has to suffer from the want of interest or convenience of the guardian of her child, and how often does it happen to those illegitimate children, who are just the very ones most in need, that the guardian quickly fails when it comes to obtaining alimonies? Who would finally blame the man who is overburdened with work for failing so quickly to do his duty? The guardianship is, anyway, only a burden for most people, which they were forced to take upon themselves. Therefore the duty of the woman comes in here to make up for the deficiency in the activity of the men by her co-operation in this field, for out of the peculiar nature of the woman emanates her capacity for this office. The woman possesses the gift of quick perception; with her motherly feeling she penetrates at once also entangled conditions, and recognizes, I might say, intuitively, the most fit conditions of life for those entrusted to her care. Have the women proved efficient in the years since the law permits them to act as guardians? Even if the percentage of feminine guardians was comparatively small in the beginning, and is perhaps still so today, it is not altogether their fault. Partly the courts of wards carried out the law with mistrust, for only the necessity, the lack of qualified men, forced them to it. But in all places where women were admitted to guardianship they have made good and have convinced the most resisting judge of the warden's court by the earnestness and zeal with which they have performed their duties. Today the Union for Women's Guardianship in Berlin and the Union for Protection of the Rights of Women, which is spread over the whole of Germany, see to it that qualified women are found everywhere for guardianships and that they also receive the plain legal knowledge which they need for it. For no price in the world would I like to fall under the suspicion that I wish to extol the woman guardian at the expense of the man guardian, but it is self-understood that the above-mentioned organizations who take the trouble to find qualified women guardians have made their choice very carefully in order to prevent a few unqualified ones from establishing themselves somewhere as the type of woman guardians and on the other side it must be admitted that women who volunteer to serve as guardians work more joyfully and more profitably than a man who is often unwilling and overburdened with professional duties.

In this way the educated woman can accomplish very important social work as guardian or warden and wield in the way of training an influence not only upon her ward but also upon its mother or foster mother. And in doing this she is not only the one who gives, but she also receives values, for the assumption of these duties and the understanding of the conditions of the life of the ward, which grows out of it, become a school of knowledge, especially for the woman of the big city, who very often has no conception of the sufferings of the masses. Therefore, the women of our lodges, who nearly everywhere stand at the side of the men in the very front rank in charity and social work, must take up this thankful and prominent work of care and training as guardian or warden, a work which agrees as no other does with the motherly feeling of the woman and at the same time answers the need of the time.

The Ladies' Auxiliary of the Berlin Lodges (President, Mrs. Minna Schwarz), as well as the Ladies' Auxiliaries of Lessing Lodge of Breslau (President, Mrs. Toni Peiser) and of the Amicitia Lodge in Posen (Delegate, Mrs. Jenny Leichtentritt), renew the proofs in their annual reports how indefatigably and warm-heartedly the women who belong to the lodges fulfill their obligations to the fatherland, notwithstanding the long duration of the war. In all the three lodges at the side of the war work, the work of peace is not neglected, and even if the first appears as the typical picture, like the sending of friendly gifts in money and various other necessities to the German soldiers at the front and to the destitute co-religionists, especially in Poland. That the Hospital Train and the wounded in the infirmaries are also thought of evidences the adjustment of the usual peace work to the difficult conditions of the war time, the first of which assumes a different form in each city. So does the Ladies' Auxiliary of the Berlin Lodges concentrate its main efforts upon the care of poor lying-in women and their nursing infants, and they really accomplish a model work in their beautiful new home. In the past year 138 women found admittance there, while in the Mothers' and Children's Home 83 women about to become mothers and 106 children were counted. A head nurse, assisted by a younger nurse, manages the home and also trains young girls in taking care of nursing infants. Three ladies have already finished their apprenticeships.

The Ladies' Auxiliary of Lessing Lodge has succeeded through the thanks-deserving support of the magistracy of Breslau, in taking off a part of the burden of care from the shoulders of many poor Jewish families of Breslau, by supplying them with provisions which were partly not to be obtained in the open market and which today are necessary for the support of a numerous family. In the summer months a number of needy, ailing children were partly sent to salt baths and to the country, while the remaining ones were formed into a city colony of about 60 children who were able to show surprising good results. Eating meals together daily, playing in the afternoons and pleasure in the open air joined with the evening meal resulted in four weeks in a weight increase of from 2 to 11 pounds, a not-to-be-underestimated gain in health for these children, most of whose fathers are in the field and whose mothers have to work for a living.

The Ladies' Auxiliary of Amicitia Lodge paid special attention to the Jewish wounded in the infirmaries, they visited them and arranged for them, as well as for all the Jewish soldiers staying in Posen, pleasant sociable hours in the lodge rooms. When the B'nai B'rith Hospital Train stayed in Posen a joyful Purim festival was arranged for the four nurses and the sanitary personnel of the train, together with the Jewish soldiers of the Posen garrison, about 90 persons. The president of the lodge opened the festival with an address. As the Vacation Home of Posen has been turned into a Convalescent Home for soldiers, a city colony took here, too, the place of the vacation colony of peace times with good results. The entertainments in the afternoons for working girls were postponed to Sunday and by this the gain was made that the number of girl visitors on this free afternoon was considerably increased in comparison with the previous number of visitors. Under the active help of the Ladies' Lodge it became possible that a Nurses' Home could be opened in the middle of May with four nurses who had been trained by the aid of the Grand Lodge. How necessary this home was is evidenced by the fact that all the four nurses are plentifully busy. The founding and security of this home, which to all appearances is developing into a veritable blessing for the population, was made possible by the united work of Amicitia Lodge, the Jewish congregation and the two societies for the nursing of the sick of Posen.

The Jewish Chautauqua Society

Following the urgent appeal of the United States Commissioner of Education, Hon. P. P. Claxton, the Jewish Chautauqua Society inaugurated work in the Summer schools of the universities throughout the country, in the Summer of 1909. Professor Claxton, following the advancements of every educational movement, regarded the efforts of the Jewish Chautauqua Society as the best agency to create a better understanding among the American people, as to what the Jew has been and has contributed to the advancement of the world. Thousands of students in attendance at these Summer schools are given a clearer and more accurate knowledge concerning the Jewish people, and many errors and prejudices are dispelled. The results of the instruction and lectures given under the auspices of the Chautauqua have been received with most gratifying commendation.

The Eighth Annual report of the work has just been received.

Rabbi Louis Wolsey, of Cleveland, Ohio, delivered three lectures at the University of Michigan on the "Modern Jew": (a) A Problem of Race, Nation or Religion. (b) Zionism and the Jewish Mission. (c) Jew and Gentile—to an audience which daily grew in attendance, until the closing lecture taxed the capacity of the auditorium.

"Does the modern Jew represent a nation, a race or simply a religion? He is a Jew, but as to his nationality there is no question—he is an American. The Jew should be considered as a race and not as a nationality. The Jewish classics have always been exponents of religion. The Jew has a genius for religion, and his history is almost exclusively a religious history.

"In Judaism, the Bible has never been closed, for every phase of Jewish history and literature since the time of the Bible has been held in the same reverence as the Bible itself. The literature which the Jew wrote in the middle ages is exceedingly rich, and even today his literary contributions, and activities have a certain vigor which neither age, nor persecution, nor misunderstanding has been able to destroy. In America, the Jewish religious activity is exceptionally vital.

"The religious problem of the Jew will be found in many respeits to parallel the problems that obtain in Christianity. The Jew has his agnostic, and his materialist, as has the Christian, and in this respect the Jew and the Christian alike may be able to learn of one another, as to how to win the unbeliever, and make religion a vital factor in the life of the individual."

Rabbi Eli Mayer, of Philadelphia, delivered a lecture at the State College of Pennsylvania, on "The Jew and the Bible," to an audience of 600, and emphasized the humanity of the Bible as the life of the Jew, and not merely as a piece of literature. As such it is a holy and inspired book, but not infallible. Sequential to this, must then be recognized the truth that the Jew did not cease to give voice to holy, spiritual thoughts with the close of the Bible, but that building upon it, he has reared and continues to raise aloft even more glorious monuments of the divine idealism that pulsates within him. Recognizing then that the Jew is such an idealist, he appealed for the elimination of the unjust and untrue attitude that the Jew is essentially a legalist and worships merely the letter of the Bible. 'The true Jew is he who strives to write ever more inspired Bibles, and his millenial history proves it. It may be regrettable that there are differences in religious and spiritual values, but since there are, and they seem to be thorough-going, he asked for support for the platform of dicerences, but in a spirit of honesty, rather than uniformity on a substratum of hypocrisy."

Rabbi Abram Simon, of Washington, D. C., at the University of Syracuse, delivered three lectures on "Jewish Education": (a) Education in the Biblical Era. (b) Education in the Talmudic Era. (c) Education in the Middle Ages—to an audience, the opening session 175, the second lecture to 300, and the closing one, the hall crowded to its seating capacity. The character of the attendance was most interesting—fifteen Jewish boys in khaki from the neighboring camp, local ministers, Christian Sunday School teachers and resident Jews of Syracuse, were in attendance at the three lectures.

Rabbi David Lefkowitz, of Dayton, Ohio, at the University of North Carolina, lectured on (a) "Literature of the Maccabean Period", (b) The Oral Tradition and Its Literary Expression in the Mishna, (c) Legalism and Ethics of the Talmud, and had an attendance of over three hundred. Beside the three lectures scheduled, he delivered one at the morning chapel, to all students at the Summer school, and held an audience of 1,000. It was enthusiastically received and those in attendance received a new orientation as to Jewish culture, life and religion. At the conclusion of each lecture conferences were held, indicating the live interest awakened. Many of the university faculty, denominational ministers and professors were in attendance.

Rabbi Louis Witt, of Little Rock, delivered a course of lectures on Jewish Ceremonials and Customs, at the University of Virginia, and stated the Synagogue originated a democratic and a spiritual, as opposed to a priestly and ceremonial worship in the world, pointing out at the same time how the synagogue fathered the worship of the church. Then followed two lectures on "Symbols of the Synagogue and the Home," with concrete illustrations in the shape of models, the Menorah, the Shofar, etc. Two lectures were delivered on Holy Days, one on the Torah in the sense of Israel as the people of Torah. The final lecture on the spiritual aspects of Pharisaic and Orthodox Judaism, culminating in Reform Judaism. So successful were these lectures that he was invited to deliver a lecture to the student body, during the assembly hour on "Jesus from the Standpoint of a Liberal Jew."

Rabbi Louis J. Kopald, of Buffalo, at the University of Nebraska, delivered a course as follows: (a) Cradle of Israel, (b3 Prayer in the Bible and the Jew of Today, (c) Religious Liberalism as Interpreted by the Jew, (d) The Jewish Attitude Toward Jesus. The opening lecture was delivered to an audience of 90, and was received with such marked interest that the second lecture was held in the large campus auditorium, with a constantly increasing attendance. The local press in commenting on his address, "The Attitude of the Jew Toward Jesus", says: "Instead of following the beaten track of the religious or sectarian controversalist, or even the pleader, he took the high ground of the unbiased investigator, and the tolerant interpreter even of views not his own. Such lectures are of great help to Jew and Christian alike, and by such a message, the rabbi has rendered a fine service to our university and to the community as well".

Thus through the efforts of the Jewish Chautauqua Society ,a place of recognized academic importance is being secured for Jewish students in the curriculum of higher learning. The testimony as to the helpfulness of this noteworthy activity is the strongest indication of its value, and the amplest justification of its existence. The directors of these different Summer schools have expressed in most enthusiastic letters to the Chautauqua Society, their earnest desire for continued co-operation in these lecture courses, and that each lecturer left a fund of knowledge both informing and interesting. The lecturers write the society: "You are doing a very wonderful work in sending out our men under your auspices to these various universities. It really is the great boon to American Judaism, for I cannot conceive of any way quite equal to this which could be devised for the familiarizing of the American public with the content and thought and activity of Judaism. They do much to clarify the Jew before the American public, and are sledge hammer blows at prejudice." "I feel that no activity of the Jewish Chautauqua Society can be fruitful of so many diverse and good results". "I must congratulate you on fostering a movement that on the basis of education and enlightenment is so effectually extending the ground of tolerance and fellowship on which Jew and non-Jew may stand".

JAFFA HEBREW GYMNASIUM.

The Jaffa Hebrew gymnasium is maintaining its existence in spite of prevailing conditions and of terrible difficulties. Its activities are necessarily curtailed, the institution having only 446 students and 27 teachers. The students who graduated last term were not given any final examinations, but certificates were issued to them on the basis of their year's work. All the graduates entered the school for officers at Constantinople. Recently the Turkish Inspector of Education in Palestine, Djemal Bey, visited the gymnasium and once more expressed his extreme satisfaction at the excellent results obtained by the institution.

What Our Lodges Are Doing

B'NAI B'RITH OF CLEVELAND.

A farewell speech to the B'nai B'rith members who are leaving for military training camps by Rabbi A. H. Silver was the feature of the annual reunion and outing of Cleveland Lodge, held on Aug. 9 at the Euclid Beach Park. A patriotic demonstration preceded the rabbi's address.

Several hundred children from Camp Wise were present at the affair and were taken to the beach in automobiles. Members of the order from lodges at Akron, Toledo and Youngstown were also in attendance.

A scout exhibition for the loving cup offered by the lodge, a tug of war, races and dancing constituted the program.

The musical given by Cleveland Lodge on Saturday evening, June 24, was an unqualified success. The program opened with a monologue from "The Christian", presented by Miss Lillian Abrams. Mrs. J. Nagusky, pianist, and Dr. Howard Maxwell, vocalist, were also on the program and the performance will be long remembered for its excellence. Miss Camille Kornfeld gave a violin solo and the appreciation of the audience was fully shown by the tremendous applause which greeted her. One of the stars of the evening was Miss Ruth Wieland-Lehman, who delighted those present with her remarkably sweet voice.

A B'nai B'rith Dramatic Club was organized under the auspices of Cleveland Lodge No. 16. Meetings of the club are held weekly and the membership is composed of men and women who are interested in the subject of dramatic art.

At a regular meeting of Cleveland Lodge, held on June 28, the election of officers was held and plans for the summer activities were discussed.

The Speakers' Club, as well as the B'nai B'rith Dramatic Club, will continue their activities during the summer.

A class in "first aid" is being organized by the members of the lodge. This [illegible] ir wives and [illegible]

[illegible] s first sea- [illegible] Club of the [illegible] the B'nai [illegible] evening, June 23. The object of the banquet was to draw together by the ties of good fellowship and intellectual intercourse the Jewish young men of the community and to insure the further vigorous development of the club. At the close of the banquet an election of officers was held.

After the banquet the entire assemblage adjourned to the musical and recital given under the auspices of the lodge.

The Players' Club of the B'nai B'rith has secured the services of Dr. Daniel Huebsch to direct its literary activities for the coming season. At a meeting of the club held on July 26 "The Nigger", a play by Edward Sheridan, was read and discussed. At a previous meeting two other plays, "The Melting Pot", and "The Next Religion", both by Israel Zangwill. had been discussed. It is the plan of the club to continue the reading of plays of recognized work for the purely literary value.

The steady growth of the club has been encouraging. There are now more than fifty members enrolled, with practically a full attendance at each meeting.

On Sunday, July 29, the Players' Club held an outing at Chippewa Lake.

At a meeting of the Finance and House Committee of Cleveland Lodge No. 16, held on Aug. 5, 1917, plans were discussed for raising funds to build a gymnasium. A committee was appointed to look into the matter as to the cost of building a swimming pool and gymnasium at the rear of the building.

NEW ORLEANS, LA.

At a meeting of the joint committee of the B'nai B'rith Lodges of New Orleans, a committee was appointed to devise ways and means of establishing a course of lectures on Jewish subjects. This committee being of the opinion that an agency should be created which would regularly and systematically provide this form of education, recommended the establishment of a Jewish Lecture Bureau for New Orleans and has called upon the Jewish community to aid in this work. All Jewish organizations have been invited to send representatives at the meeting soon to be held to fully work out the plan.

ABRAHAM GEIGER LODGE, SPOKANE, WASH.

Before a large audience at the joint meeting of Abraham Geiger Lodge, No. 423, I. O. B. B., and the Ida Blum Strauss Auxiliary, Daughters of the Covenant, held Thursday evening, June 14, to welcome David N. Mosessohn, Grand President of District No. 4, I. O. B. B., Mr. Mosessohn delivered a most enthusiastic address, in which he explained the importance of the Order and urged everyone to be patriotic. He also made a strong appeal for assistance to the war sufferers. He said in part:

"A terrible crisis has come all over the world. We Jews have a double crisis to ace, especially in the war zone, where extinction is overtaking our people. Our synagog and our Order teach us to be patriotic. To get at the right sort of patriotism we must first have unity in action and organization. Then we must know the spirit of sacrifice. The breadth, the American spirit, the Jewish spirit of B'nai B'rith, represents the higher things of life. Materialism cannot enter into our lives at such times as these.

"In this terrible holocaust our people are begging for help. What have we done for them? God has destined us to live in a land of promise, to live under the glorious Stars and Stripes. We should help those who are in distress, who are suffering from the ruin of the war in Poland and Galacia.

"I hope in the end there will be everlasting peace over all the world. But first there must be peace in the community; we must get together in our efforts".

Mr. and Mrs. Mosessohn were honored with a banquet given in their honor, at which speeches were made by the guests of honor and by S. Stern and H. Rosenhaupt. At its conclusion "America" was sung by all. Afterwards dancing was enjoyed.

PROPAGANDA CAMPAIGN IN DISTRICT NO. 3.

Mr. Edward Hemple of Pittsburg, chairman of the Propaganda Committee of District Grand Lodge No. 3, paid a visit to Martinsburg, W. Va., and while there spoke in the synagogue upon the activities and accomplishments of the Order. As a result of his visit a committee was organized to secure sufficient signatures for application for a charter for a Lodge to be instituted in that city.

The following day Brother Hemple paid a visit to his home city, Fairmont, W. Va., and in honor of his coming, a special meeting of Fairmont Lodge No. 726 was held and arrangements were completed for a mass meeting for June 17, at which time Richard S. Rauh of Pittsburg delivered the principal address.

Brother Hemple was instrumental in instituting the Lodges in West Virginia excepting that located in Wheeling. All of the Lodges so organized by Brother Hemple located at Clarksburg, Huntington, Parkersburg, Fairmont and Morgantown, are in a most flourishing condition. The members of these Lodges are evincing great interest in the B'nai B'rith Home at Erie, Pa., and have been most liberal in their contributions towards the support of the institution.

INSTITUTION OF TOURO LODGE, TAUNTON, MASS.

A new lodge under the name of Touro Lodge No. 814 was installed at Taunton, Mass., Sunday, July 2, 1917. The brothers who conducted the installation ceremonies were Hon. A. K. Cohen of Boston, Bro. Herman Asher, past president of the district; Bro. M. P. Davidson, first vice-president of the district, and Bros. Henry Lasker of Springfield and A. M. Hillman of Worcester, both members of the general committee. There was also present Bro. Richard Hermann, chairman of the Massachusetts State Board of Deputies. The initiation of the candidates was in charge of Worcester Lodge No. 600, under the direction of Bro. David Goldstein. The following brothers exemplified the beautiful ritual in a very impressive manner: Bros. J. J. Cooley, Benjamin Asher, David Seder, Alfred G. Isenberg, Jacob Shulniski, A. M. Thursman, Leo N. Levine and Louis E. Feingold. The officers of the new lodge are: President, Nathan Friedman; vice-president, Harry Karon; Secretary, A. B. Levy; treasurer, William J. Dana; Monitor, Louis Swig; assistant monitor, Simon Berkman; inside guardian, Joseph Weinstein; trustees, Hon L. Swig, Morris Franklin, Philip Stone.

B'NAI B'RITH LODGE AND GUESTS ENTERTAINED BY FORREST CITY, ARK.

Barnett Lodge No. 754 of Forrest City, Ark., gave its annual picnic and rally at Redfern Grove near Forrest City, Arkansas, on Sunday, July 8. The affair was more than a picnic or rally. It was a real family re-union. Jewish men and women from all parts of eastern Arkansas and other states were there. For weeks elaborate preparations had been made by the committee of which Brother L, Barnett was chairman.

Rabbi Henry Raphael Gold of Memphis, was the principal speaker of the occasion. He addressed the audience on "The Meaning of B'nai B'rith". He said that whenever the Jew begins to forget his Judaism the B'nai B'rith brings him to the realization that he is still a Jew and crystallizes the various elements and forms a platform upon which he may stand and work for the welfare of humanity and his own people. In concluding his forceful address Rabbi Gold said that the B'nai B'rith does not pretend to be a substitute for the synagogue, but on the contrary, it is an adjunct thereto and teaches the Jew to be more of a Jew and to adhere more closely to his traditions.

Following Rabbi Gold's address, Brother Joe Samfield, Past President of Memphis Lodge, addressed the audience, emphasizing the great good the B'nai B'rith has accomplished and spoke of its prospects in the future.

Other speakers were Brothers Jacob Shaul of Marianna, Ark,, and L. Barnett of Forrest City.

During the afternoon many forms of pastime were indulged in by those present. In the evening supper was served by the Committee. The attendance was composed of more than 200 people and the reunion was productive of good results.

FORREST CITY, ARK.

Barnett Lodge, No. 754, of Forrest City, Arkansas, held an enthusiastic meeting at Wynne, Arkansas on May 20, at which time a class of candidates was initiated. The result of the special campaign for new members conducted by a committee of which Brother L. Barnett was chairman, reported that 27 new members were added to the roster of the Lodge and that the membership of the Lodge is now 49, drawn from the Jewish population of all the surrounding towns.

A committee of seven, with Brother L. Barnett as chairman, had charge of the annual picnic which was held at Forrest City on Sunday, July 9.

BARNETT LODGE FORREST CITY, ARKANSAS.

Barnett Lodge, No. 754, held a bimonthly meeting at Forrest City, Ark., on July 22. The Lodge is composed of Jewish citizens from a number of surrounding cities in eastern Arkansas. It meets twice a month and holds its meetings at different cities each time, thus giving the members from the various communities an opportunity to be hosts to their brother members. Special feature of the meeting was initiation of a class of candidates and installation of officers of the Lodge for the ensuing term.

B. F. PEIXOTTO LODGE OF SALT LAKE CITY.

President David N. Mosessohn of District Grand Lodge No. 4, paid an official visit to the B'nai B'rith Lodge of Salt Lake City on Wednesday June 13, 1917. Upon arrival in the city he was met by a committee representing the Lodge.

At noon District Deputy A. L. Jacobs gave a luncheon in honor of the distinguished visitor, at Hotel Newhouse, at which a number of prominent Jews of the community were present and to whom Brother Mosessohn addressed himself on the work of "Communal Unity". In the evening at a well attended meeting of the Lodge, a class of 18 candidates was initiated. The meeting was followed by a banquet, which was addressed by President Mosessohn, who during his talk emphasized the necessity of organization and personal service for the benefit of suffering humanity. Other toasts were responded to by Brothers A. L. Jacobs, Rev. S. Baskin, S. Shapiro, S. J. Gold and Daniel Alexander, and the toastmaster, Max Aaron. The following evening a dance was held under the auspices of the Lodge in the B'nai B'rith building. On Friday evening President Mosessohn addressed the congregation in the Temple.

CONSOLIDATION OF OPHIR AND COLUMBIA LODGES OF SAN FRANCISCO.

An important event in Jewish fraternal circles took place on Monday evening, July 9, when two of the strongest lodges in District No. 4, Ophir No. 21 and Columbia No. 127 of San Francisco, Cal., consolidated. The new lodge took the charter and name of Ophir No. 21, which is the oldest lodge in District No. 4, being organized in 1855.

Appropriate ceremonies marked the event, which was held in the B'nai B'rith Building, 149 Eddy street. Richard E. Gutstadt, first grand vice-president of the district, in behalf of the general committee, gave official sanction to the consolidation. Addresses were delivered by Lucius L. Solomons, Judge I. M. Golden, Harry K. Wolff, Grand Secretary I. J. Ascheim and Second Grand Vice-President Milton Meyer.

The following officers to serve for the ensuing term were installed:

Monitor—Arthur W. Jonas.
President—Samuel Stern.
Vice-President—Samuel T. Breyer.
Assistant Monitor—Albert H. Rothholz.
Recording Secretary—Dr. A. E. Cerf.
Financial Secretary—Jacob Kallmann.
Treasurer—Isaac Dresner.
Warden—Harry Trauner.
Guardian—Louis Levin.
Trustees—Louis Meyer, M. Friedman, Leon Solomon.
Past President—J. P. Hammerschlag.

CONSOLIDATION OF B'NAI B'RITH LODGES OF MONTGOMERY, ALA.

Emanuel Lodge No. 103 and Alabama Lodge No. 299 of Montgomery, Ala., formally consolidated at a largely attended meeting of both lodges held on July 1, 1917. The name of the consolidated lodge is Emanuel Lodge No. 103.

Four charter members of both lodges are still surviving. Their names are M. L. Moses, Joseph Jonas, A. H. Moses and David Levy. They assisted in the organization of the lodge soon after the close of the civil war.

The total membership of the new Emanuel Lodge is 210 and the membership includes some of the most prominent co-religionists of the city.

A campaign for membership will be launched in the near future and it is the aim of the president of the lodge to make it the premier lodge of the district. The officers of the new lodge are as follows:

President—Simon Roswald, Jr.
Vice-President—Bernard Lobman.
Secretary—Julius Hesslein.
Treasurer—A. S. Goodman.
Guardian—Abe Mohr.
Warden—Louis Kaufman.
Monitor—Max Rice.
Assistant Monitor—Same Rice.
Trustees—Mike Mohr, Lucian S. Loeb and David Hirsch.

TOLEDO LODGE, TOLEDO, OHIO.

During the midsummer months Toledo Lodge holds only one meeting a month. At the July meeting a resolution was read proposing a memorial day for the lodge, on which day services are to be held in memory of members who departed this life during the year past.

July 22, Toledo Lodge held its annual outing and basket lunch in conjunction with the Y. M. H. A., at Sugar Island. A program of field sports was arranged and a ball game played between the two organizations. The proceeds from the sale of tickets will go toward the maintenance of the Jewish Educational League Building.

One form of activity that the Big Brothers of Toledo Lodge are undertaking is that of finding jobs for the little brothers during the summer vacation. Little brothers will also be given turns at staying a week in a cottage at Toledo Beach.

AMOS LODGE, BOSTON, MASS.

On the afternoon of Tuesday, July 24. a committee from Amos Lodge came to regimental headquarters of the Ninth Regiment camp at Framingham and presented the regiment a handsome American garrison flag for the post's flagstaff. In the absence of Colonel Logan the flag was received by Adjutant Murphy. The committee presenting the flag consisted of Leon L. Silbert, president; Sol. S. Scheinfeldt, vice-president; Jacob Scheinfeldt and Henry Penn. Following the presentation the committee was escorted to a position on the parade ground, from which they witnessed evening parade.

What Our Lodges Are Doing

MENORAH LODGE, STEVENS POINT, WIS.

On Sunday, June 17, 1917, Bro. H. D. Frankel of St. Paul, first vice-president of the District Grand Lodge, paid an official visit to Menorah Lodge of Stevens Point, Wis. The original program called for a lodge meeting at 10 in the morning, an open meeting in the afternoon, and a social evening, following with a grand ball, but inclement weather necessitated the postponement of the lodge meeting to the afternoon. This meeting was well attended, almost all of the members of the lodge being present, about one dozen visiting brethren from Wausau Lodge of Wausau, Wis., two visiting brethren from Ramah Lodge of Chicago and one from Saskatoon, Canada.

A class of nine candidates was initiated by the degree team of the lodge, with Brother Frankel acting as presiding officer.

The evening social was largely attended. Eight automobiles containing fifty-one members and their friends came from Wausau, nearly fifty miles away; from Pittsfield an automobile with seven members came; one car came with five people from Mosene; two cars with thirteen people from Grand Rapids; two cars with eleven people from Marshfield; one car each with five people in each car from Wittenberg, Amherst and Chicago; two members of Montefiore Lodge of Buffalo came fifty-five miles in an automobile from a ranch in central Wisconsin. This certainly was a remarkable showing. Brother Frankel addressed a gathering of over three hundred people on the subject, "The Miracle of the Back Door." The address was followed with a reception and the evening's festivities were brought to a close with dancing.

PATCHOGUE LODGE, PATCHOGUE, L. I., NEW YORK.

Patchogue Lodge No. 759 celebrated B'nai B'rith Day on Sunday, Aug. 5, by a public meeting at the Unique Theater, with an excellent literary and musical program. A feature of the celebration was the participation of the children of the Talmud Torah, who sang Hebrew and American hymns and songs. The meeting was presided over by Bro. Maurice Beck, president of the lodge. By courtesy of Mr. Herman Levy, president of B'nai Jeshurum Congregation, the choir and cantor of the congregation journeyed to Patchogue to contribute their services to the occasion. The music was furnished by the excellent choir and able cantor, Rev. Jacob Schwartz, and was indeed inspiring. Bro. Wm. Falk of Mount Sinai Lodge No. 2 acted as organist. Addresses on the occasion were delivered by the secretary of the district, Bro. Dr. Bernard M. Kaplan and Bro. Clarence G. Bachrach, president of Flatbush Lodge No. 753. After the public meeting a number of candidates were initiated at the local synagogue by the degree team of Flatbush Lodge, consisting of Bro. Samuel Stark, chairman; Paul Gold, Abr. Busch, Jacob Bieber and the president of the lodge, Bro. Clarence G. Bachrach. Patchogue Lodge is taking care of a number of dependent children under the auspices of the Social Service Department of District No. 1. The president of the district, Bro. Joseph Rosenzweig, and Dr. Herbert S. Goldstein, chairman of the Social Service Committee, are particularly interested in this phase of B'nai B'rith work.

TULSA LODGE, TULSA, OKLA.

On Sunday, June 17, Tulsa Lodge, No. 798, of Tulsa, Okla., held a very successful picnic. About fifty automobiles assembled in the morning and the members drove to a very beautiful farm a few miles out of town, which farm contained a lake and an athletic field. In the morning the assembly, which was composed of representatives from all parts of the country, gathered under shady trees and indulged in telling stories. There were nearly three hundred people present. In the afternoon athletic sports took place and many entries had been made for races and other events. Prizes were distributed to the successful winners, which prizes were donated by members of the lodge and a number of merchants of the city. Most of the people stayed until late in the evening.

This was the first entertainment of the kind ever given in the community. Everything being free, the money for the affair was raised by members of the lodge. Incidentally, the lodge secured a few new members.

ISRAEL LODGE, PORTLAND, ME.

The first anniversary of Israel Lodge No. 796, of Portland, Me., took place Sunday, Aug. 19, at Old Orchard, Me. A number of candidates were initiated at a meeting held in the new synagogue at Old Orchard, presided over by Bro. Elias Caplan, the president of the lodge. The ritual was exemplified for the first time by the new degree team under the direction of the president of the lodge, who recited the ritual in a most eloquent and impressive manner. He was assisted by the vice-president of the lodge, Bro. Israel Bernstein, and by Bros. Dr. Cyrus Briggs, Jacob Sapiro and Dr. George Goldberg. The meeting was addressed by the president of the district, Bro. Joseph Rosenzweig, and the secretary of the district, Bro. Bernard M. Kaplan. The meeting was followed by a Kosher banquet at the Lafayette Hotel, Dr. Elias Caplan acting as toastmaster. The banquet was graced by the presence of a number of distinguished brothers and officers of the district and the order, amongst whom were the president of the district, Bro. Joseph Rosenzweig, Bro. Charles Hartman, member of the executive committee from District No. 1; Hon. Samuel Campner, mayor of New Haven and past president of Horeb Lodge; Bro. Joseph H. Ullman, past president of the district, and the secretary of the district, Bro. Bernard M. Kaplan. There was also present Brother Lyon Cohen of Montreal, Canada, who has been a devoted member of the order for many years. The addresses on the occasion were of a very happy nature. In addition to the distinguished visitors and the worthy president of the lodge, Bro. Dr. Elias Caplan, appropriate remarks at the banquet were made by Bros. Dr. Briggs, David Shwartz, Samuel Rosenberg, Hon. Jacob Berman and Israel Bernstein. The visiting brothers expressed their special appreciation of the anti-discrimination bill, which was passed by the legislature of Maine through the efforts of Israel Lodge. The passage of that bill was particularly due to the efforts of Bros. Samuel Rosenberg, Henry Taylor and Israel Bernstein. Bro. Samuel Rosenberg as chairman of the committee spent considerable time in the capital of the state in the interest of the bill.

INSTITUTION OF CALGARY LODGE, CALGARY, CANADA.

On Sunday, June 17, 1917, Calgary Lodge, No. 816, was instituted at Calgary, Canada, with a charter membership of twenty. Bro. H. A. Friedman, district deputy for the province of Alberta, represented the Grand Lodge at the institution ceremonies. He was assisted in his work by the degree team of Edmonton Lodge, No. 732, of Edmonton, Alberta, and a number of other brothers who made a special trip to Calgary to witness the institution.

The new lodge has started on its B'nai B'rith career under very favorable auspices and judging from the enthusiasm displayed, there is no doubt that before long the membership of the lodge will reach fifty.

The following officers were elected to serve for the first term:

President—B. Ginsberg.
Vice-President—J. B. Barron.
Treasurer—G. Gescheit.
Recording Secretary—M. Marcus.
Financial Secretary—H. J. Allen.
Monitor—J. Goldberg.
Assistant Monitor—J. Bolsky.
Guardian—O. Volonick.
Warden—I. H. Allen
Trustees—B. Tipp, Charles Benjamin, Isadore Wener.

B'NAI B'RITH OF PHILADELPHIA

Har Sinai Lodge.

The monthly meeting of Har Sinai Lodge No. 8 was held on June 21, 1917. The lodge responded to the patriotic call of the country by adopting unanimously a resolution authorizing the subscription of $1,000 to the Liberty Bond issue. The meeting was well attended and was followed by an entertainment. The program consisted of music and singing of national hymns and short talks on questions of the day. Hon. Joseph Salus, ex-assemblyman of New Jersey, delivered the principal address of the evening.

Freda Largman Lodge.

The first quarterly meeting of Freda Largman Lodge No. 805 was held on Wednesday evening, June 27. Bro. David Bortin, vice-president of the District Grand Lodge, addressed the lodge.

BETH ZUR LODGE, MOBILE, ALA.

The meeting of Beth Zur Lodge No 84, of Mobile, Ala., held on Sunday morning, June 10, 1917, took on a patriotic aspect, with its President, Brother Arnold R. Bloch, now a member of the Machine Gun Co. of the First Alabama Infantry, presiding in khaki attire.

Captain Leon Schwartz and other members of the Lodge who are now in the country's service were also present. Resolutions were unanimously adopted by the Lodge in which appreciation was expressed for the spirit of patriotism and sacrifice shown by a number of members in volunteering for military service. Beth Zur Lodge is extremely proud of the fact that nearly all of the eligible young men on its roster have promptly gone to the front.

The members present were much interested in reports made by its delegates to the Convention of the District Grand Lodge held at Chattanooga, Tenn.

LASKER LODGE, SAN DIEGO, CAL.

The dance given Monday night, June 11, at Masonic hall for the Jewish soldiers and sailors stationed in San Diego and vicinity by Lasker lodge, was a most enjoyable one from every standpoint. The response given by the friends of Lasker Lodge was very gratifying and the number of the boys in uniform present exceeded all expectations. The committee appreciates very much the co-operation extended by the ladies present, as by their gracious manner of welcoming the boys in the service a spirit of good feeling quickly permeated the gathering. Music was furnished by Mrs. Rosenfeld's players and refreshments were served during the entire evening.

RIMMON LODGE, RICHMOND, VA.

On June 17, 1917, Rimmon Lodge, No. 68 of Richmond, Va., held its last meeting before adjournment for the summer vacation. Patriotism arose before all other considerations and manifested itself in the passage of several resolutions. The trustees were authorized to invest the surplus funds of the Lodge in the purchase of Liberty Bonds. An appropriation was also made to the Red Cross Fund.

A number of the members of the Lodge are eligible for military duty and are anticipating active service in the various branches of the government forces. The Lodge went on record in favor of relieving all affiliated soldiers and sailors from the payment of dues.

EDAR LODGE, NO. 211, SAN ANTONIO, TEXAS.

An entertainment and dance was given by Edar Lodge, No. 211, of San Antonio, Texas, on June 3, 1917. The program was as follows:

1. "Star Spangled Banner"—Mrs. L. L. Marks, Charles M. Lee.
2. Piano Solo—Miss Irma Koenigsberg.
3. Soprano Solo—"A Song of Thanksgiving" by Allitsen—Mrs. L. L. Marks, accompanied by Miss Flora Briggs.
4. "To Arms, America"—Charles M. Lee.
5. Address—S. C. Eldridge.

PITTSBURGH, PA.

At a dinner on July 11, 1917, given by the lodges of the Order of Pittsburgh at Fort Pitt Hotel, presided over by Bro. Leonard S. Levin, president of the Social Service Committee of the Pittsburgh lodges, a number of matters were discussed, chief of which was the distribution of Bibles and prayer books among the Jewish soldiers on the battlefields and in the trenches. The work of the Big Brother League and the committee on prison welfare also came in for considerable discussion and praise.

The speakers were Messrs. Levin, Richard S. Rauh, Aaron Horvitz, S. I. Fink, Morris Sherr and Ed. Hemple.

SAMUEL LODGE, VANCOUVER, B. C.

Under the auspices of Samuel Lodge No. 668, a most successful picnic was given at Bowen Island on Sunday, July 22, 1917. The day was ideal and a large attendance turned out. A capable committee on arrangements acquitted itself most creditably in arranging sports and contests for the entire day. The trip on the boat was most enjoyable and as a result of the affair, approximately $400.00 was secured in donations and subscriptions to the Jewish War Sufferers Relief Fund.

PITTSBURGH, PA.

A dinner meeting was held at the Fort Pitt Hotel on the evening of Monday, July 9, under the auspices of the Social Service Department of the Pittsburgh B'nai B'rith. A number of vital important topics were discussed among them the following:

"What results will the war bring in the social life of the community"?

"What steps shall the order take in the direction of preparedness against undue social loss"?

"How can the facilities of the Order be strengthened"?

"Can the men of the Order be enlisted in the broader aspects of Social Service"

The dinner was presided over by the President of the Social Service Department of Pittsburgh, Brother Leonard S. Levin; Richard S. Rauh, President of the Prison Welfare Committee; Eugene G. Strassburger, President of Jewish Big Brother League; Joseph Ladusky, President of Educational Board.

B'NAI B'RITH OF SAN FRANCISCO.

Under the auspices of the Committee of Fifty representing the San Francisco B'nai B'rith lodges, a B'nai B'rith rally was held on Thursday evening, July 26, at the B'nai B'rith Hall. Prominent speakers spoke of the Order's work in the world crisis. Bro. David N. Moses sohn of Portland, Ore., president of the District Grand Lodge, honored the occasion with his presence. The speakers included Dr. Otto Irving Wise, Dr. Rudolph I. Cocce, Rabbi Jacob Nieto, Edward I. Wolfe, Isidor Golden, I. J. Aschheim and Milton Marks. The meeting was presided over by Bro. Eugene B. Block and a musical program was rendered under the direction of Cantor Reuben H. Rinder.

The members of the Leo N. Levi Youths' Auxiliary held its annual cross country hike on July 4. Many members of the lodges manifested their interest in the event by joining the party.

The three San Francisco ladies' auxiliaries of the B'nai B'rith—Columbia, Ophir and Modin—gave their annual entertainment for the inmates of the Hebrew Home on Sunday afternoon, June 17. An interesting program of music, dancing and other features was presented.

Columbia, Ophir and Modin Ladies' Auxiliaries of the B'nai B'rith of San Francisco, held their second joint meeting on the evening of July 9, for which occasion an elaborate program was arranged. Bro. Eugene B. Block, deputy of the Ladies' Auxiliaries, presided. The program consisted of addresses and music, and at its conclusion refreshments were served.

The Committee of Fifty representing the San Francisco lodges, announced that Sunday, Oct. 14, 1917, has been selected as "Kiddies' Day". The affair will probably be held at the Stadium, Golden Gate Park.

At the meeting of Cremieux Lodge No. 325, held on June 25, Bro. M. Abramovitz, president of Ethan Lodge, Sacramento, and Harold Hirsh of Hope Lodge, Stockton, honored the members with their presence. Both visitors made interesting remarks.

DISTRICT NO. 1.

Though the lodges adjourned for the summer months, there was considerable activity in some of the lodges, also at the Headquarters of the District, 2307 Broadway. A number of ladies, members of the Auxiliary of the Home for the Aged at Yonkers, have been meeting regularly at the Headquarters to sew for the red cross, and a very large amount of work has been accomplished. Bro. Herman Asher, Chairman of the Building Committee, placed the reception rooms of the Headquarters at the disposal of these worthy women, who worked steadily for the cause all through the summer.

A new lodge was formed in Bangor, Maine, through the efforts of the District Secretary, Bro. Dr. Bernard M. Kaplan, who enlisted in the service of the Order the best citizens of the community. The temporary officers of the new lodge are: President, A. B. Friedman; vice-president, Dr. L. M. Pastor; secretary, M. L. Rosen; treasurer, H. H. Epstein. The installation of the lodge is expected to take place some time in October, when a number of distinguished officers and brothers of the District will be present. Mr. Meyer Minsky has been appointed chairman of a special committee to arrange for the reception of the brothers who will visit Bangor for the purpose of installing the new lodge.

What Our Lodges Are Doing

(Continued from page [illegible]5)

The president of [illegible], Bro. Joseph Ro[illegible] appeal to [illegible] quest- [illegible] mbu- [illegible] send am- [illegible] Red Cross in [illegible] name of "District No. 7, [illegible]. The president has been greatly assisted in this worthy cause by Bro. William Asher, who is in charge of the subscription fund.

Bro. Charles Hartman, member of the Executive Committee from District No. 1, attended a meeting of the Executive Committee of the Order held at the Covenant Club of Chicago on July 29, 1917.

Bro. Dr. Herbert S. Goldstein has been appointed by the Executive Committee chairman of the American Soldiers and Sailors Welfare League of District No. 1. The following men appointed chairmen of the American Soldiers and Sailors Welfare League in the various states under the jurisdiction of District No. 1, who will co-operate with Bro. Rabbi Goldstein: Hon. Henry Lasker for the state of Massachusetts; Louis Lyons for Rhode Island; Samuel Rosenberg for Maine; Charles H. Shapiro for Connecticut; Clarence G. Bachrach for New York.

DISTRICT NO. 2.

Regular Jewish services were conducted on Sunday, July 22, 1917, at the State Penitentiary located at Columbus, Ohio, by Rabbi I. B. Jashenoski, under the auspices of the Social Service Committee of District Grand Lodge No. 2. He delivered a lecture on "God's Gift to Man". Other speakers were Mrs. I. J. Schatz, who spoke on "Faith in God"; A. J. Solomon spoke on "Uplift of the Fallen", and Mr. Meyers on "Future of Men Leaving Here".

Mr. Oscar Leonard, superintendent of the St. Louis Jewish Educational and Charitable Association, in his capacity as acting chairman of the Social Service Committee, I. O. B. B., has made arrangements for Rosh Hashonah and Yom Kippur services at the Missouri State Penitentiary. He has asked Mr. Sydney Straus, executive secretary of the Y. M. H. A., to conduct these services at Jefferson City.

[illegible] letter to [illegible] giving the [illegible] the Social [illegible] No. 2.

DISTRICT NO. 3.

At a prize contest in the Erie, Pennsylvania, High Schol, open to all students in all of the classes, held in the latter part of May, among thirty contestants, Jacob Weinstein, a ward of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, competed and it is with pleasure that we are able to state that this young boy, who is but fifteen years of age and in the Freshman class of the Erie High School, won first prize.

Under the auspices of the Ladies' Auxiliary of McKeesport Lodge of the B'nai B'rith and under the leadership of its president, Mrs. L. J. Haber, the Jewish women of McKeesport formed what will be known as "The United Hebrew Ladies' Red Cross Auxiliary". The meeting for the organization of the Auxiliary was attended by over one hundred women.

The mass meeting held on June 24, 1917, at Homestead, Pa., under the auspices of Homestead Lodge No. 586, an appeal for Jewish War Sufferers was made by Rabbi Tarshish of Allentown, Pa., and as a result over $400.00 was subscribed. At the same time the lodge secured pledges from the Jews of Homestead to raise not less than $1,000 for the Jewish Relief Fund during the year 1917 and for this purpose a committee was appointed to make a house to house canvass.

DISTRICT NO. 4.

At the June meeting of Paradise Lodge No. 237, of Bernardino, Cal., Bro. S. Lipman of Portland, Ore., addressed the lodge.

Hope Lodge No. 126, of Stockton, Cal., gave a very successful picnic at Oak Park, at which there were represensatives from the various lodges of San Francisco, Marysville, Sacramento and Fresno.

On Tuesday evening, July 24, 1917, Bro. David N. Mosessohn of Portland, president of District Grand Lodge No. 4, paid an official visit to Oakland Lodge No. 252, and gave an interesting talk before the members in the club rooms at Covenant Hall.

On Sunday, July 22, 1917, Hildesheimer Lodge No. 503, of Seattle, Wash., gave a picnic which proved a huge success. All participating, young and old alike, enjoyed themselves to the fullest extent.

Mr. David N. Mosessohn of Portland, Ore., president of District Grand Lodge No. 4, made an official visit to Nathan Falk Lodge No. 481, of Boise City, Idaho, on June 24, 1917. In his address to the members of the lodge he urged those present to communal unity and more active co-operation in war relief work. He was entertained at dinner by Mr. and Mrs. Charles Kahn.

On Monday evening, June 8, Billings Lodge No. 815, was instituted at Billings, Mont., by Bro. David N. Mosessohn of Portland, Ore., president of District Grand Lodge No. 4, with a charter membership of 29. Much enthusiasm was manifested at the meeting and all present pledged themselves to work for the good of the lodge.

Bellingham Lodge No. 756, of Bellingham, Wash., gave a picnic at Pioneer Park, Ferndale, Wash., on Sunday, Aug. 5, 1917. The program included dancing, races, sport and a baseball game.

DISTRICT NO. 6.

A short business session and dance was held on June 14, 1917, under the auspices of Gilead Lodge No. 41, of Milwaukee, Wis., which proved a very successful affair. A number of young men attended who promised to join the Order and several petitions for membership were secured.

At an open meeting of Saginaw Lodge No. 636, of Saginaw, Mich., held on Monday, July 9, a large assemblage listened to addresses by Rabbi Leo M. Franklin, David A. Brown, J. Freud and Abe Finstenwald, all of Detroit, Mich., and as a result of their appeals the sum of $5,000 was raised for the Jewish War Sufferers' Relief Fund.

On Tuesday, June 10, Pisgah Lodge No. 34, of Detroit, Mich., held a well attended meeting at which installation of officers took place.

The degelates to the recent convention of the Grand Lodge submitted their report. A number of new members were initiated and the report of the committee on outlines for next seasons' work was considered.

The Intellectual Advancement Committee of Winnipeg Lodge No. 650, of Winnipeg, Canada, are arranging a yearly program which will embody lectures by noted people in Canada, men who will be the means of attracting the membership of the lodge and interest them in Intellectual Advancement work.

Bro. Edward Menkin, of Chicago chairman of the Propaganda Committee of the District Grand Lodge, paid a visit to St. Paul and Minneapolis on Aug. 8 and 9, 1917, and during his sojourn there held various conferences with leading B'nai B'rith members with a view of launching a membership campaign in the two cities.

Brother Menkin also utilized his presence in Detroit to further the work of the Order. He met a number of prominent members of Pisgah Lodge at the Hotel Statler and completed preliminary arrangements for a membership campaign, which, it is hoped, will result in an increase of over one thousand members in that city.

As a result of the propaganda activities on the part of Winnipeg Lodge No. 6 of Winnipeg, Canada, Brother Pechet of Cupar, Canada, secured twelve applications for membership in Winnipeg Lodge. A further list of applicants, numbering eight or ten, will be secured and the lodge is arranging to send a committee to initiate these twenty candidates at the earliest possible time.

The Entertainment Committee appointed by the Central B'nai B'rith Council representing the Chicago lodge held an important meeting on Aug. 2 1917, at which plans for the coming season were discussed and acted upon. The Committee has arranged to have monthly lectures during the season which lecture shall be open to all the members of the B'nai B'rith and their ladies, for which lectures prominent speakers will be secured.

DISTRICT NO. 7.

Memphis Lodge No. 35, of Memphis Tenn., held its bi-monthly meeting on July 8 in the Y. M. H. A. Hall. Installation of officers was one of the features of the meeting. The lodge resolved to remit its dues to such members who are in active military service.

The officers of Jacksonville Lodge No. 800 of Jacksonville, Fla., were installed at a well-attended meeting of the lodge held on July 11, 1917. Bro. Hyman Jacobs officiated at the ceremonies.

Isidor Strauss Lodge No. 519 of Fort Worth, Tex., gave its annual picnic at the Hebrew Institute on Aug. 19, 1917. The committee in charge had several surprises for the public in the way of amusements.

THE GREAT WEALTH OF THE CZAR.

The ex-Czar of Russia is estimated to be the richest man in the world. If the Russian people do not confiscate his horded-up fabulous fortune, to which they are by right entitled, for he pressed it all out of their very life, and if he is not placed before a courtmartial to be tried for his treachery and sentenced to death or imprisonment for life, either of which punishments he fully deserves, he will no doubt withdraw with his family to his rich and wonderfully situated estate in Livadia, near Yalta in the Crimea, where he will spend the rest of his days in great luxury and ease among a profusion of the most exquisite exotic flowers and the richest vineyards in the world. The Czarina has a separate villa there in the pleasure grounds of the vast imperial park, which was built by Count Potocki, and which distinguishes itself by its great beauty and comfortable arrangements. Near by is also a magnificent villa belonging to the heir to the Russian throne, which is of more ornamental architecture.

The wealth of Nicholas Romanoff is estimated to exceed 2,000,000,000 (two billion) rouble, a fortune which no man ever had under his individual control.

The Czar was the greatest land owner in the world. Before the present world war the Russian empire occupied an area of 8,647,657 square miles, a seventh part of the entire globe. Land for cultivation there is in Russia 984,083,763 acres, and the Czar owned 70 per cent of all the land.

As head of the church he owned all of the church property, amounting to billions. Upon this land are the most magnificent timber, the most colossal mines and agricultural lands enough to furnish food for a nation of people. The state paid him a salary of ten million dollars a year, and if he wanted more all he would have had to do would have been to sign an order demanding it, since he was the state himself.

The remaining 30 per cent are divided as follows: 181,606,519 acres belong to the nobility, 36,321,303 to business people, 35,141,886 to the farming class, 8,381,839 to various land owners, and 5,673,289 to others classes.

As the number of nobles is 1,400,000 and the number of farmers is more than 110,000,000, it means that each farmer owned no more than one-third of an acre. In other words, of each 384 loaves of bread which were produced in Russia, 383 went to the nobility and only one loaf to the farmers, and when it is taken into consideration that the nobility pays no taxes at all and the farmers must pay taxes on everthing they possess, it can be imagined under what conditions the Russian farmer had to live.

All of the mines of Siberia were owned by the Czar personally. He received a royalty upon every ounce of mineral that is mined there. Therefore every man he sent to Siberia, condemned to work in the mines like a beast of burden and without pay, increased the Czar's income. His total personal annual income was not less than 90,000,000 rouble, which means that he took in 170 rouble every minute of the day of 24 hours. Much of his wealth is deposited in the Bank of England, and in the greatest banks of Paris, Berlin and New York. It is also invested in the great American enterprises. He owns, for instance, many thousands of shares of stock of the Pennsylvania Railroad.

Besides his great personal income, the Czarina received annually 200,000 rouble from the state treasury, each child of the Czar received 40,000 rouble per annum, the heir to the throne 100,000 rouble a year, and each daughter 2,000,000 rouble as dowry when she gets married.

If we contrast the appalling Jewish poverty in Russia with the astounding affluence of the Czar and the immense wealth of the Russian nobility, we can also form an idea under what appalling conditions the oppressed Jews had to exist in the Pale.

Some of our Jewish papers published some time ago the following report from Wilna, the main city of Lithuania, in western Russia:

"The Wilna community has dispatched a memorandum to the Upper and Lower Houses of Parliament, advocating the abolition of the Pale. In reviewing the situation created by the anti-Jewish restrictions from both moral and economic aspects, the communual leaders produce striking statistics which speak volumes for the conditions in the Pale. In the Wilna province there are over 200,000 Jews, of whom 90 per cent live in the towns and townlets (this constitutes an increase of seven per cent during the continued exiles from the villages), who are employed in trade, commercial institutions or other branches of industry. Twenty per cent of these are earning between $120 and $150 per annum. The rest are merchants and shop-keepers, or people of no fixed occupation, seldom possessing more than $500 and invariably earning not more than four per cent interest on their capital. A vast number of those so-called merchants only possess a capital of a little over $50. As a result of these conditions, families consisting of ten persons very often live in one small room, and the illness or unemployment of the bread-winner is accompanied by the starvation of the whole family. Epidemics and mortality also show a steady increase.

"In the present circumstances, the commonwealth leaders argue, three remedies against the evil suggest themselves to the Jews, namely, charity, education and immigration. The official Jewish societies of Wilna alone spend $50,000 per annum on charities. Education, as a means of obtaining privileges, is now effectively barred internally and externally, and immigration from Russia can only lead to the departure of the strong and healthy leaving behind the weak and ailing. To avoid disaster, it is therefore necessary to abolish the Pale and allow the Jews to leave the congested towns".

This memorandum found no favor in the eyes of the Russian officials. The horrible miseries of the Jews of Wilna were not only not mitigated, but were caused to grow worse from day to day. The same crushing poverty existed all through the Pale. It sapped the life of the Russian Jews; it decimated their numbers and bowed them all down in the dust. The Russian government was pityless; it kept its heel upon the necks of the fallen Jew and ground his body and soul deeper and deeper into the mire of misery.

Thank God, all these sufferings, all these tears and all these tribulations of the Jews in Russia have now come to an end!

JEWISH RELIEF FUND.

A campaign has been launched in this city with a view to raising a thousand dollars for the Jewish Relief Fund, which will go to care for the four and a half million destitute Jewish war victims. For the first time in their history the Jewish leaders are appealing to all, Jew and Gentile alike, to lend aid in this cause, and it is nothing but right that the Gentiles should be asked and expected to do something toward a work of this kind.

To the Jews we are indebted for a large part of the charitable work which has alleviated suffering in our own cities in times of peace and which now holds out the hand to the sufferers of Europe. The Jew, of all races involved, is least responsible for this world struggle which has placed such a heavy toll on his people. Long accustomed to be generous in giving, the Jew now finds himself in the predicament where the ravages of a war which is not his have strained his giving power and have compelled him to turn to the Gentile for aid.

In the city of Warsaw alone 45,000 little Jewish children are at the point of starvation. Thousands of Jewish men and women who were formerly prosperous are now face to face with the grim danger of actual starvation. And yet these people had no part in the great struggle. They are the innocent victims of the fray.

At the same time it should not be overlooked that in the armies of the Allies thousands of splendid soldiers are proud to claim their Jewish blood and eager to do their part toward advancing the cause of freedom. In Russia the Jew has fought without cessation the great fight for liberty. He has been ground down, oppressed, spat upon. He is now being starved.

We are all so constantly being appealed to in one way or another that it is hard to respond to every call for money. Nevertheless, in a world, pain-racked and starving, we cannot think as heretofore, we cannot allow ourselves to turn a deaf ear. We must, of course, discriminate. This Jewish relief work is of such a character as to stand up under the strongest scrutiny.

The world is outgrowing prejudice and for bigotry it finds but scant room. It is learning anew the meaning of suffering and want—and death. That is part of what we are being taught by this war. But, above all, we are learning that in such times as these we must give and give and still give—for, to even the hardest of us, a million starving children have strange powers to stir our sympathies, and quicken our generosity.

What will you do for a million starving Jewish children?—Sheridan Enterprise, Sheridan, Wyo.

"God is not dumb, that He speak no
more,
If thou hast wandrings in the wilderness
And findest not Sinai, 'tis thy soul is
poor."
—Lowell.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Sketches of Modern Jewish History

By Gotthard Deutsch

II. THE DAWN OF A NEW ERA

It may not be superfluous to state by the way of an introduction what the task of a historian is. He must first collect the material, then examine it critically, afterwards arrange it to show the proper connection of the events, and lastly interpret it. Inasmuch as this system will appear from the presentation of our subject, it is not necessary to illustrate it by examples.

History, for the sake of clearness in its presentation, has to be subdivided according to time and place. Modern Jewish history shows two leading features. We see the Jewish people enter into the life of their environment, both politically and spiritually. Modern Jewish history, therefore, deals with the process of emancipation, showing the gradual removal of the disabilities from which the Jews had been suffering for centuries, and their secularization, showing how they emerge from their spiritual isolation.

No historic process is accomplished by the lightning flash method. It evolves gradually. Yet for the sake of convenience, we place some prominent facts like guide posts before our readers. In modern Jewish history the two facts which clearly indicate the beginning of a new era are, the emancipation of the Jews by the law, passed by the national assembly of France, Sept. 27, 1791, and the publication of Mendelssohn's German translation of the Pentateuch, 1783.

We shall begin with the political side of the problem, believing that it is antecedent to the spiritual emancipation, although sometimes this question is like the old problem, whether the egg or the hen was first. It was said before that no historic process is understood without tracing its gradual development. If we, therefore, wish to understand the new era which began when the French Parliament took the radical step of placing the Jews on the same level with their fellow citizens, we have to go back to the era of the Protestant Reformation. For whatever may be said about the national characteristics of the Jews, it cannot be denied that the individual Jew, when he embraced the Christian faith, was at once emancipated.

The Protestant Reformation, no matter how narrow some of its leaders were, stood in principle for the freedom of individual conscience. Graetz, in discussing the effect of the Reformation on the condition of the Jews, makes the rather flippant remark, that it resulted in some benefit for the Jews, because the various parties in Christendom, having their hands full with their internal quarrels, had not time to think so much of the Jews as had the united mediaeval church. One individual fact will refute this statement. A pastor in Hesse, Georg Nigrinus, published in 1570 a book whose title, "Juedenfeind", is in itself a clear presentation of its contents. The Landgravedom of Hesse was then divided between various members of the dynasty. Pastor Nigrinus was a subject of Landgrave Ludwig. The latter's brother, Landgrave William, was very much displeased with the ideas presented in the antisemitic book. He expresses his indignation in a letter to his brother Ludwig, and says: "The arguments which your pastor uses would be the best weapon in the hands of the papists, who declare that only the papist religion has a right to demand toleration in Catholic states". We see, therefore, clearly that the principle of the Protestant Reformation, while denied by some of its leading expounders in regard to some extremists like the Anabaptists, after all resulted in the conviction that religious minorities had a legal claim on toleration.

It is exceedingly difficult to trace the effect of new ideas upon the political development of a state. The channels through which they penetrate into the public are often invisible, but the effects can always be seen. Such an effect of the new gospel, which claimed toleration for religious minorities, can be seen in a memoir, which Josel of Rosheim addressed to the city council of Colmar, Alsace, when in 1548 an order was issued prohibiting the entrance into the city to all Jews. Josel says: "Though we do not profess the same religion, we are all human beings, whom the Almighty has created, and has therefore bestowed on them the right to live next to other human beings on His earth".

The method announced in the introductory remarks, that history has to be understood in the proper sequence of events, will find an illustration in this case. In 1394 the Jews were expelled from France. The law of migration always shows that people do not leave their habitation unless forced to by either political or economic conditions, and that, when compelled to leave, they, or at least the majority of them, do not go any farther than they have to. The French Jews settled mostly right beyond the French border in the German territory of Alsace. Alsace was typically German, not only in the character and language of its population, but also in its constitution. The various feudal lords were almost independent in their territories, and their autonomy included the full control over their Jewish subjects. Alsace therefore presented that advantageous condition which a rabbi in the Talmud already calls a godsend for the Jews, who being persecuted in or expelled from one territory, always had an opportunity of finding protection in another place. This advantage naturally had also its disadvantages. Being delivered up to the whim of petty tyrants in small districts, the Jews lacked the possibility of cooperation. They obviated this difficulty to some extent by organizing a committee, representing the various Jewish settlements living in the different territories of the section. Colmar was an "imperial free city," and as such, autonomous. It did not tolerate Jews as residents, but under the existing federal constitution it could not debar them from entering the city on business, as long as they were provided with a proper passport. Occasionally, however, they made use of their sovereign rights to such an extent that they would refuse the Jews even admission to the city on business. To defend themselves against such an injustice, the Jews of the various small territories banded together and appointed one of their number as solicitor. They called him officially "Shtadlan", which, literally translated, means "endeavorer", showing the conception of his task. It was his business to endeavor by means of persuasion, by bribes, and wire pulling, to obtain a better consideration of the rights of the Jews. Quite recently some Yiddish journalist called Mr. Simon Wolf rather boldly a modern "Shtadlan". Josel Rosheim, named so from the place of his residence, was the most successful and the best known Shtadlan of his time. Graetz is in error when he calls him an imperial officer, who had charge of the Jewish affairs of the German Empire. He was not appointed by the Emperor, but elected by the Jews of Alsace, though owing to the wide acquaintance which he possessed, he was often asked to use his influence on behalf of his coreligionists in other sections of Germany. The most interesting proof of this situation is the fact that at one time he was heavily fined for translating his Hebrew title into the German "der gemeynen Jeudischheyt Regierer", which was declared to involve a lese majesty, because only the Kaiser was the ruler of German Jewry. Indeed such a ruler of the Jews could never claim anything as a right. He had to be satisfied, when his humble supplication made any impression on monarchs, prelates and officials. Yet just because of this fact, it is highly significant that Josel had the courage to remind the city council of Colmar that a Jew also was a human being, and possessed the inalienable rights, based on this fact. We understand the boldness of this statement when we consider the fact that Frederick the Great, in spite of being a free thinker, once wrote: "If we would expel the Jews from the Polish provinces we would have fewer Jews and more human beings". In the light of this statement again, we must attribute a considerable importance to a phrase found in the petition of the Jews, presented to the Reichstag of Augsburg in 1550, in which they say: "All of us are equally the creatures of God Almighty". Such an assertion of human rights cannot be understood without an appreciation of its religious basis. This again we find strongly presented in a remarkable, though not very popular, book. Jean Bodin (1530-1596), a French statesman, wrote a Latin book, whose long and awkward title I prefer to give in an approximate English translation. It is called "Seven Days, or a Treatise on the Mysteries of Sublime Ideas". In this book the author gives a dialogue between people professing various religions, and the representative of Judaism seems to be given the best of the arguments. At all events, in this and in another book which deals with constitutional law, Bodin severely condemns religious persecution.

In order to understand the currents of thought at this period, we have to emancipate ourselves from the widespread prejudice that the religious controversies of the era of Reformation were merely quibbles about theological subtleties. Here, again, the necessity of interpreting history impresses itself upon the student. These apparent subtleties are expressions of principles, which range from rigid conservatism to free thought, the latter presented in an anonymous book called "The Three Impostors", which was probably written in the latter part of the sixteenth century, and condemns all strictly dogmatic religions. The same attitude is presented more temperately in the philosophy of Sir John Locke (1632-1704), whose "Essays Concerning Human Understanding", and whose "Letters Concerning Toleration" deserve a prominent place in Jewish history. Sir John Locke was a young man, when religious controversies, both in Great Britain and on the continent of Europe, brought the terrible scourge of endless wars upon humanity. Such an era naturally demanded a solution of the political problem. Locke finds the solution in the duty of the state to tolerate all religions. He says literally: "If we may openly speak the truth, and as becomes one man to another, neither pagan nor Mahometan, nor Jew, ought to be excluded from the civil rights of the commonwealth because of his religion". He applied this doctrine practically in drafting the constitution of South Carolina, which contained a clause declaring the rights of the colonists independent of religious belief, and mentioning the Jews in the category of those who should possess equal rights. This fact explains to us the prosperous Jewish settlement of Charleston, S. C., which up to the beginning of the nineteenth century was the largest Jewish congregation in the United States.

A number of apparently trivial facts, as also of facts of apparently local significance, will show to us the growing spirit of toleration. The law department of the University of Altdorf, near Nuremberg, long extinct, was in 1696 asked to decide the question, whether Christians may do for Jews work on Sabbath, which the Jews consider prohibited. The significance of this question will appear from the fact that Pope Gregory XVI (1830-1846) still once issued an order demanding that this Christian law which prohibited such assistance, as a confirmation of the Jews in their bigotry, be enforced. The learned jurists of the University of Altdorf naturally cite a long line of authorities, pro and con, but they declare in the end that universal humanitarian principles, based on the laws of God and nature, give an affirmative answer to the question. At the same time we see Jews readmitted into a number of places, from which they had been excluded for centuries. The historian must insist again that such facts be considered, not in their isolation as individual incidents, but in their interpretation as expressions of a principle. The most important instance of this spirit of toleration is the admission of the Jews into the new republic of the Netherlands. These provinces of Spain had fought for their independence on the ground of religious toleration, and their noble ruler, William the Silent (1533-1584) had expressly declared that the state which had gained its independence on the basis of a fight for religious freedom would grant religious freedom to all, Jews and Christians, including even the Roman Catholics, whose intolerance had flooded the land with blood. Similarly we see the Jews slowly admitted into places like Hamburg and Bordeaux. In both places they appear not as Jews, but as Portuguese merchants. Speaking a language different from their environment, they found it easier to be overlooked in a cosmopolitan seaport. In Bordeaux they received royal patents as early as 1550, but for nearly two centuries they still had to pretend that they were Christians, though it was generally known that they were not. In Hamburg, the question was solved sooner. The "Portuguese merchants", who settled there in the early years of the seventeenth century, were soon recognized as Jews, and allowed to practice their religion, though under considerable restrictions, and not obtaining their recognition as a corporation until 1710. A small but typical instance is the case of Ratisbon. This imperial city had expelled her Jews in 1519. This fact presents the tail end of the period of expulsions, which were most serious in the fifteenth century. Inasmuch as Ratisbon was often the seat of the Reichstag, Jews had occasion to come there on official business. The "Erbmarschall", one of the highest officers of the Empire, had the duty to look after them, and to see that they should not overstep the limits of their rights. In 1663 Ratisbon became the permanent seat of the Reichstag, and from this time on the Erbmarschall had the right of keeping three to four Jews in the city permanently to attend to his personal business. As this was a source of a little graft, His Excellency naturally saw to it that his quota was at least full, and in many instances we hear of complaints that he overstepped the legal limit.

A similar instance was the case of Rendsburg, in the Duchy of Schleswig-Holstein. The Duke who, having to fight the competition of the neighboring seaport of Hamburg, wished to bring business into his state, and therefore allowed in 1690 the Jews to settle in Rendsburg. Having gone so far, he allowed them in 1694 to build a synagogue, under the condition that the building should not have a valuted ceiling. An analogy to this principle is the case of Vienna, whose oldest synagogue, opened in 1826, does not have the appearance of a place of worship, but looks like the adjoining apartment houses. This was the condition under which Emperor Francis I allowed the building of a synagogue in his capital.

When we spoke of the oldest synagogue, it was not meant that this was the oldest synagogue ever built in Vienna, but the oldest synagogue in existence. There is another old synagogue, which was turned into a church when the Jews were expelled in 1670. This expulsion is again a matter of more than local import. It is the last expulsion of Jews on a large scale, and leads at once into modern history. Fifty families of those expelled from Vienna appealed to the Elector of

Brandenburg to allow them settlement in his states. Such petitions are naturally frequent, but it is of historic significance that the perition of the Vienna exiles is based on a claim of religious toleration. They had heard that the elector had opened his states to the Huguenots expelled from France, and they asked as human beings, persecuted for the sake of their religion, that he grant them the same privileges. Their request was granted, and the elector showed by this fact his broadmindedness, although the new settlers were still placed under considerable restrictions, including the prohibition of a place of worship. Four years previously the elector had banished from Berlin a popular preacher. Paul Gerhardt, a truly noble soul, and a poet of great gifts, whose translation of Psalm 37—

> "Vertraue Deine Wege
> Und was dein Herze kraenkt
> Der aller treuesten Pflege
> Des der den Himmel lenkt
> Der Wolken Luft und Winden
> Gibt Wege, Pfad und Bahn
> Er wird den Weg auch finden
> Da dein Fuss wandeln kann".

is a gem of German literature, was a narrow Lutheran fanatic. He preached against the toleration of the Calvinists. The elector as a statesman, who had enough to keep down the controversies between Catholics and Protestants, did not wish any troubles between the Protestant churches. He therefore demanded that Gerhardt stop his polemical preaching. The pastor refused and was expelled. His congregation, who admired him greatly, petitioned the elector to repeal his order, claiming that inasmuch as the Catholics ,and even the Jews, "who blaspheme the Lord every day in their prayers", are tolerated, the polemics of a Lutheran minister should be allowed. The elector remained firm and the Jews were from now on permanently permitted to remain in Berlin, the capital of Brandenburg, shortly afterwards enlarged to the Kingdom of Prussia.

The philosophy of religious toleration ound soon afterwards a most eloquent xpounder in Jean Jacques Rousseau 1712-1778). His "Emile", which was ublished for the first time in 1762, beame one of the most powerful factors in haping the ideas which found their legal xpression in the French Revolution. The hilosophy of Rousseau, briefly stated, aims that all distinctions between huan beings, based on historic rights, are rong, and that the state must consider an as a natural being, who as such is qual to everybody else. In this book ousseau refers briefly to the Jews. "Do ou know", he exclaims, "many Chrisans who have taken pains to examine eriously the position of Judaism? If hey ever saw anything on this subject, hey saw it in the books of Christians. his is a convenient way of obtaining formation on the arguments of one's pponents. But how could you do otherise? If one were to publish here books ating the Jewish view, we would pun-h the author, the publisher and the ookseller. Surely this is a very con-nient method to prove that you are ght.

"Those among us who have gone so far to discuss religious questions with ews have not done any better. The poor retches are entirely at our discretion. ur tyranny makes them timid. They now well that Christian charity in their ase means injustice and cruelty. They ould not dare to speak freely, knowing at we would call their arguments blas-emy. Our greed adds to our religious al, and they are too rich not to be in e wrong. The wisest and broadest peo- are always the most circumspect. u may convert some poor devil, whom u pay for blackguarding his former religion. But do you believe that in places where they would feed themselves secure you could refute them so easily? At the Sorbonne it is clear as daylight that the Messianic predictions referred to Jesus. For the rabbis of Amsterdam it is just as clear that these passages have an entirely different meaning. I can never believe that we know the Jewish side of religious questions if the Jews have not a country of their own, with schools and universities, where they can talk freely without any danger".

Rousseau was a great power in shaping the mind of the eighteenth century. But he was not the only one to prepare the way for a better understanding of the Jews. As one of the literary men who carried the beacon light of religious toleration for humanity we must consider Gotthold Ephraim Lessing (1729-1781). In one of his earliest works, in the play, "The Jews", which he wrote in 1749, as a young man of twenty, the son of a Saxon pastor, whose country excluded the Jews from residence, pleads the gospel of toleration. He gives us a Jew who is a noble character, and in compensation for an unselfish service, which he renders to a woman, he merely demands that his people should be judged individually. A similar position was taken two years previously by the German poet Gellert (1715-1769), who in a novel entitled "The Life of a Swedish Countess", presents a Polish Jew who assists a Swedish count, made a prisoner in Siberia. The Countess, who is the heroine of the story, says: "I am sure that many members of this people would be better if we would not make them mean by our conduct". The real gospel of toleration, however, was presented by Lessing in his brilliant drama, "Nathan the Wise" (1778). Its lesson is clearly expressed in the story of the three rings, which Lessing borrowed with some alterations from the novels of Boccacio, in the fourteenth century. We might sum up the purpose of the poet in the statement that all countries have good people, and that the same bark will not fit all trees. The drama is not an apology for Judaism, although it has been repeatedly claimed that Nathan was a portrait of Moses Mendelssohn. Nathan's religion is the religion of good deeds, not of creed or of a distinct ritual. The poet wished to impress his audience with the lesson that Christianity has not a monopoly on ethics, and therefore he selected a Jew as the best representative of the religion of humanity. It was natural that the representatives of privileged religions, and those who harbored prejudice against the Jews condemned the drama as blasphemy. The city council of Frankfort am Main prohibited its production because of its "scandalous contents" (1779), and as late as 1815 the Archbishop of Vienna, Count Hohenwart, also advised to prohibit the production of a play which taught Rousseau's idea of natural religion.

Lessing was not the only one who preached this idea of the religion of good deeds in its application to the improvement of the condition of the Jews. The city of Vienna, which almost thirty years after the publication of "Nathan the Wise" prohibited its production, allowed in the days of Joseph II a play to be produced which taught the same lesson. Joseph von Pauersbach, who lived in Vienna from 1772 to 1783, wrote a play entitled "The Honest Farmer and the Generous Jew". The play has long been forgotten and is of no literary merit. Its historic importance, however, is not to be overlooked. A plain farmer's wife teaches her boy not to believe what the school teacher says about the Jews, nor to annoy them, because the Jews are our fellowmen. We must not judge the influence of any literary work exclusively by its literary merits. It is fairly certain that 150 years hence the "Auctioneer" will be as completely forgotten as von Pauersbach's "Honest Farmer". This does not in the least alter the fact that in our days the "Auctioneer", as well as "Potash and Perlmutter" drew large houses and had considerable effect on molding public opinion with regard to the Jews.

More important than the long forgotten comedy of the Vienna playwright is Richard Cumberland's "The Jew", first produced in 1794. It had in its day a wonderful success, was translated into German and produced before full houses by Iffland, in his day probably the leading actor of the German stage, and it is still occasionally seen on the English stage. Its literary merit is of a rather low order. Yet it taught the lesson of "Nathan the Wise" that you find amongst the Jews noble characters. While the play is younger than those mentioned before, it belongs to the factors that helped to mold public opinion, because it was intended by its author as an atonement for a hostile play, "The Fashionable Lover", produced in 1772, in which the Jew played a very objectionable role.

The change of attitude with regard to the Jews naturally showed itself in their legal treatment. Frederick the Great, no lover of the Jews, as he clearly states, and calling them occasionally bad names, had in spite of his prejudices recognized the value of the Jews for the economic development of the country. In individual instances he placed Jews who engaged in the manufacture of textile goods on a basis almost equal to that of Christians. Among the most prominent advisers we find men who boldly advocated the placing of the Jews on an equal footing with Christians. Counsellor Manitius, whose position was equal to that of an assistant secretary of the treasury in our days, declares as early as 1745 that the prejudice against the Jews was bigotry, or as he expresses it in the stilted German of his days, "das ex papatu originierende Odium religiosum", which could not be maintained by the enlightened people of our days. Twenty years later another official, d'Asnieres, opposed the project of increasing the special Jew taxes on the ground that any discrimination against the Jews is unjust, that there is really no difference between the business conducted by Jews and Christians, and that, whatever there may be found, is due to the injustice in the treatment of the Jews, which ought to be removed in the interest of the state.

Small matters often illustrate historic tendencies best. The city of Salzburg was the capital of a principality, over which the archbishop ruled as secular lord. It therefore was governed by narrow ecclesiasticism. The Jews had been expelled from this territory in 1498, and in the eighteenth century the Protestants were expelled, a fact which is underlying Goethe's epic, "Hermann und Dorothea", and Karl Schoenherr's remarkable drama, "Glaube und Heimat". One of the symbols of intolerance in this episcopal capital, found also in other cities, was a "Judensau", a sow at whose udders Jews were sucking. This was one of the rudest expressions of anti-Jewish prejudice. The archbishop, while not admitting Jews to his capital, gave order to remove the objectionable picture. Far more important, however, are the legal changes which we meet at that time in Austria.

DR. JOSEPH KRAUSKOPF ON ZIONISM.

(Extract from his Annual Message as President of the National Farm School, Sunday Oct. 7, 1917.)

"It seems written in the stars that, when the war will be over, and lands will be given back to the people from whom they were stolen, and these people will be permitted to govern themselves in accordance with their own desires, the expatriated Jew will obtain the long-prayed for privilege of returning to his onetime fatherland, there to be at rest at last. Upon this, the great powers of the earth, the United States, England, France, Germany, Italy, Russia, the Catholic Church, seem to be agreed. And many millions of Jews will avail themselves of that privilege, for they know that, even though war will come to an end, prejudice will not cease. They know that the heroic and self-sacrificing service which the Jew has rendered to every nation under whose flag he has battled and died, will be forgotten. Peace will re-enter the lands but anti-Semitism will be on the rampage as before. Many millions of Jews, especially in East-European lands, are tired of being regarded aliens in the lands of their birth, in being denied citizenship rights in some, in being subjected to humility, to restrictions and ostracisms and persecutions in others, notwithstanding their discharging their full citizenship duties, notwithstanding their contributing more than their quota to their country's army and navy, their performing on the battlefields ,in defense of their country, deeds of heroism unexcelled by any other people, their promoting their country's highest good in the halls of learning, in the fields of industry, in the marts of trade. They see no other escape from the prejudices and ill-will of the people among whom they live than a return to the land of their fathers, there to resume, as many thousands of them already do, their agricultural pursuit of old, that made the Holy Land a land to overflow with milk and honey, a land that produced not only great harvests of grain and fruit, of herds and flock, but also of great men, of prophets, lawgivers, inspired writers and thinkers, to whom the whole civilized world does homage, prophets, the like of whom are sorely needed today, prophets to make real at last the ancient dream of a Messianic age, an age that will see the peoples of the earth federated into a common brotherhood, under the common fatherhood of God, each engaged in furthering the common good of all.

"And so there, too, there will be work for us to do. From this school will go forth young men trained to lead brethren of theirs for the re-conquest of the Holy Land, not by means of sword or rifle, of gun or bomb, but by plough and scythe, by reaper and pruning hook.

"And when the call will come, we shall have the men ready to respond".

AEROPLANE IN JERUSALEM.

During the last few months the aeroplane has made its appearance in many strange places, not the least among these being the ancient city of Jerusalem. It was during his flight from Constantinople to Cairo that M. Bonnier, the French airman, passed over the Holy City in his monoplane, descending on the historic plain of Ephraim, a short distance south of Jerusalem. It was on this plain that King David met and defeated the Philistines. Never, in modern times, was the city so excited. It poured out en masse to see the airman and his machine—Christians, Jews and Moslems.

BUY LIBERTY BONDS

THE JEW AS A SOLDIER.

It is a foregone conclusion that the Jews as law-abiding citizens furnished their proportionate quota on Registration Day; neither does it suffer the slightest doubt that as good patriots, and, in gratitude for having found here a place of safety against the hatred of their brutal enemies, the native and foreign Jews were no slackers in subscribing for the Liberty Loan. But how many of them will appear in khaki, how will they behave in the trenches, how many will return with the war medal pinned to their breasts?

There is yet insufficient authentic material on the part played by the Jews in the present war, but the records of the past are known.

The Old Testament is fortunately still a very accessible and pretty well-known book. Therefore, why waste space and time in proving that the old Hebrews under Joshua, their judges and kings were valorous warriors before the Lord? And who does not know the story of the Maccabees and the desperate defense of Jerusalem against the powerful legions of Vespasian and Titus in the year 70 A. D.? Who is not acquainted with the heroic stand of Bar Kohba, the Hebrew Garibaldi, and his followers at Bethar 135 A. D.? But probably very few readers will know that the Jews were not only brave soldiers in their own country, but that the martial fever drove thousands of them to serve as volunteers in the armies of Alexander the Great (365-323 B. C.) and of the Syrian kings; that Ptolemy I. of Egypt (323-309 B. C.) employed them with preference as garrison troops in his fortified places, thus recognizing, at the same time, the bravery and loyalty.

Ptolemy Philometer (died 145 B. C.), and his Queen Cleopatra committed their whole kingdom to the two Jewish generals Onias and Dositheus, for they were the only ones in the whole army on whom they could implicitly rely. Two other Hebrew generals, Hilkias and Ananias, saved the same Queen's throne from the onslaughts of her own son, Ptolemy Lathyrus.

Even Julius Caesar was obliged to speak in terms of high praise of the valor displayed by the 1500 Jewish soldiers in his wars against Egypt and Mithridates of Pergaman. Herod helped Mark Anthony with five Jewish cohorts.

But who, unless he made a special study of the subject, would dream of looking for sturdy Jewish warriors in the Arabia of Mahomet. It is, nevertheless, a fact that when the prophet came to Medina he found the whole country full of Jews ready to resist him, arms in hand. He tried to make of them his allies, but they refused.

Under King Alfonso VI. of Castile, in 1068, more than 40,000 Jews fought against Yusuf ibn Teshufin at the battle of Zalaka.

The famous traveler, Benjamin, of Tudela (twelfth century), tells of the existence of an independent Jewish warrior tribe living in the highlands of the Persian province of Khorasan, numbering many thousand families and living under a Jewish prince of the name of Joseph Amarkala.

In the Thirty Years' War the Jews defended the city of Prague against the Swedes (1648).

About one hundred years later (1742-1743), Rabbi Jonathan Eibenschuetz, a famous Talmudical scholar, together with other rabbis of the Bohemian capital, stood on the walls, encouraging their coreligionists to defend the city against the attacks of the French army.

When, in 1794, the population of Warsaw rose in arms, a whole Jewish regiment, under its own colonel, of the name of Berko, was fighting in the suburb of Praga against the Russian General Suwarow.

Jewish sailors in the Dutch navy excelled in courage in the conquest of Brazil.

And now, to come to this country: there was only a handful of Jews in the time of the Revolutionary War. But the names of forty-six Jewish soldiers are known. Colonel Isaac Franks and Colonel David Salisbury Franks occupied places of honor in the military history of our country.

Brigadier General Joseph Bloomfield and eight other Jewish officers distinguished themselves in the War of 1812.

The American navy carries on its roll of honor the names of Commodore Uriah Phillips Levy, Captain Levi Myers and Commander Adolf Marix.

Throughout the Civil War Jewish patriotism and gallantry shone out most brilliantly: 7878 Jews out of a total population of 150,000 were found on either of the two sides.

Union of American Hebrew Congregations

Something Better Than Charity

Charity is an elementary Jewish characteristic. From early times the rabbis have made charity synonymous with justice. For both they used the term "Zedakah", because the two were one and the same thing. "Zedakah" was a religious command. In late years Jewish charity has become secularized. Our charitable bequests have taken the form of aid to hospitals, orphan asylums, helping the poor and the needy, the aged and the crippled. This is laudable work. All praise should be bestowed upon the heart that prompts and the hand that gives in this way. It aims to reduce the amount of social waste. Jewish charity attempts to reduce the amount of Jewish waste, the sick, the poor, the maimed. It means much to heal the sick, but it means more to cleanse the source of sickness. It is fine to provide artificial limbs for the maimed but it is better to have laws passed to put guards on exposed machinery. This, too, is the task of the new philanthropy. The great bulk of Jewish charity in this country attempts to make abnormal conditions approach the normal stage. The great movement in charitable endeavor today is preventive rather than palliative. It seeks to eliminate the causes of dependence rather than to remove the symptoms of distress. There is still another form of Jewish charity which is more constructive than the above mentioned. It is preventive in its implication. It is far-sighted and constructive in its vision. It's based on the principle which has become axiomatic in Jewish life, namely: THAT THE BIRTHRIGHT OF EVERY JEWISH CHILD IS A JEWISH EDUCATION. There is something better than charity and that is justice. It reckons with the hundreds of thousands of Jewish children in America who are growing up without adequate religious education or moral training. The great army to be found in the city wilderness as well as the country hamlet is thereby becoming Jewish "waste" in a more potent sense than are the maimed, the crippled, the blind, the sick and the aged. A Jewish boy or girl who is reared in ignorance of the tenets and teachings of our Torah, indifferent to Jewish hopes and insensible to a realization of Jewish responsibility, is not only potential Jewish "waste" but a potential menace to the conservation and the perpetuation of the Jewish religion. Nay, more, he simultaneously becomes a social menace to the group in which he lives. Too long have we neglected the normal phases of Jewish life which constitutes 95 per cent of our problems. We have failed to emphasize the great need for constructively planning that our Jewish children should be raised in the fold of the Jewish religion. We have given thousands to charity, to help the physically abnormal, because of the strong emotional and sentimental appeal which this phase of charity makes upon us. It is time now to sound an alarm, that the present generation of young men and women is growing up without strong attachment for their religion and their people. And this for no other reason, than because of our negligence to provide them with a vitalized Jewish religious training. If what the past generations have handed down to us fails to be transmitted to future generations, we will have only ourselves to blame. What we need today are more Jewish religious schools, more men and women devoted with an unquenchable zeal to the cause of Jewish education, and large funds to carry out the plans thus far formulated. A constructive move in this direction was made in the year 1912 by Mr. Joseph Schonthal of Columbus, Ohio. For many years he had realized the truths herein above stated, and when he wished to pay tribute to the memory of his beloved wife, Hermine Schonthal, of blessed memory, he presented a fund to the Union of American Hebrew Congregations (now known as the Hermine Schonthal Publication Fund) the income of which was to be used for the publication of textbooks for Jewish religious schools. The fund was to be self-perpetuating, so that the process of producing Jewish religious school textbooks might never cease in American Israel. With the help of this fund the Department of Synagog and School Extension published a series of Bible Story texts covering the period from Saul to the Exile for both pupils and teachers, and in the last five years the total distribution of the books published under the Hermine Schonthal Publication Fund has amounted to some 12,000. This is about 10 per cent of the total number of Jewish text books distributed by the Department of Synagog and School Extension. Realizing the permanent value, and constructive character of the gift he originally made to the cause of rearing a generation of God-fearing young Jews and Jewesses, Mr. Joseph Schonthal recently donated an additional $1,000 which was to be embodied in the Hermine Schonthal Publication Fund. Such charity not only forms a noble way of perpetuating the memory of one dear and near to us, but is characterized by a potency, constructiveness and vision to which no other form of Jewish charity is at all comparable. This kind of charity needs not merely to be emulated, but imitated. Mr. Schonthal has set the example. Let others follow.

Appeal for War Sufferers Abroad

Rev. Dr. N. Friedlander, Rabbi of the Ninth Street Temple, Brooklyn, New York, devoted his Yom Kipper sermon to an appeal for starving co-religionists in Russia, Poland and Palestine.

Dr. Friedlander spoke as follows:

"What is there so touching as a sad tear glistening in the weeping eye or rolling down the wrinkled cheek? What oratory awakens such pathos as the eloquence which flows from one single teardrop? There is not a sadder tale told, a greater sorrow expressed, or a more earnest prayer uttered, than the shedding of a tear.

"A tear? Who can define it, who can tell its ingredients, who can trace its source? The chemist tells us it is composed of salt and lime. The poet names it 'The test of affection'. The philosopher calls it 'The language of grief'. But, after all, to know the meaning of a tear, we must ask, not the chemist, not the poet, nor the philosopher, but the one who felt its bitterness, its fervor, its depth of emotion.

"You want to know the fervor of a tear, sit beside your mother in the house of prayer on Atonement Eve; if your mother is in another town, another land, or in another world, bring to your memory your happy childhood, when you sat by her side at this hour. Do you notice, or do you remember, how she alternately turned towards you, raised her eyes heavenward, and shed a tear? It was a tear of love, a tear of prayer, a tear of pleading to Heaven for her child.

"You want to know what a tear is, behold that farewell scene, the scene of our young men's parting for the field of battle in defense of America's right. Relatives, friends and acquaintances shout 'God speed', and wave their handkerchiefs 'good-bye'. Among them is an unpretentious personage, whose sad, contemplating, tear-washed countenance at once tells that she, too, belongs to the good-bye party—it is the mother of one of the parting boys; she doesn't shout, she doesn't speak, with bowed head she only sheds a tear in silence. Ah! It is the stream of a molten heart for her boy and her country.

"You want to know how to dry a tear, come to the devastated towns in Russia, in Poland, in Palestine, behold our brethren bleeding, fainting, starving, crying for help. In their maddening suffering, they cry out in the language of Jeremiah, 'Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night'. Beholding this heartbreaking distress and listening to this soul-rending plea, what are we, in a happier land and under happier circumstances, to do? What is our holy duty? Pity them, sigh with them, weep with them? That won't heal their wounds, that won't clothe their nakedness, that won't feed these starving men, women and children; aye, that won't dry their tears.

"The American Jewish Relief Committee is telling us what it is doing to alleviate their suffering; it is raising $10,000,000, and in the name of mercy this committee appeals to the membership of this congregation for a liberal contribution to this great charitable mission, and, on this Eve of Eves, the Sabbath of Sabbaths, I pray of you, respond, and respond as generously as your means allow. Every dollar you give for those sufferers will heal a wound, will feed a hungry child, will dry a parent's tears.

"In this hour of solemn hushness, we, too, shed a tear of prayer; we pray for life, for joy, for spiritual uplift, for material success. And it is only by helping to dry the tears of others with our deeds that we may feel confident that our tears of prayer will be stored in God's treasure and recorded in God's book, and that what we sow in tears we shall reap in song".

Neighborhood Synagogues

By Dr. Max L. Margolis

Written for the B'nai B'rith News

In the simple conditions of the ghetto, when the area occupied by Jewish residents was a small one and every Jew was neighbor to every other Jew, the synagogue, or the cluster of synagogues in the "Schulhof," was a neighborhood institution. It was naturally within walking distance from everybody's home. Of course, walking distances, as in the story of Diogenes, differ according to a person's gait. Those who disdained pedestrian exercise even within the limits that were permitted by law, might assemble in a private residence and establish a temporary and more convenient place of worship. Other motives played into the separation from the main community. Sometimes the cantor or the rabbi or some synagogue officer, be he beadle or president, might be distasteful to a wealthy or learned man in the community who thus chose to surround himself with a group of his own. On the high holidays these sectional places of worship were closed, and the entire community assembled in the chief synagogues. Even in our present conditions in our large cities it can be seen that the earliest sites of the various synagogues were close by, simply because they were the centers of the Jewish area. Then, as Jews began to move away, first singly, then in groups—for where one Jew establishes himself, he will be soon joined by other co-religionists—synagogues moved likewise. Naturally the moving of a synagogue to a new neighborhood coincided with the last stages of the movement away on the part of the members. The new neighborhood had to become largely and compactly Jewish before the moving of the synagogue further up town or into a suburb became possible. Often it happened that a neighborhood had become changed for a decade or two, so much so that not one single member lived in proximity to the old synagogue, before the house of worship was transferred to the new habitat. It must not be forgotten that a synagogue building represents a capital and that moving implies loss. It is generally though not always so. Where, of course, a synagogue finds itself surrounded by skyscrapers and the area around it has become the seat of business, the commercial value of the property is considerably enhanced. Then there are sentimental reasons for hesitating to part with a site and building that have become sacred to generations. The orthodox Jew who will not use a vehicle, whether street car or automobile, will find that sentimental reasons must be overridden; he must have a neighborhood synagogue. Either he remains in his old abode, though he may dislike the neighborhood, or if he moves away he must bide his time until his new locality becomes ripe for a neighborhood synagogue. But even those who have no scruple about using a vehicle—and riding on the Sabbath is by no mans the sign of reform—find it irksome to send their children to the synagogue school too far away from the home, or possibly situated where children had better not be seen. And so the problem of neighborhood synagogues becomes acute everywhere. I remember a city where the women long preferred to retain their synagogue in the old down town district because it was contiguous to the shops and theatres, and worship on a Sabbath morning might advantageously be followed by shopping or amusement. Eventually the synagogue did move up, and now I am told that the suburb has been invaded by so many "foreign" Jews that it is no longer aristocratic. The course of future events may easily be predicted. The Temple will be sold to the newcomers to be converted into a "Schule", and the Temple will follow the members to their new habitat.

The "foreigners" by no means cling to their down town habitat. Wealth comes to them quite as rapidly as to the older strata of the Jewish community. And so they keep moving, their places being taken by immigrants freshly arrived. But even the poorer brethren migrate. Whole colonies of small shopkeepers establish themselves in certain localities. Being of the orthodox persuasion, they require a neighborhood synagogue. I say orthodox. The orthodoxy is mainly of the prayer book variety. These Jews trade on the Sabbath day as flagrantly as the rich department store owners. They will shut up shop on the high holidays, while the department stores, I am told, keep open. What I say pertains to the majority. There is always a nucleus of observant Je[illegible] a small chevrah is established. Soon a small house of worship is built. How the small membership can afford to do it is sometimes a mystery. Probably there is a mortgage on the property. Be it said to the credit of these pioneers that their zeal is certainly most praiseworthy. And let us not look down upon them. They may not be the people we should like to associate with. They are not of our class. But the small shopkeeper of today will be the rich merchant and banker of tomorrow. In these days of rapidly acquired wealth the transformation occurs within a few years. Wealth buys culture. Sometimes, it is true, the father remains impossible. But the mother and the children acquire the graces of civilization with a remarkable celerity. The children are sent to private schools and are welcomed there. Those that ascend will in all likelihood abandon their old time associations and even seek their religion in the more fashionable Temple to which they may repair in their automobiles. Enterprising pastors will seek them out. So much the more difficult it becomes for the neighborhood synagogue to develop.

Yet it is these neighborhood synagogues that should be supported. Were our communal life built upon European models, the community would come to their assistance. Often the poor colony is not distantly located from a residential district in which are scattered the homes of wealthv or cultured Jews. The latter for the most part belong to synagogues down town or affiliated with no synagogue at all. It were idle to expect of them that they will join their poorer co-religionists, although in the house of God there should be no distinction between the rich and the poor. Still the colony has a claim upon their financial and moral support. Surely the well-to-do Jew who lives in the midst of a Christian community having their neighborhood churches for every denomination should not like to see the Jewish house of worship in the neighborhood made conspicuous by unattractive conditions of site and sight. He should therefore come to the assistance of his brethren and materially help them. "Separate not thyself from the community'. This applies to the neighborhood community. He who has the means to give should give. He who can help by his moral attachment should help. Those people mean well. They may have manners not exactly pleasing. Their mode of service may not be to our liking. This has no reference to the ritual. For all rituals lend themselves to decorum. In fact an orthodox service, being the more formal, can be made decorous. It is not the ritual that is indecorous, it is the people. And the people may be made amenable to decorum by example. Then there are the children. They need instruction, or they will drift away from all Judaism. It is a duty to keep parents and children together. They should worship together. The elders must be taught accommodation to their surroundings, so that the children may not be estranged from them. He who encourages a rift in the family, strikes at the morality of the children. There is no morality without authority, and the authority of the parent is paramount. Modernize the school. Soon enough the "Schule" will be modernized, too. Not that the ritual should be modernized. Only that decorum must prevail. There are certain exigencies of the modern life that effect reforms from within. The suburban Jew, and be he of the poorest sort, breathes a different air. It is purer. He lives in better quarters. He must learn very soon that a place of worship must be scrupulously clean and neat and the behavior of worshipers orderly. The segregation of the sexes cannot be quite as rigorous as down town, for sheer lack of accommodation. All that can be utilized to make the neighborhood synagogue of the poor a point of pride to the rich must not be overlooked. By all means come to their assistance, to the assistance of well-meaning people who are the builders of Judaism in this country.

A HILSNER INTERPELLATION.

Deputy Straucher has introduced an interpellation into the Austrian Parliament concerning the continued imprisonment of the Jew Hilsner on the accusation of having committed an alleged ritual murder.

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The Kabbalah (Cabala) or Esoteric Doctrine in Jerusalem

A lecture delivered in the Henry Jones Lodge, I. O. B. B., by Dr. Samuel Adler in 1869, which, however ought to prove of interest to the present-day membership.

(Translated from the German original.)

The subject of my discourse, to which I would crave your kind attention, is called the "Kabbalah (Cabala) or the esoteric doctrine in Judaism. Kabbalah, esoteric doctrine—what might that be? Under which classification of human brain work might it belong? Is it a science? No, for it is not based upon cognition, it is not the result of logical thinking or research, which alone would warrant the honorable title of science. Is it fiction or poetry? Again we must say nay, as it does not represent its creations and descriptions as original figures of its own fancy, as the garment for ideas, but it does attempt to establish them as actual facts. The Kabbalah is rather the result of a spiritual activity, which conjures up within fanciful visionary souls a picture of an imaginary world, like a realm of dreams, wherein light and darkness mingle in confusion, wherein ghastly figures bestir themselves, but all of which appear to the dreamer as actual realities; it is a spiritual activity, which justly has been denominated "Mysticism".

The very first question for our consideration is: How did mysticism ever gain admission into Judaism? The Bible furnishes no occasion therefor, as in it everything is light and clearness; everything is concisely defined, is made plain to our understanding, and all pondering about gloomy subjects, beyond our own comprehension and experience, is kept aloof with consistent rigor. A convincing proof of this assertion, if proof be necessary, is furnished us by the Karaites, whose sole banner was the Bible and nothing but the Bible. They have studied the Bible more thoroughly than did any other Jewish sect, and upon the basis of their biblical studies they have cultivated all branches of theological sciences, such as grammar, exegetics, Halachah and even religious philosophy, but of the Kabbalah they knew nothing whatsoever. To the full extent of our knowledge of their literature we cannot find a trace of any reference to mysticism.* This should be ample proof that the study of the Bible in no way encourages or contributes to mysticism.

The earliest post-biblical authorities have also raised their warning voice, in genuine biblical spirit, against brooding and researching into domains which are beyond the human faculty of perception.

An old Mishnah (Chag. 2, 1) cautions against research and discussion of the biblical story of the creation and warns most emphatically against the contemplation of the visions of the prophet Ezekiel, who saw the heavens opened and who described the throne of God. The post-biblical and pre-Talmudic Ben Sira, who is considered as an authority by the Talmudic writings, says: "Do not attempt any research into whatever may be concealed from you; do not try to fathom what is hidden from you. Carefully consider what is accessible to you, but do not meddle with mysticism and secret doctrines". With such admonitions, how was it possible for mysticism to gain a foothold within Judaism?

It would seem easy to guess the correct answer. The Kabbalah is a plant of foreign origin, which in the course of time was transferred to the soil of Judaism. This answer is in conformity with the facts and is supported by history. At the same time it can only be fully understood, when we know how the soil had been prepared for the reception of this foreign growth.

It can be safely asserted that within every human being, to a smaller or greater extent, there exists a tendency toward mysticism, for in man there is the constant intermingling of the actual and the visionary, which form the very essence of mysticism and therefore encourage the tendency toward mysticism. Here, as everywhere in life, the extremes meet. The ignorant and the pretenders of omniscience were at all times the servants and the promoters of mysticism. The pretenders of omniscience, insatiable in their curiosity, in their disregard of the natural limitations of the human faculty of perception, attempted to forcibly break through the bounds of the tangible things without ever being able to attain the intangible, whereby they drifted into regions of mist, wherein they accepted as actual facts the whimsical combinations of creations of their own fancy. Thus they became the creators of an imaginary spiritual world, which does not exist outside of their own visionary fancies. The ignorant, on the other hand, like children, always show a predisposition for everything strange, miraculous, venturesome and monstrous, and are the more prone to accept in awe and reverence any assertion or fiction told as fact, particularly when such are far beyond their own faculty of comprehension. The main thing with them is that sentiments and fancies are subject to unsual emotions. Inasmuch as the larger majority of human beings belongs to the class of grown-up children, there is always ample ground available within mankind for the cultivation and propagation of mysticism.

Besides the dualism in the nature of man, it is religion which contributes its share to imbue weak souls with mysticism. A religion may be ever so pure, so clear and radiant as the sun, the origin of the sunlight is still a dark secret for us, an unsolved riddle. Religion in its profoundest depths is rooted in domains, which are intangible and inaccessible to the human understanding. For this reason Judaism, too, offers ample opportunity for a kind of contemplation, which might readily turn into mysticism. God, the revelations, prophetism are themes which at all times have been subjects for the deep contemplation of many, but upon which a very few only were capable of gaining a clear conception. Furthermore, it cannot be denied that even our clear and plain biblical scriptures contain many scattered passages which, if accepted literally, might smooth the way to mysticism. In the first line there are the angels, of whom the Torah speaks in its legendary tales; then there are dreams and their interpretation. There are the Urim and Thumim, some kind of an oracle upon the breastplate of the High Priest. This is something so strange and foreign to Judaism, so thoroughly in conflict with the spirit and the essence of Judaism, that the faith in the literal truth thereof could not fail to throw wide open the doors to mysticism. Besides these there are many passages in the Scriptures that would require a scholarly training and profound learning, in order to prevent them from being construed as of a mystical tendency. Such passages are, for instance, Chapter VI of Isaiah, Chapter I of Ezekiel, the books of Zachariah and of Daniel, the tales of miracles of Elias and Elisha, and many others of similar content.

Inasmuch as the Jewish soil thus was amply prepared by the human nature and the religious superstitions, it proved an easy task during the course of history to sow the seed of mysticism. The plowshare of history, the sorrowful fate had torn open and furrowed that soil and fertilized it and thus insured a bountiful harvest. Cheerful conditions of life, bringing contentment, are inimical to the propagation of mysticism. Sorrowful times and dismal surroundings produce sad and morose spirits. Surely Judaism during its long course of history has never lacked dire times, and, in fact, its darkest periods were always accompanied by a profuse development of the Kabbalah.

The first exile, the Babylonian, was the cradle of the Kabbalah, for in Babylon the Israelites first learned the names of the angels from the Chaldeans. It is true that prior to that period there had existed among the Jews some kind of a hazy notion about angels, but that was more like a mystery to which the key was lacking; it was something like a God, something supernatural and intangible, that the human conception could not grasp. With the knowledge of the names of the angels, they became familiar beings; they were personified and multiplied; they were given shape and body as well as vocation, and with that the first step for the Kabbalistic theories were gained. During the succeeding period of Persian suzerainty the domain of the Kabbalah grew apace. By the intercourse with the ancient Parsees, the adherents of the religion of Zerdusch, the Jews were made acquainted, besides the realm of light, with the domain of darkness; they gained information of the different good angels, but also of a Satan with his hordes of subordinated evil spirits. As the weeds always grow and spread more rapidly than do the useful plants, so the realm of darkness became quickly and densely populated upon the fertile soil of an inflamed imagination. While there was but a limited number of good angels, the hordes of the spirits believed to be evil grew into vast multitudes. A Babylonian Rabbi said: "Each one of us has a thousand on his left side, but billions on his right side". (Ber. 6, a.) The Talmud is entirely correct in its statement of the nature of the "Massikim" (evil spirits) when it says that they are prolific and increase like mankind. (Chag. 16 a.) They surely do increase and multiply in the imagination of men.

The Persian reign was in turn followed by the Egyptian-Ptolomeian suzerainty. At that period Alexandria was the principal seat of learning, the central sun from which the beams of thought spread in all directions. Here the Kabbalistic agitation gained new accession, and this time from a source whence it was to be the least expected, from philosophy.

It was the custom of the old-time philosophers, in order to make their doctrines inaccessible to the great masses and thereby safeguard them against misconstruction, to cloak their wise sayings in short, obscure and ambiguous sentences, which were elucidated to their pupils only. This, however, had the very opposite effect; that their sayings were misapprehended and became the subject of mystical misconstruction. Thereby Pythagoras, the wise thinker, has been called, against his own wishes, the father of mysticism, as from his doctrines, hidden in symbols of numbers, a system of numerical secrets has been deduced, according to which secret and mystical powers are inherent to the numerals and to particular combinations thereof. At that period large numbers of Jews lived in Alexandria. Philosophy and poetry were their favored studies, and Jewish thinkers have shown great partiality for the study of these mystical problems. According to Josephus, the sect of the Essenes was particularly devoted to the researches and practices of these secret, mystical doctrines.

Thus the germs and the elements of the Kabbalah were collected and increased from many sources. In the Talmud, that vast store house of grain and chaff, most of these elements have found a scattered but permanent storage. The middle ages, when the terrible oppression had rendered the life within Jewish circles unbearable and hopeless, served as the incubator for the hatching of this brood of germs, so that they developed rapidly and grew in exuberance into numerous varying systems. The dreariest period of the middle ages, the twelfth and thirteenth centuries, the time of the crusades, may safely be considered as having given birth to the systematic Kabbalah proper. From that period date the oldest writings of the Kabbalah and the book Sohar, the sacred cannon of the Kabbalists, was compiled about that time. Prior to that period but little had existed in the form of Kabbalistic writings, and that little never had been deemed worthy of being collected for future preservation. The Mishnah, that sublime work comprising the entire Judaism, which was concluded about the end of the second century, is absolutely without any trace of Kabbalistic admixture. The Baraitoth of the period immediately following the compiling of the Mishnah already breathe considerable of Kabbalistic spirit. One Baraita (Kidd. 71 a) is acquainted with a name for God consisting of 12 letters; others contain new names for angels (Ber. 7 a). Many of them tell of the events in heaven (Chag. 13 ff). Neither do these writings lack stories of ghosts and miracles, nor the apparition of the prophet Elijah and similar tales. The earliest and most prominent Amoraim, Rabbi Johann in Palestine and R. Abba in Babylon established rules as to who might be initiated into the secrets of the names of God (Kidd. a a O). One of their pupils, R. Ammi, speaks of "Sisre-Torah", of the mysteries of the Torah (Chag. a a O). Still all these sayings were only isolated fragments. The secret doctrines were not formed into a system, nor did they become incorporated into the Jewish literature until the dreariest period of the middle ages. It might be maintained that for nine centuries after the conclusion of the Mishnah Judaism was pregnant with the secret doctrines, the succeeding century then gave birth to the Kabbalistic mysticism, and a century later the child was already self-reliant and overflowing with strength.

Only after attaining such independence and strength did the child assume a name for itself, the well-known name of Kabbalah, meaning tradition, or rather the oral tradition. The meaning of that name should, however, be properly understood. In the very earliest days, before that term ever was applied in this sense, and when the few mysteries were not yet entrusted to writing, but were only transmitted by word of mouth, the name of Kabbalah might have a correct appellation. At the period of the origin and the coming into use of that name, however, that term could only imply a meaning similar to the name "Saggi Nahor", the keen-sighted, wherewith the Talmud designates the blind; for at that very period the tradition had completely ceased and every Kabbalistic writer only reflected the hallucinations of his own brain. But in fact the Kabbalistic authorities did not desire the term of Kabbalah understood otherwise than as mysticism, and we need not wonder thereat, for in no other sphere of literature and of life has there ever been more self-deceit and also quite naturally the deception of others, nowhere have more white lies been told than in the realm of the Kabbalah. It is a remarkable fact that hardly a single one of the older Kabbalistic writings bears an honest title. This is strange but true. The earliest authors of these writings sought to gain the confidence of the people under false pretences, and only after such confidence was established did they begin to issue their publications under their own names. During the twelfth and thirteenth centuries there were numerous Kabbalistic writings manufactured, the authorship whereof was shamelessly accredited to the most renowned teachers of the Mishnah. One of these books is claimed to have been written by the High Priest Eli; another has even been attributed to our progenitor, Abraham, and still another was furnished its credential by the claim that its author was none other than Adam, the first man. The most prodigious among these consummate liars, however, is the sacred Sohar. That book is full of visionary fancies that are represented as actual facts, and of sayings claimed as the utterances of the older celebrities of past centuries. Such downright falsifications throw a glaring light, or rather a glaring shadow upon the times when such things were possible, for they were possible only because the then prevailing ignorance believed them to be facts.

The mysticism was thus transplanted as a foreign growth unto the Jewish soil, but once it had taken root there and secured nourishment from Jewish elements, it soon assumed Jewish shape and contents.. The Hebrew name of four letters for God became the central object of mystical research and meditation. It was considered the climax of Kabbalistic wisdom to juggle at every opportunity with this holy name by various combinations of the letters thereof and in all possible variations. Yea, this was considered the surest means of working miracles, and for this reason one merely familiar with the Kabbalistic lore was designated by the popular appellation as a "Baal Kabboloh" (Kabbalist), while a wonder-working Kabbalist was given the honorable title of "Baal-Shem" (a man versed in the secrets of the divine name).

In the second line the old tabernacle with all the utensils used therein, more especially the chandelier with the seven branches, proved favorable subjects of mystical interpretation. In the further course of development the Kabbalah attempted to spread its net over the entire Jewish religious laws, both the biblical and the Talmudical laws, by endeavoring to furnish some references and ascribing some direct influence of higher spiritual imaginary powers to every religious precept and practice. According to the Kabbalah it mattered not what might be the meaning of any religious precept or practice in and for life, but what effect they might produce upon the higher spiritual world, was the idea and the purpose of law and practice. But even with this the Kabbalah was not completely satisfied; it went still further. The entire sacred writings, the Bible and, not any the less, all the existing commandments, all became for the Kabbalah a source of inexhaustible subjects for gloomy meditations and mystical misconstructions. There exist a great number of books—the Sohar again at the head of the list—which are exclusively devoted to the Kabbalistic interpretation of the Bible; again there are a number of other books wherein the prayer book is made the subject of Kabbalistic explanation; the number of books furnishing, besides the accepted exegesis, the Kabbalistic version, is legion. During the middle ages it was an established maxim that the Torah was capable of a fourfold explanation, all four being of equal value and being equally true. The technical term, therefore, is "Pardes," being the abbreviation for "Peshat, Remes, D'rush and Sod", meaning the simple, the symbolic, the demonstrative or rhetoric and secret or Kabbalistic explanations. But these Kabbalistic definitions did not apply to the contents or the text alone, but they also, and even by preference, were applied to the form, the words and letters, and in later days even to the

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A single exception during the seventeenth century (see Gratz History, Vol. 10, page 225) would not invalidate the statement below.

vowels and vowel points. Everything took on life and in the eyes o fthe Kabbalists changed into receptacles of profound mysteries. All writings for them were the bearers of mystical wisdom, that might become plain to the inspired researcher through the analysis and the combination of the letters and through other expedients.

Thus the spirit of mysticism, a foreign intruder, has wormed itself into Judaism, and after the strenuous efforts of many hundreds of years it has succeeded, not only in gaining citizenship, but also in becoming a power, yea, a terrible power, within Judaism. Still—and that furnishes the proof of the uninterrupted inward strength of Judaism—even during the period of the most exuberant flourishing of the Kabbalah there always existed a high wall of separation between the legalistic Judaism and the mysticism. The world bowed down before the commands of the Kabbalah, but would not permit it to exert a decisive influence upon the shaping of the religious concerns. No matter to what extent the Kabbalah assumed Jewish attire and ornaments, how solemnly it paraded within the Jewish camp and permitted itself to be venerated as a high-born matron, its foreign origin and its strange essence in unmistakable contrast to all Jewish doctrines always were felt and mistrusted. The Halacha always eyed it askance and avoided it. The Talmud already mentions as an example a dispute between R. Elieser Haggodol, a prominent teacher of the law and at the same time a profound mystic, and his associates. (According to my own opinion, this scholar was a leader among the Essenes.) In that discussion R. Elieser attempted to gain the decision on a mooted point of the law by basing upon some miraculous signs, but he was rebutted by the quotation from the Bible: "It is not in heaven" (Deuteronomy XXX-12.) The Torah had been given to man and can only be explained according to human cognition and research. (B. Mez. 59 b.) Indeed, it may be considered fortunate that such a case occurred and was given so lucid a decision in the Talmud; for that decision was recognized as authoritative for all times to come and the casuistry was bound by it. Without the aid of such a precedent the Halacha might not have been able during the dreary medieval days to offer such determined opposition to the then powerful Kabbalah. In order to forestall all improper influence of the Kabbalah upon the Halacha, the rule had been established during the middle ages that no one should be permitted to engage in Kabbalistic studies unless he had previously—making use of the current expression—"filled his stomach with 'Chass and Poskim'". (Talmud and Casuistry.) True, this rule was not generally adhered to; to the contrary, the fewest of the large number of Kabbalists could lay claim to any profound Talmudic erudition. At the same time the influence of these ignorant Kabbalists upon the Halacha was almost nil, and the few Kabbalists who were sound Talmudists conscientiously maintained the barriers which had been erected between Halacha and Kabbalah. One of the most remarkable proofs for this latter statement is furnished by Rabbi Joseph Karo, who lived during the sixteenth century. This Rabbi was devoted to the Kabbalistic ecstasy in an unusual degree. He believed himself to be in communication with a spirit, whom he called his "Maggid" (Precursor). This spiritual Maggid appeared to him regularly on every Friday evening and revealed to him the mystical explanation of the weekly Torah chapter, which explanations have been published under the title of Maggid. And this Rabbi Joseph Karo was the same man who had composed the Shulchan Aruch, thereby furnishing Judaism its religious legalistic form which has during centuries regulated the religious life of the ghetto. Under such circumstances we might be prone to assume that the Shulchan Aruch must abound in Kabbalistic sayings and sentences. Such is not the case. According to the best of my knowledge there is but one solitary precept in the Shulchan Aruch, which is without Talmudic basis and of purely Kabbalistic origin. That exception has proved a blessing to thousands. This is the precept contained in Or Ch.K. 551, which prohibits the whipping of school children during the three weeks intervening between the 17th day of Tammus and the 9th day of Ab.

Thus Judaism during the long and gloomy centuries has tolerated the spirit of mysticism, sometimes even fondled it, but always knew how to intrench and safeguard itself against it, so that it never could gain the ascendency over the inner religious life of Judaism.

There is another question demanding a reply, and that is, whether Judaism has remained wholly unaffected and uncontaminated by the contact with the Kabbalah—and that question, unfortunately, must be answered by a decided No. In the same way as Father Jacob had wrestled with a spirit during an entire night and had vanquished it, so did the intellectual legalistic Judaism struggle bravely against the stupid spectre of the Kabbalah and has conquered it. But in the same manner as that nocturnal visitor had inflicted an injury upon our ancestor which caused the latter to limp for a long while, so on its part did the sinister Kabbalah not fail to cause damage to Judaism from which it still is suffering to some extent. Unfortunately life is thus constituted; it never is regulated solely and alone according to the prescribed laws; there are other influences that cannot be avoided altogether. Thus the Kabbalah has succeeded despite the antagonistic religious legalism in ensnaring the intellects, in beclouding the senses, in implanting superstition and in infecting life with thousands of poisons. There is no rank nonsense that has not been proclaimed and given hearing in the name of the Kabbalah; there exists no absurd practice which has not been sanctified as a Kabbalistic mystery. Stories of ghosts and spectres have haunted the heads of both old and young; miraculous remedies were generally in daily use. Many of you will, no doubt, remember some of the superstitious customs of former times, such as the "Kemeoth" (Amulets) worn both by children and adults on the bare skin as protection against disparagement and other dangers. "Shemoth" sheets of paper bearing all kinds of mysterious figures and letters fastened to the bed curtains of women in confinement; of the dreadful circling of a knife around the body of a woman in confinement, which ceremony was repeated every evening and the knife then stuck into the bed: the "Pidyon Nefesh", the redemption of the soul and the changing of the names of the sick; that other custom, utterly unknown in ancient days, of giving children, whose physical condition caused alarm, the names of wild animals, such as Hirsch (deer), Wolf, Loeb (lion) as a protection for life; then the insane practice of the "Tekufa," which required that in each of the four seasons of the year every utensil used as a container of food or drink must have a piece of iron supplied to it, for otherwise a drop of blood from heaven would fall therein and poison the contents. Nowadays these practices have fallen into desuetude, even in the lives of the so-called most orthodox. But there were other inheritances from the Kabbalah, which have most stubbornly been preserved and which are considered as among the sacred practices and possessions of the Jews who still maintain that the outward observance of all the religious precepts is the only and the very essence of all piety. Among these practices are the traditional prayer before retiring; some of the holiday prayers, the so-called "Piutim", but principally the prayers of the pious societies attending the sick upon the deathbed, and their funeral rites. In these prayers angels, Satan and ("Shedim") demonology still play their merry or ghastly medieval parts. Then there are the "Kapparot" before the day of atonement, when a fowl is killed as a vicarious sacrifice, the superstition against marrying during the second half of the month, the little day of atonement ("Jom Kippour Koton") on the last day of the month, and even the seventh day of the Sukkot festival, which during the Talmudic times had been celebrated as a joyous harvest feast, but during the middle ages was changed into a kind of a belated and halting day of atonement, and as such is still considered by the orthodoxy, particularly that of the Anglo-Portuguese brand. All these, and many other abuses are the children of the Kabbalah. They are the bastard product created by the blending of mysticism with Judaism, but which gradually assumed the air of legitimacy despite the opposition of the highest authorities of Jewish lore.

Permit me to conclude this lecture by showing that even the gloomy and superstitious Kabbalah was not without all redeeming features. Indirectly, at least, it has done some good and has contributed a goodly share to the evolution of the sciences and the conditions of life in modern times. It was the Kabbalah, the desire to fathom its mysterious secrets which gave the first impulse to the Christian theologians to make the Hebrew language the subject of their studies and researches. During the second half of the fifteenth century, Reuchlein, longing for the knowledge of the Jewish secret doctrine, was forced to master the Hebrew language, and he found competent Jewish masters to instruct him. He compiled a Hebrew grammar for the use of Christian students, and thus he became the father of a scientific system among the Christians, the immense merit whereof cannot be underestimated by all lovers of truth. The number of books, written and published during these three and one-half centuries by Christian grammarians and exegetists, is legion. While there is among these books a large share of useless and unpalatable material, a considerable part thereof is of decided merit and must be given credit for having contributed to the development of Hebrew philology and the biblical exegesis.

But even within the Jewish circles the Kabbalah has not failed to indirectly promote new light and intellectual life, by the very fact that the extremes must react upon one another. The present-time Chassidism in Galician Poland is a child of the Kabbalah, even be it a terribly degenerated child. Drunkenness, intoxication of frenzy, raptured demeanor during the religious meetings and, on the other hand, lying, deceit and immorality of every kind are the doleful characteristics of its adherents. That was bound to counteract upon sound, strong natures, as in fact it has reacted. It must challenge them to thinking, to action and to conflict. Thus did this Kabbalistic degeneration cause a Joseph Perl in Tarnopol to erect a dam against the pernicious stream by founding and maintaining at his expense a Jewish primary and high school. That noble example has found some imitators, and many able men have secured their education at these schools. Through these schools there arose in Lemberg a small but spirited band of young men, a Rapoport and his associates, who sharpened their intellectual weapons in the combat against the chassidic humbug, and then applied their knowledge in service of scientific criticism and the study of antiquity, thereby opening new fields to the Jewish sciences. Thus we are indirectly indebted to the Kabbalah for the new school of critical research, whose disciples we are, and which is destined to release Judaism, not only from the mysticism, but also from the congealed and dead semblance of life. Out of the gloomy darkness will come forth the radiant light and its rays will beam constantly higher and brighter, sevenfold, as does the light of the sun.

"UNFAIR" TREATMENT OF GERMAN-AMERICANS.

The tide of indignation against lukewarm patriotism or euphemistic treason, which has steadily risen since our entry into the war, bears most heavily against foreign-language publications or those printed in English but conceived in alien thought. Now a reaction shows itself in the dread of some Americans of German descent who from time to time protest in letters to the press that they are the subjects of petty persecution because of their ancestry. This might be endured with some forbearance, but what such residents or citizens of the United States fear is that the treatment the German-American now receives will be "changed into something infinitely worse when the temper of the American people is still more inflamed." Thus it appears to Prof. Herman S. Ficke, of Dubuque, Ia., who in a plea for fair play addressed to the editor of the Congregationalist (Boston), says that his fear and the fear of his ilk is that those publications which conduct "a campaign of ruthless hate against the German-Americans by means of direct suggestions and still more dangerous insinuations," together with the readers influenced by these periodicals, will "so poison American sentiment that at the first disaster to American troops in Europe the Americans of German descent will receive the same treatment which is now being meted out to the negro." He bewails bitterly the position of the Americans of German descent, and avers that—

"Protestations of loyalty do not help, for one of the most influential weeklies of New York has said, 'Beware of the German-American who wraps the Stars and Stripes around his German body.' Even a stanchly American paper like The Nation has had to protest against employers discharging their workmen because they were German. When one looks at our comic periodicals it would seem that a campaign of ruthless hate against the American of German descent is an eminently desirable thing.

"This treatment is cruelly unjust. The Americans of German descent have no sympathy with a Prussian militarism or a Prussian aristocracy. We may say that the life of this nation depends upon the farmers of this race who are bending every effort that the broad acres of the west shall produce enough food to feed humanity. The records of the National Guard show that they have given their sons to the nation. In the disorders connected with the national day of registration hardly a German name is to be found."—Literary Digest.

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ALL ITALY MOURNS A NOT[illegible] JEW.

By Dr. G. Leonardi.

The city of Acqui is in [illegible] The portals of its city hall are [illegible] black crepe. The city lost its [illegible] loved, most prominent citizen [illegible]

Professor Raphael Ottolengi is [illegible]

The entire Italian Jewry is mourning his death. In thirty temples throughout the land memorial services were recited. Jewish orphan asylums which were supported through his munificence, Jewish Homes for the Aged, to the maintenance of which he contributed, and Hebrew Schools which he maintained, are bewailing his loss. The members of the "Culture Circle" of which he served as president for many years, is grief-stricken. The Jewish committees "Pro Causa Hebraica" and "Pro Hebraya Oppressa", who have lost in him their advisor and guide, the many Jewish scholars of the country among whom Ottolengi was the leader, have not yet recovered from the shock which his death caused.

The death of Professor Ottolengi also left its impress upon the entire population of Italy. For he was a vital factor in the life of his country and contributed much to the dissemination of the liberal thought and press. A contributor of the leading socialist organ "Forward" he was at the same time on the editorial staff of the periodical which served as the organ of the modern philosophy. In the Italian journalistic spheres, Professor Ottolengi was looked upon as the champion of liberty and justice and as one of the forerunners of the noblest ideal of the future—of universal brotherhood.

Professor Raphael Ottolengi was a son of wealthy parents, and comes of one of the most celebrated Jewish families in Italy. His grandfather, Rabbi Mordeccai Ottolengi, was famous as a Gaon and Cabbalist. His brother was the military instructor of King Victor Emanuel in his crown prince days and later was elevated to the post of Minister of Military Affairs.

The son of an influential and wealthy father, whose villas stretch over the length of the Adriatic shores, young Raphael had an opportunity of studying at leisure and of enjoying the best training which the European universities afforded. His connection with Jews and Judaism was expressed in a profound religious-fervor which is characteristic of all the Ottolengis. The Minister of Military Affairs to whom reference was made above, prided himself on the fact that he had never omitted one of the three daily prayers. But Professor Ottolengi came to know his people at closer range after the Russian pogroms of the "80's" when the cry for help emanating from Russian Jewry pierced the ears of the entire civilized world. He at once proceeded to study the Jewish literature to a very great extent. During his sojourn in Egypt as Italian consul, he undertook to familiarize himself with the languages and questions of the Orient. As a result of his study, he brought forth his now famous masterpiece "Voci l'Orienta"; Judaism, Christianity and Mohammedanism are philosophically treated in this monumental work. In that book he gave a profound interpretation of the ideals of the Seers of Israel and the authors of the Talmud, and introduced many Jewish ideals to Italian thought. Ascetic Christianty received the harshest criticism at his hands. In addition to that he established his deep knowledge of Oriental affairs, and to the day of his death was known as the greatest authority on Oriental affairs that Italy ever produced.

His funeral was the most impressive that the city of Acqui ever witnessed. He was known alike to the common people as to the educated classes, and the hosts that followed his hearse were made up of all classes of the population: Jews and Gentiles, aristocracy and the peasantry, representatives of the government as well as working people. Banners and emblems of the city of Acqui, of the local, civil and political organizations, of all synagogues and Jewish organizations followed the hearse.

The most profound impression was produced by Professor Francisco Bislo, who spoke at his open grave.

"Adieu, Oh, Raphaelo, my comrade, Oh you great spirit. Your country does not yet appreciate the loss it sustained through your death—"

His friends and followers have taken upon themselves the task of collecting and publishing the work of the deceased, and thereby to discharge part of the debt which the Italian Jewry owes to the learned Jew.

TWO JEWS IN THE NEW FRENCH CABINET.

Amongst the newly elected ministers in the French cabinet are found the names of two prominent French Jews, M. Louie Lucien Klotz and M. Ferdinand David.

Judaism's Four Characteristic Traits: Loyalty and Universality, Rationality and Spirituality

By Dr. Kaufman Kohler

Saturday, Sept. 29, 1917, witnessed the formal opening of the forty-third year of the activities of the Hebrew Union College. The regular Sabbath afternoon services held in the college chapel were read by one of the students, and the occasion was signalized by an address by President Kaufmann Kohler, welcoming the old and new students to another year of study.

Israel's Share in World Construction.

Still filled with the lofty thoughts and sentiments aroused in mind and heart by the great days of solemn awe that ushered in the New Year, we have, under God's blessing, assembled here to take up anew the task of the Torah. Yet never before was this college opened in such serious times, full of anxiety and gloom, as this year. Many a one of the number of our students has been called away to serve our country in this terrible world war, and others have enlisted, but all are ready and eager to perform their duty as patriots loyal to the cause. And who, young or old, can be calm and at ease in this unprecedented, undreamed of world tragedy? A strange saying in the Talmud tells of a hidden place in the very heavens to which God himself withdraws to shed tears of sympathy over the woe of humanity. Truly this is a time for tears, even of heaven. Still we must learn to see in them the sparkling dewdrops of a new dawn for the world. The vast ruins wrought all over the lands will, in God's providence, lead to a reconstruction of the whole life of mankind, and we want to be assured that in this work of reconstruction, which sooner or later must come, Judaism, as the sublime faith in God and humanity, is destined to play a prominent part. In this spirit of hope and confidence in Israel's mission I want to address you today, taking as my text the glorious words of Moses (Deut. xxvi 17-19): "Thou hast avouched the Lord this day to be thy God in whose way thou shouldst walk. And the Lord hath avouched thee this day to be His own treasured people and to place thee high above all the nations He hath made, for praise and name and glory by being a holy people unto the Lord thy God".

The Fourfold Blessing of Israel.

What is it I ask that is to place Israel high above all the nations? Surely not territorial dominion or political power nor any of the cultural forces that made other nations great. Happy art thou, Israel; none is like thee, a people whose salvation and proud sword of victory is the Lord. These are the concluding words of Moses' farewell blessing. God, the most High, constitutes Judaism's greatness, the God of Faithfulness, the Father of Mankind, the God of Truth, the God of the Spirit and accordingly Judaism's characteristic traits are its loyalty and its universality, its rationality and its spirituality.

I.

Loyalt to Faith—Israel's Preservation.

Israel's God is above all the God of faithfulness, and the rainbow in the sky became to the Jew sign and pledge of God's faithfulness to His covenant with earth and heaven. So is the whole history of the Jew text and testimony of his enduring faith and faithfulness to his God. Is there a nation or a religion throughout history that can compare with Israel in loyalty? No host of warriors defied death or foe so bravely, none went through fire and water, or faced calamity and suffering so heroically as did the host of the battlers for the Only One God from the days of the Maccabees until this very day. And this unparalleled loyalty, this unflinching, uncompromising fidelity to our faith which made us the martyr-priest among the nations, the everlasting witness to the everlasting God, has not only preserved us so wonderfully; it has ever regenerated us and bestowed new life upon us when great empires and civilizations went down to make room for new ones. And this loyalty we still manifest in our regenerated life in synagog and home. Not they who admit unbelievers and apostates into their ranks as members of the Jewish nation can lay claim to loyalty, but all those who, whether under the rule of orthodoxy or under the banner of progress and reform hold fast to our ancient inheritance, to Judaism's everlasting truth, guided in all changes of form or views by the principle of continuity with our cherished past. Loyalty then to the principles of our faith we demand of all who come to us with the aim and purpose of becoming a bannerbearer and an exponent of Judaism. And this implies loyalty to our teachings and teachers, to our institution, to your Alma Mater, the fountain of Jewish wisdom at which you are to quench your thirst for knowledge.

Israel's Loyalty to Country.

But there is another loyalty Judaism ever insisted on and this is loalty to country. "Seek the peace and welfare of the city in which you will live, and pray for it, for in its peace you will have peace". With this significant monition did the prophet Jeremiah send forth his brethren into a land not their own, and henceforth loyalty to country was one of the leading virtues of the Jew throughout the ages. We Jews need not be taught the lesson of patriotism by our fellow-citizens. At the threshold of our history Abraham stands forth offering the pattern of a patriot fighting for the land of his sojourn and refusing to take any of the spoils after the victory he had won. Obedience to the laws of faith and devotion to the land in which the Jew lives were made the unalterable imperatives of the synagog; to that extent that often the Jew fought against his brother Jew, and service to the country was held paramount even at the neglect of Mosaic statutes. Read the story of the Jew in Babylonia or Alexandria, Spain or Italy, in western or eastern lands, under the sway of freedom or under fiercest tyranny, everywhere patriotism was ingrained in his soul. Whether as soldier on the battlefield or as statesman in diplomatic service, he distinguished himself in heroic devotion and zeal for the welfare and glory of the nation in whose midst he lived. Still more so in modern times, whether in Europe or America, he is outdone by none in winning laurels for bravery. In these trying days, therefore, no cloud of suspicion rests upon the Jew, no matter where his cradle stood or what foreign name he bears. And as our college ever stood for American Judaism, so do we, professors and students alike, prize American citizenship as our most precious boon, looking up with devotion and dignity to the starry banner as the symbol of liberty and human sovereignty, but we refuse to join in the furious cry of hatred of any nation or language, nor do we cast sand and mud into the well from which we have drawn a large part of our wisdom and knowledge. When Israel's song of triumph resounded at the Red Sea, we are told in the Midrash, the angels wanted to chime in, in the joyous song, but God hushed them, saying: "My creatures are drowned in the sea and you want to offer a song of praise unto me"? This is the spirit of Judaism.

II.

A United Humanity—Israel's Opportunity.

High above loyalty to country and nation towers Israel's ideal of a **united humanity. Universality** is the insistent and persistent aim of Judaism as voiced by prophet, psalmist and sage. "Oh that the time come speedily when all the nations will form one bond of brotherhood", is the prayer that rose up to God's throne from the heart of every worshipper at the synagog during the past holy days and the petition for the peace and union of all sons of men under God's all-encompassing reign forms the climax of every divine service of ours. This universalistic mission of the Jew, mapped out in inimitable language by the great seer of the exile, has been typified by our sages in Abraham when they say that he was sent to unite by his teaching and practice, a world divided and disrupted. So says Maimonides: The coming of Elijah as the herald of the Messianic time means peace and union among all men under the guidance of the Torah, Israel's truth, which will make them all realize that they are brethren.

International Judaism.

Today we seem, alas, further away than ever from the realization of this hope. And yet as the prophet says: "At the evening tide there will be light". This very collapse of our boasted civilization, this utter failure of all our progress betokens the moulding of a new heaven and a new earth by the hands of God, and here lies Judaism's great opportunity, if we but realize it. The world yearns and sighs for God, as never before, for a religion which points not to the other world for salvation, but works for the Kingdom of Heaven on earth by a life of perfect righteousness, peace and love. And no religion nor race can ever equal Israel, the prophet nation, in the power or the claim to send forth the genius that will write the law of God anew upon the heart of man and win all souls by the nobility of truth and the simplicity of doctrine offered. Not nationalistic, but **international** Judaism, can fulfill the divine promise to place upon Israel's brow the crown of a name and a praise and a glory eclipsing all nations on earth.

III.

Rationality Versus Rationalism.

And just as loyalty and universality form characteristic traits of Judaism which supplement one another, so also the other two traits I mentioned, **rationality and spirituality.** The bright jewel of Jewish doctrine is its being in full accord with the dictates of reason, its constant appeal to the intellect and the common sense of man. Not that religious truth is the outcome of pure reasoning, the result of philosophical speculation. Religion is always rooted in the soul, a matter of profound sentiment and deep emotion. God appeals to the heart before He appeals to the mind. But the unique grandeur of Judaism consists in the fact that it never presented itself as blind belief, spurning or condemning inquiry and free thought. It always invited and encouraged research; and Torah, the Law, became the synonym of learning. "For this is your wisdom and your understanding in the eyes of all the people", says the law giver in offering the Law as an inheritance to the congregation of Jacob. And as the human mind progresses with each generation of seers and thinkers, so did the Jewish truth, ever allying itself anew with the thought and knowledge of the time and environment. Upon this recognition of Judaism's continual process of growth and evolution throughout the centuries rests the structure of Reform Judaism, and this implies that no preacher or teacher in our ranks can speak with authority on any of the great problems and issues of life, unless he is familiar with the sources of our unique past. No rabbi can afford to cease studying and ever learning anew, in order to be able to teach. For mark well, it is not **rationalism** that we want and approve of, but **rationality**; that is, a religious view in perfect harmony with reason.

But this must be supplemented and deepened by **spirituality,** and this is a point on which I want to lay special stress, because it is too often overlooked and neglected. Spirituality is not a thing to be taught or imparted by study. It must be felt as the innermost power of the soul, as the glow of a heart touched by God, as the impelling force leading to life's consecration to the service of God and the highest ideals of man. Pure intellectualism fails to respond to or to recognize the need of prayer. It fills us with pride when we should be humble and reverential before God and things holy and godly. Spirituality does not mean other worldliness as the Church understands it, nor even such saintliness as the mystic exhibits which the sainted Dr. Schechter occasionally recommended to the students at the seminary. We want no saints who live apart from the people whom they are to win for the cause of God and goodness. We want lives permeated by the spirit that brings God nigh to men. We want hearts that draw ever new strength for noble work from solemn communion with God in prayer, souls that are filled with that humility that forgets self in the sacred cause they serve and that spirit of reverence which keeps them aloof from anything vulgar or profane. Such spirituality must again be voiced in the pulpit in place of the hollow formalism of ethics and the mere teachings of sociology which leave the craving of the soul for God unsatisfied. Such spiritualism must again permeate the Jew and the home to hallow the whole of the Jew. And you who are to be the future teachers and leaders of the congregation must foster this element of spirituality amidst your intellectual pursuits.

"This Is My Covenant."

In this spirit I welcome you all, our older pupils and the newcomers, for common work in preparation for the high vocation of priesthood among the priest-people of Israel. And so let me close with the prophetic words: This is My covenant with them, saith the Lord, the Spirit which is in thee and the word which I put into thy mouth—they shall not depart from thy mouth and from the mouth of thy seed and from the mouth of thy seed's seed, from now on and forever. Amen.

CENTRAL COMMITTEE FOR THE RELIEF OF JEWS SUFFERING THROUGH THE WAR.

Clothing and shoes for the destitute Jewish school children in Russia, of whom there are now 50,000 dependent on Relief organizations, are the crying need of the hour, declared Mr. Herman Bernstein, editor of the American Hebrew, who has just returned from that country where he went to study the conditions of the Jews after the revolution, in a report submitted to the directors of the Central Relief Committee, 51 Chambers Street, yesterday. The suffering of the Jews in Russia is appalling, he said, and urged the committee to dispatch at once clothing to that land before winter sets in. Mr. Bernstein added that permission for the shipment of this needed apparel could be had from Ambassador Bakhmetieff, who assured him recently that he could secure a permit from his government to put aside some space on outgoing steamers.

A committee composed of Mr. Bernstein, Julius J. Dukas, Rabbi Hirsch Masliansky, Judge Jacob S. Strahl, Rabbi Israel Rosenberg, of Jersey City, and Harry Fischel, treasurer, was appointed to attend to this matter.

Mr. Bernstein's report on the suffering of the Jews in Russia, in part, follows:

"We must take into consideration that all the youngest and strongest men of Russian Jewry are at the front, that many of those who devoted all their energies to Jewish work, especially to the one great Jewish cause which united all Russian Israel, are now scattered throughout Russia, working for various parties, in the preparatory activities for the constituent Assembly. In other words, the best and most enthusiastic workers for Jewish relief are lost for the present, at a time when the most intensive work is essential.

"In the meantime winter is setting in. The cost of living in Russia is fabulous. The cost of bread, of other necessities, of food, of clothing, of shoes, is prohibitive even for the moderately well to-do. The shares allowed by the relief committees to the refugees are not sufficient under present conditions to enable old people, the sick and the children to keep body and soul together.

"We must help, above all, the fifty thousand Jewish school children who have been cared for during the war by the Relief Committee. Without the young generation Russian Jewry will remain crippled morally and culturally, even as a great portion of it is now crippled physically.

"Something must be done without delay to keep these fifty thousand children from dying of hunger and cold during this winter. Even if the Russian Relief committee had millions to distribute it could not secure clothing and shoes for the refugees, and their children. The prices are too high and besides, it is next to impossible to buy clothing and shoes in Russia. It has, therefore, occured to me, and the Petrograd Committee agreed with me, that American Jewry could render no greater immediate service to Russian Jewry than by sending without delay, clothing and shoes for the fifty thousand martyr children who will otherwise be kept from the schools. I know how difficult it is to make shipments to Russia at the present moment. I know that Russia is using all its tonnage for munitions and hospital supplies, but I feel confident that a way can be found to arrange the shipment of such a gift to young Russian Israel. I have discussed this matter with Ambassador Bakhmetieff in Washington, and he assured me that he could secure a permit from his government to set aside space for a shipment of shoes.

"Let us enable the school children of the Jewish war sufferers to continue their Jewish education. Let us do something concrete which will be more welcome and better appreciated than any sum, however large. Let us help to keep up the Jewish spirit in the young Jewish citizens of the Russian Republic in these days of strife and alarm and unrest, so that they may grow to be the standard bearers of a free Jewry in a great and powerful republic".

NEARLY FIVE PER CENT OF JEWS OF CANADA VOLUNTEER FOR ARMY.

Rabbi Simon Glazer, of Montreal, is authority for the statement that in Canada there are only about 100,000 Jews and 4,500 of them have volunteered for the war abroad. A special battalion of 700 Jews carrying the Jewish flag of Zionism with the Union Jack, and each wearing the shield of David, left Canada for the front.

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NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London Sept. 16, 1917.

The proposal to form a Jewish regiment has dominated all interests in Anglo-Jewry during the past month. In our last letter it was stated that before deciding on the institution of a specifically Jewish unit the military authorities seemingly consulted neither any individual Jew nor any body of Jews. The sequel proves that it might have been an advantage if they had done so, for as soon as the proposal was made public, it was met with mixed feelings—some blessed it altogether, others were aghast at the idea; some talked of a "military ghetto" and were nervous lest the Jewish regiment should bring dishonor to the Jewish name. It was difficult to see why, but there was the fear. Others looked upon the designation Jewish as a mark of distinction, and expressed the hope that the regiment would prove a success. The community split into two camps over the question. The controversy overflowed into the general press. Even the Times had a leader or two on the subject. It was obvious that the prevailing difference of opinion would not improve the prospects of the new formation. Especially telling against the proposal was the argument that in this war Jews were fighting not specifically as Jews (whether that term be regarded as a religious or racial denotation), but solely and only as citizens of the land of their birth. They were in the field as Frenchmen or Englishmen or Italians, and therefore to seggregate Jews into a special battalion was a mistake. On the other hand, it was pleaded that various more or less loose bonds had been taken cognizance of in the formation of units. There was, for instance, the "Pals" battalion, or battalions of the same callings. Why, therefore, should there not be a Jewish battalion?

Throughout the controversy, however, everybody appeared to lose sight of the fact that the original suggestion was intended to facilitate the incorporation of Russian Jews into the British army. Whatever views may be held as to the wisdom of expediency of the measure, now that it is law, it must surely be conceded that any step which tends to make it easy for the law to be carried out is a step in the right direction. Everyone realizes that our Russian brethren are characterized by certain qualities peculiar to themselves. They may not be fully conversant with the language of the country; many of them would desire to have facilities for observing the religious ceremonies to which they have been long accustomed. In any event, a Jewish "atmosphere" and Jewish officers would clearly be a boon in the circumstances. That, we take it, was what the War Office intended to offer, and no more suitable chief for this battalion could have been chosen than Colonel Patterson.

The result of the controversy was that a deputation waited on Lord Derby, the Secretary of State for War, urging upon him certain considerations against the adoption of the description "Jewish", and against the use of certain Jewish tokens, such as the Shield of David, which it was originally intended to adopt for the proposed regiment. His Lordship was convinced by the facts, and ultimately it was announced that while the Jewish formation would be maintained, the unit would not be described as Jewish, nor would the originally planned Jewish emblems be adopted. Furthermore, a point of significance, the men would not necessarily be used in Palestine, but as and where the exigences of the war required. The deputation, which consisted of prominent Jews, was satisfied, and the matter rested there. Naturally the other side would not be outdone, and Lord Derby agreed to receive another deputation, which requested that the original scheme might be retained, but that if "Jewish" should not be generally acceptable as the designation of the regiment, it should be known by the name of the Maccabees. Lord Derby, however, informed the second deputation that the authorities had decided to abide by the decision communicated to the first deputation. But the Secretary for War gave the assurance that, wherever possible, the men would be allowed Saturday as their day of rest instead of Sunday, and kosher food would be provided for them. This concession would equally apply to their religious holidays. On active service such concessions could not be promised to them, nor did he think for one moment that they would expect that they should be. The deputation signified their assent to this.

There the matter rests, and one cannot help feeling that the Government is being generous in their treatment of the Russia Jews who are to be incorporated in the British Army. One passage in Lord Derby's speech to the second deputation deserves to be specially recorded. It runs thus: "They must remember that there were many thousands of Jews serving in all branches of the British Army, who, in many cases, had earned for themselves the respect of their comrades for their fighting capabilities". In view of this testimonial, why should there be any fear that the Russian Jews will prove to be any worse soldiers than their brethren already in the army. As regards the authority for hearing appeals from Russian Jews who may desire to claim exemption from military service on one ground or another, the Tribunal includes several Jews as members, and there is no reason for thinking that this body will not accord sympathetic treatment to the applicants coming before it. Of course, every tribunal must be judged by its work. A final judgment on this tribunal will not therefore be possible until later on. But judging from its composition there is no cause to fear that it will be specially harsh or unjust.

In the meantime fighting continues and Jews are doing their duty nobly. From time to time, as is only to be expected reports of casualties reach home, and Jewish parents and the Jewish community have to deplore many young lives whose loss is to be deeply regretted. Hospitals for the wounded also contain Jewish wounded, and Jewish cripples are among those who have been maimed by the war. The spirit of sacrifice which has spread abroad through the land has touched Jews as it has touched their fellow citizens. In the ravages of war the whole of humanity has been brought more closely together. It is to be hoped that this toleration, born of common sorrow, may long continue, bridging the cleft between human hearts, irrespective of doctrine or dogma, race or creed. It is a hard saying but it is worth saying—that if the war helps the world to realize a grand old Jewish ideal, the war will at least not have been in vain. What is this ideal? "Have we not all one Father? Hath not one God created us"?

Yet there is light in the shadow too. If Jews have suffered with their fellows, Jews have also experienced the gratitude of their fellows which is expressed in distinctions and promotions. One of the most interesting of the latter is the nomination of Mr. S. J. Marks to be Lieutenant-Colonel. This distinguished officer is well known among East End workers for his splendid success with boys. He was a manager of the Brady Street Club for Working Lads, and keenly interested in the Jewish Lads' Brigade. Marks is one of those men who possess the very great gift of loveableness. You cannot account for it. Men like he are not necessarily intellectual, or far-sighted or specially wise. But there is a something about them which makes you glad to be in contact with them. The Jewish boys among whom Marks was so popular in the pre-war days felt it, his colleagues felt it; and all who knew him will rejoice that his career in the army has been so distinguished.

Within the community there has been no great activity, as the summer recess generally continues until after the Holy Days of this month. One celebration, however, was carried out during the slack season. The Hampstead Synagogue celebrated its silver jubilee. Hampstead is one of the wealthiest suburbs in this city, and among its inhabitants there are many Jews who are blessed with the goods of this world. Twenty-five years ago a band of communal workers united to establish a place of worship in the neighborhood, and today they are entitled to rejoice as they look back and see how their efforts have been realized. Of the original founders of the synagogue one is our own Brother, Herbert Bentwich, the first president of the London Lodge, whose public spirit is undaunted, and who is ever ready to identify himself with good causes.

From the communal point of view, however, the quarter of a century of Jewish History in Hampstead is pretty barren. It must be admitted that those who moved to get the congregation established were actuated by exceedingly high aims. Theirs was to be a rallying ground for all views and schools; in the new synagogue the common factor in every outlook was to be laid stress on and cherished. Alas! for the vanity of human wishes! Before long all these aims were dropped, and the new congregation settled down as a constituent synagogue, the wealthiest in the United Synagogue entity. When the place of worship was first opened the most vital question was that of the minister. The congregation was on the point of obtaining the services of the Rev. Morris Joseph, famed already at that time as a scholar and a gentleman. But Mr. Joseph had stated in a sermon that he did not believe in sacrifices. Possibly most of the members of the new synagogue, if not all of them, agreed with him. But such is, or was, communal organization in London that the Chief Rabbi of the time "inhibited" Mr. Joseph, and the community was forced to look elsewhere for its minister. Of outstanding personalities in the Jewish ministry then there were not many. The available men with their limitations were earnest and hardworking. But as a rule their view was limited, and their attitude to the ministry was that it was a profession or calling. There was a lack of idealism; there was an insufficiency of culture. The men were too practical, priding themselves on their organizing ability and on their visitation work. It was in this spirit that Hampstead throve throughout the last twenty-five years; there was much talk and little wool. The contributions to charity of the Hampstead congregants were not small; both as individuals and as a congregation they stood out prominently. But in things of the spirit, in Jewish knowledge, in devotion to ideals, Hampstead is a howling wilderness. Several efforts have been made to set up a local Jewish Literary Society. There was always a little flicker and the light went out. When one compares the actual achievements of the last twenty-five years with what might have been, or with what is done daily in, say, many an American congregation, one realizes the intellectual and spiritual bankruptcy of many a synagogue congregation in London. We have no ideals and we have no tradition. Organization and organizations we have in abundance; we are over-organized. But the soul is fled. It is a lifeless mass. That is why one cannot help welcoming even the minutest signs of improvement, the least indication that the dead bones are beginning to move. The Chief Rabbi has just issued a little book of Jewish Thoughts for distribution among Jewish soldiers and sailors. We hope some copies will become available for those Jews who remain at home. The compilation may do more than a hundred lectures or a thousand sermons. Another promising institution is the series of University Extension Lectures organized by the Jewish. Historical Society of England. The courses have, as we know, aroused great interest in America, especially in Menorah circles, and these, as perhaps a larger public also, may be interested to learn that another ten lectures are in preparation on Jewish Historians and Jewish History. Is it not significant that lectures of this kind attract large audiences, while synagogues are comparatively empty?

A veritable battle of the books is in progress in Anglo-Jewry. Zionism has of late years made much headway among Jews in England, and the accredited leaders of Jewry looked superciliously on the movement which for a time was distinctly not fashionable. But it grew in strength and volume, and recently made itself felt even at the deliberations of the Board of Deputies. The accredited leaders of Jewry took alarm. What was to be done? Immediate action was essential. So they decided to print and distribute broadcast a series of papers wherein men of good name and fame set forth the other side, set forth that Jews were a religious community and not a nation, that many Zionists were atheists and agnostics, and that the great majority of the so-called Jewish Nationalist leaders have absolutely no interest in the Jewish religion. The curious thing about this propaganda is that the pamphlets contain no indication as to their origin. Nobody knows who sends them out, nobody knows who provides the funds for their distribution. Moreover, it would seem that professed Zionists are strictly excluded from the mailing list. All this is very undesirable. In the days when secret diplomacy is condemned utterly, surely the Anglo-Jewish community might be spared this exhibition. Whether Zionism be favored or condemned, it must be reckoned with. And what is to be said of the political capacity of men who dig up old papers and speeches, add to them new [illegible] and sermons, and hope to con[illegible] devotees of a strong movement [illegible] are mistaken. Zionists are Zi[illegible] cause of their conviction, [illegible] rate they know what they [illegible] zealots of this type likely to [illegible] verted by cold, black print? The [illegible]ents of the movement do not require ammunition. Their attitude surely is fixed. The whole propaganda will do no harm as it will do no good. But its futility is deplorable.

* * *

The war has brought forth the need for appeals on appeals in the cause of charity. The latest cry for help comes from Salonika, where the recent fire has devastated the Jewish community. The Rothschilds, with their usual tact and readiness to lend a helping hand to the needy, have already sent £1,000 as a first installment to the Mansion House Fund opened by the Lord Mayor of London. Jews will no doubt join their fellow citizens in following this excellent example. Then there comes an appeal for a million pennies for relief of Jewish victims in the war. The committee administering this fund rely on a bazaar to augment their funds. Finally, an appeal has been issued for the suffering Jews of the Holy Land. The solemn season of the Jewish year is a propitious time for making appeals of this kind. Let us hope that a year hence there will be no need for calls of this character, but that Anglo-Jewry will be busy on the work of reconstruction amid the blessings of a peace that will encircle the world.

"THE JEWISH CONGRESS".

To the Editor of the B'nai B'rith News.

A few months ago we postponed the Congress, because we were told that President Wilson had intimated the desirability of so doing.

We are told by men whose opinion is worthy of the deepest respect, that it is advisable to postpone the Congress again.

We do not wish to imperil its success.

We do not wish to be unreasonable.

But we do want a Congress that shall give dignified expression to Jewish ideals; the sooner the better, and not only a Congress here, but in every other country, leading one day possibly to a Pan-Jewish Congress.

I want, however, to point out—

1. It is no use memorializing the Great Powers to secure Jewish rights in lands where rights are denied, and it is no use of the Government of those lands agreeing to grant them, unless public opinion in those lands be educated to understand the injustice and anachronism of Jewish disabilities and to overcome the prejudice which undoubtedly exists against us in every country, in a varied degree according to the general education of each country.

2. A Jewish Congress should not be occupied only with the materialities identified with Jewish interests. We cannot secure abolition of Jewish disabilities unless we secure the respect of the community or nation in which we live; and we cannot secure that respect unless we live up to the highest standards of ethics.

Therefore, I contend that our immediate duty, whether the Congress be postponed or not, is to organize in every country a campaign of education of public opinion in favor of our people, showing the injustice of historical and present prejudices, showing how Jews in favored environment or country have nobly contributed to the upbuilding and prosperity of that country.

And there must be an education of Jewish public opinion to realize first, that a Jewish Congress must be composed of Jews, not of radicals, socialists or atheists; and second, that a Jewish Congress, to be true to Jewish idealism may not only protest loyalty to the Government, which ought to go without saying, but it must give a ringing message to the world, condemning modern conditions that permit a war such as the present, with its crime, cost and curse. And a Jewish Congress ought to propose a practical solution. Surely there is one, or the happiness of man on earth becomes an impossibility.

One other thought: Whatever may be our wishes concerning a Jewish Congress, we are Americans here. Therefore, all we wished and planned before America declared war, must be more carefully made subservient to the wishes of the American Government now actually at war, and not as it was up to April last, a neutral.

H. PEREIRA MENDES.

Be not hasty to disprove every aspersion that is cast on you. Let them alone for a while, and, like mud on your clothes, they will rub off of themselves. —Rev. Dr. Murray.

BUY LIBERTY BONDS

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JEWISH CALENDAR

5678-1917		
New Year's Eve	Sun.,	Sept. 16
Yom Kippur	Wed.,	Sept. 26
Succoth (1st Day)	Mon.,	Oct. 1
Succoth (Last Day)	Sun.,	Oct. 7
Schemini Atzereth	Mon.,	Oct. 8
Simchas-Torah	Tues.,	Oct. 9
Rosh-Chodesch Chesvan	Wed.,	Oct. 17
Rosh-Chodesch Kislev	Fri.,	Nov. 16
Chanukah (Feast of Dedication)	Mon.,	Dec. 10
Rosh-Chodesch Tebeth	Sun.,	Dec. 16
5678-1918		
First of Tebeth	Tues.,	Dec. 25
Rosh-Chodesch Shebat	Mon.,	Jan. 14
Rosh-Chodesch Adar	Wed.,	Feb. 13
Purim (Feast of Esther)	Tues.,	Feb. 26
Rosh-Chodesch Nissan	Thurs.,	Mar. 14
Passover (Pesach)	Thurs.,	Mar. 28
Passover (Seventh Day)	Wed.,	April 3
Rosh-Chodesch Iyar	Sat.,	April 13
Lag-B'Omer	Tues.,	April 30
Rosh-Chodesch Sivan	Sun.,	May 12
Shabuoth (Confirmation Day)	Fri.,	May 17
Rosh-Chodesch Tammuz	Tues.,	June 11
Fast of Tammuz	Thurs.,	June 27
Rosh-Chodesch Ab	Wed.,	July 10
Fast of Ab	Thurs.,	July 18
Rosh-Chodesch Ellul	Fri.,	Aug. 9
5679-1918		
New Year's Eve	Fri.,	Sept. 6

WINTER ACTIVITIES.

After the months of recreation followed by the season of holidays, communal leaders and the guiding spirits in all sorts of committees and organizations begin their winter campaign. Not that the work rests at any time of the year; and certain active chairmen take their work with them wheresoever they may lodge. But the principal work is done in the winter months when the people, those that contribute the sinews of war, are in town. No doubt eloquent preachers have told the people on the sole occasion when they meet them in the synagogue, what the particular wants and the particular activities are to be this winter. The poor are always with us. The local charities must be kept going. But this winter there will be greater distress. It is true circulars have been distributed by the Food Administration urging one meatless day a week. Well, the poor will probably without much urging, for sheer necessity, have more than one meatless day in the week. With prices high for staple commodities, with the loaf of bread diminished in size and increased in price, there will be great hardship, and the poor will feel it most keenly. Then there is the indirect taxation which the consumer will have to pay in one way or another. Think of the high prices for coal. We have fortunately not gotten to the point that, as in Switzerland for instance, a ton of coal costs a hundred dollars and no one is permitted to heat more than one room in the house. Be it said, however, that with all sorts of dictators and all kinds of outlay of money for administrative work we have so far not witnessed any appreciable reduction in the cost of living. Of course, large bodies move slowly. Just at present it would seem as if the high prices were in the process of being legalized. So there is the prospect of great need for help among the poorer classes, despite increased opportunities for labor in certain branches. The rich will be called upon to materially increase their charitable subscriptions. Then there is the Relief Fund. It is very much like the Liberty Loan, that it seems to require much advertising and soliciting and coaxing; yet it is unlike the loan to the government that it is not likely to be oversubscribed. Yet give we must, in spite of the thought that even the millions will be like a drop in the bucket. But when we are told that in Syria babies are fed on grass, the strings of our purses will be unloosened. Then there will be so many extraordinary activities in the line of Army and Navy Welfare Leagues, and it is certainly gratifying that our Order, true to its character, is active in that most necessary work. The morale of an army depends on a thousand and one things, besides an efficient commissariat. As an offshoot of general charity work, it must needs be sectarian, to the extent that each denomination must care for its own soldier members, by no means to the exclusion of those who belong elsewhere. On the field no discrimination shall be made or ought to be made, when all are brothers in arms and alike animated by lofty patriotism. The spiritual needs of the Jewish soldiers must be taken care of. In times of peace the religious spirit may lie dormant. But in the face of danger the soul yearns for support, and it is well that there should be Jewish chaplains to minister to the soldiers, to be with them in the dark hours, to be their counselors and confessors, confessors in the truer sense. A prayer book for the use of Jewish soldiers has been prepared. Aside from its extreme usefulness, it is a gratifying sign of the unity that it is possible to establish in Israel when the extremes are willing to come together and to submerge their differences for the common good. We shall have our hands full with the care of dependents. All of which will serve to enlarge our sphere of work which normally increases year by year. Everywhere new congregations are forming and new schools for religious instruction opened. The demand for religious instruction is always greater than the supply. But we will not dwell on the normal activities. We are living in extraordinary times. While immigration is at a standstill, there are all kinds of people that are driven hither. We have in particular among us the emissary, the meshullah of olden times. Such men come to our shores at all times. But their number is now naturally increased. As the belligerent nations are sending their special missions each to its allies, so the Jews of one land send their missions to the Jews of another. Some of these emissaries are self-appointed, or readily receive an appointment from some organization. They tour the country, they are met with everywhere, they occupy pulpit and platform, and all of them ask for contributions for one scheme or another. The schemes, it must be owned, are all worthy; only be it remembered that the pocketbooks are not so easily replenished. It is really astonishing to see how much is given, and given to anybody who can persuasively appeal. It might be desirable to concentrate all giving. There is waste in overlapping. But so long as the people are willing to part with their money, it is all good and well. It is to be acknowledged that an undue amount of misery exists and that it must be relieved. And relieved it will be in one form or another, through one channel or another, through one manner of activity or another during the coming winter months.

THE UNITY OF ISRAEL.

Is the unity of Israel broken? and how is it to be restored? It is not exactly the disunion created by the world war which brings up this question, for the Jews are not in any worse condition than Catholics or Protestants, or, for that matter, other peoples related by ties of blood, language, and culture. Jew confronts Jew not as a Jew, but as an American or British or Teuton subject. Across the battle line hostile Jews are at one in summoning the last breath for confessing the Unity of God. Just now, it is true, humanity is divided into two warring camps, and under the heel of the soldier's march all the finer concerns are trampled. The shaping of the political map of Europe and its dependencies is in the forefront of attention. All else must wait. The thinkers of the nations have for the moment abdicated. When abroad death and starvation stalk, the mind is externalized and gazing within becomes as unprofitable as gazing at the stars. The war spirit has invaded the churches, and preachers know only of one topic, which really means a surrender of religion to patriotism. The disunion rampant in Israel antecedes the war. Just now the Jew who has gone farthest in breaking away from the traditions of the past is becoming awake to the rift which none can gainsay. It were idle to minimize the importance that attaches to forms. Life is made up of minutiae, and it is the little things that count. The symbols and signs are visible. The truth of the matter is that the synagogue no longer unites, it rather disrupts. You cannot empty yourself of all traditional content, and then proclaim that you have kept the elusive spirit. The forms are there to clothe the spirit, and when the forms change the spirit is likewise transformed. It is true, the two camps of Israel speak of interpretations of the same faith and the same hope. But the interpretations may so differ as to virtually emphasize the break. Christianity was but an interpretation of Judaism. Soon enough it ceased to be Judaism. It is likewise true that both wings in Judaism have points of contact with the past. But so had Christianity its starting-point in Judaism. Yet, whether we worship in synagogue or temple, whether we recite old prayers or newly fashioned, we are conscious of a bond of union which transcends the synagogue ritual. If the synagogue emphasizes distinctions, the lodge and, aye, the club bridges them over. God forbid that the synagogue should pass away from us. Nay, in the dispersion nothing it seems could take its place. But given a place where Jews might form the majority, and be it in Itoland, it is conceivable that some other institution might succeed to the synagogue, is perhaps already preparing to succeed it. The synagogue was primarily the creation of the dispersion. Nevertheless, all of this is idle occupation. We must look at things as they are now, albeit the hereafter shapes itself in the now. Suffice it to say that, while in no way minimizing the importance of the synagogue, there are at present already other and perhaps more potent agencies in uniting Jew to Jew. And with this passing of the influence of the synagogue as a uniter of Jews there is connected another change. The parnas and the rabbi command but local adhesion. Their rule extends over the autonomous synagogue. Our communal life is much disorganized. Nevertheless it is worthy of note that in our communities the guiding spirits are no longer our ministers, but laymen. Of late the laymen have also shown a tendency to go apart. Rival organizations of laymen are combating each other in a bitter ruthless manner. Rival leaders surround themselves with rival constituencies. Naturally there are principles at stake. The principles it would seem are pretty much the same that divide the synagogues. Yet there has been an alignment of forces running across the customary boundary lines, and East and West have grasped hands to crush the common foe. Often the principles are obscured, and the fight has the more ignoble appearance of a scramble for leadership. Sometimes it would appear as if the classes and the masses stand opposed to each other. Of course, there is much interlapping. And the masses have always chosen their leaders from among the classes. Shall we say that there is an instinct in the common people which knows its will and must have its way? The war has been a disrupter, but it has also acted to unite a nation within. When the common danger is imminent, men will bury the hatchet. Shall we say that Israel is an exception? We cannot give assent to the proposition. A permanent division in times of stress would spell our ruin. And we are not quite ready to disband. As certain as it is that there are Jewish problems awaiting a solution, so certain it is that the people will rise and brush aside cobwebs theological or of any other description. The woes of Israel must come to an end, and for that we require a united front. Neither diversity of ritual nor differences of a lay kind will be suffered to obstruct the path to the safety of Israel among the nations and in the world. We share not the misgivings of many in the ability of the Jew to extricate himself out of the meshes of internecine strife. Peace must reign in our camps, and all quarrels must be composed, long before the world peace will come. For in order that our rights may be recognized by the world abroad, we must present a solid and united front. The unity of Israel stands unbroken. It is the guarantee of Israel's existence. We will to live, and, therefore, must will to be one.

THE SECOND LIBERTY LOAN

One hundred and forty years of American history of painful struggles and uncomplaining hardships with which our national ideals were created, defended and maintained, call upon us for help lest our civilization perish from the earth.

That the world may be made safe for Democracy, it is not enough that we declare war. We will not survive autocracy and militarism merely because our boys, with an undaunted spirit, are leaping up in legions to go to France. We cannot feel that the enemy's submarine campaign will fail because we are undertaking to build a magnificent merchant marine.

Planning is one thing—execution is another. We are standing upon a dangerous precipice. We will fall to failure, our ships will not be built, our Army will not be adequately equipped and supported, if we, who remain behind, fail in our duty. Every loyal American must draw to the fullest extent upon his resources to furnish to our Government sufficient means for the prosecution of a successful war.

Not only as an investment in the primest security in the world, but as a matter of self preservation as well, we must buy—and buy again and again—these bonds with as deep and exultant a joy as is exhibited by those who go marching off to the training camps.

THE FEDERATION IDEA IN SYNAGOGS.

The meeting held at the Standard Club for the purpose of organizing a Federation of Synagogs in Chicago—a full report of which appears elsewhere in this paper—is of the utmost significance in the life of American Jewry. It is true of all the big cities of the land, as it is of Chicago, that most of the congregations came into existence independently of each other. Interested first, last, and all the time, in their own financial status, membership roll, and Synagog and school attendance, they not infrequently became rival concerns. Allowing for exceptions, it is unfortunately true that, in cities where two or more congregations exist, the relation between them hardly reflects credit upon the sacred cause for which they stand. The attendant evils of a house divided paralyze all such efforts as should be sponsored by the entire community rather than by any one of the congregations. The maintenance of chaplains to minister to our unfortunate brothers in the penal institutions, the upkeep of Normal Schools for the preparation of our religious school teachers, the education of all Jewish children in our faith and history, and the increase of congregational affiliation, are but a few of the duties for which each community, as a whole, is responsible. In the philanthropic field, the idea of Federation has borne excellent fruit. Instead of dozens of struggling charitable institutions working at cross purposes, we now have, in a great many of our large cities, Associated or Federated Charities, which, while allowing the constituent bodies full autonomy, are of great help to all of them, by coordinating and guiding their activities. Chicago has made the first attempt in America to apply the Federation idea to the Synagogs, to supplant the spirit of congregational rivalry by the spirit of harmony and cooperation. The proposed Federation of Synagogs will, in no way, infringe upon the rights of self-government of the congregations; nor will it interfere with their freedom to determine on what days and in what manner public worship shall be conducted. Neither will it attempt to curb the free word in the various pulpits. Its main object will be to do away with the anarchy and chaos in our religious life. It will remove the irreligious spirit which now and then appears in our congregational life, and will tend to create a kindlier feeling among the members of the various synagogs. It will remove all needles duplications of effort, and all waste of means and energy, on the part of the congregations. It will also look after all those communal Jewish interests which no congregation can care for separately. Chicago's experiment will be watched with interest throughout the country. May God cause this work to prosper!

CLEVELAND SCHOOL HEAD OPPOSES SECTARIANISM.

Does not favor "Merchant of Venice".

Sectarian religious teaching in public schools does not meet with the approval of Dr. Edward E. Spaulding, Cleveland's new superintendent of schools.

In an interview with the representative of the Jewish Independent, Dr. Spaulding declared that it is his belief that sectarian religious teaching in the schools is neither practical nor wise, but added that it is not his purpose to take up the general subject at this time as the issue has not been raised.

On the subject of "The Merchant of Venice" in English literature classes of the high schools of Minneapolis, Dr. Spaulding issued an order prohibiting the use of this play in high school classes. He expressed himself on this matter in the recent interview as follows: "We have plenty of English literature that is just as good as 'The Merchant of Venice' and I believe we should study literature that is not offensive to any pupils".

ANTI-JEWISH RIOTS IN TUNIS.

For some time past, certain newspapers published in Tunis have incited the people against the Jews. These maneuvers have had a disastrous effect. On the 19th of last month a number of soldiers passed through the streets of the Jewish quarter, uttering hostile cries as they went along. Seeing that the police did not interfere, they returned the following day and started a regular pogrom, in the course of which five Jews were injured. Shops were pillaged, their fixtures were smashed, and the goods were either thrown on the ground or carried away. During these scenes a number of ragamuffins shouted: "Death to the Jews". The authorities restored order, but only tardily, and several arrests were made.

SAD CONDITIONS IN LITHUANIA AND POLAND.

Another heartrending account of the condition of the inhabitants of Wilna has reached Petrograd. In the suburbs of Wilna, it states, there is hardly a house without a person seriously ill. Typhus is raging. The mortality among the children is appalling. Respectable people beg for bread in the streets. Flour, potatoes, or barley are not to be obtained in the town. Sixty per cent of the people subsist on charity, but unfortunately many soup kitchens are now suspending their activities on account of the lack of food. At Siedlece, the order instructing all Jews to cut their beards, "on sanitary grounds", has been suspended.

The Warsaw Jewish Agricultural Society, the Jewish Society in Aid of Children, the Jewish Society supporting the Artisans' School, and the Organization "Daath", have received a permit to organize a lottery for one million roubles.

Contributions to the American Soldiers' and Sailors' Welfare League will be published in the November issue of the News.

AMERICAN JEWISH CONGRESS POSTPONED.

The American Jewish Congress was postponed from November 18 until the time when peace negotiations will be in sight, by action of the executive committee of 140, at a meeting last Sunday afternoon, October 14, at Temple Emanu-El.

About fifty members of the committee were present. Those not present, however, were granted the opportunity of voting by mail, and the vote on the question was seventy-three in favor of postponement and thirty-one against.

Mr. Nathan Straus, the chairman of the executive committee, had presented the resolution for postponement at the meeting of the administrative committee, which was held Thursday, October 4. The motion, however, lacked the necessary two-thirds vote and was defeated. But it was then decided to refer the question to the full executive committee for final decision.

The advisability of postponement was strongly urged by Mr. Nathan Straus, Hon. Henry Morgenthau, Mr. Louis Marshall, Dr. Stephen S. Wise, and Dr. Samuel Schulman. It was their opinion that it would not be proper at this time to convene a Jewish Congress and to put forth Jewish claims, when the American people of which the Jews in this country form a component part, are engaged in a war. It was the business of the Jewish people at this time to concentrate their entire attention along with the rest of the American people upon the successful prosecution of the war.

On the other hand, it was argued by Mr. Louis Lipsky, Dr. N. Syrkin and Mr. Joel Enteen and others that the Congress speaking in behalf of entire American Jewry would be a means of giving expression to the loyalty of the Jewish people of this country to the Government, and of allaying any suspicions against the Jews, brought about by the disloyal expressions on the part of some Jews. It was also the opinion of the opponents of the postponement that since the President had delegated men to the task of compiling data and to prepare memorandums upon which the American Government would make peace, the Jewish Congress should be held now, in order to supply the commissioners with information on the Jewish question and the claims of the Jewish people as coming direct from a body representative of the entire Jewish people of America.

The postponement of the Congress from November 18 does not mean any abatement in the work for the Congress. It lies in the power of the administrative committee to fix the date for the holding of the Congress, and the chairman, Colonel Harry Cutler, will call a meeting of the committee at any time any of the members so request. A statement on the action of this meeting will be sent to all delegates.

Meanwhile all contests and unfinished matter in connection with the elected delegates will be finished up, so that the delegates might be ready to come together at any time they are summoned. The reports and memoranda of the various commissions will be completed and circulated. The memoranda on Galicia, Roumania and the Balkan States and Salonica, have already been completed. The report on the Jewish condition in Poland is being prepared by Mr. Nahum Sokolow, the noted scholar and journalist, who is now in London. His report will soon be in the hands of the committee. The memorandum on Russia is being prepared by the chairman of the commission on Russia. Mr. Herman Bernstein, who has recently returned from a visit to that country and has collected important data which he will use in his report. The Commission on Economic Reconstruction, of which Mr. Louis Marshall is chairman, will prepare the memorandum suggesting plans for reconstructing the Jewish communities in the war zones.

RUSSIAN JEWS AND THE RUMANIAN GOVERNMENT.

After explaining the difficulties presenting themselves in regard to the selection of Kherson as the place of sojourn of the Rumanian Court and Government, which appear to be due to the action of the local committee of the Soviet, the Times correspondent in the Balkan Peninsula says: The Jewish revolutionary organizations at Kherson also manifest energetic hostility to the presence of the King and his Government, which, they declare, may be productive of untoward consequences in view of the anti-Semitic policy hitherto pursued in Rumania. It is more than probable, adds the correspondent, that "a more hospitable attitude" may be adopted and Kherson placed at the disposal of the Rumanian Government.

PRESIDENT WILSON SETS OCT. 24 AS LIBERTY DAY.

Washington, Oct. 14.—The President today issued the following proclamation:

"The second liberty loan gives the people of the United States another opportunity to lend their funds to this Government to sustain their country at war. The might of the United States is being mobilized and organized to strike a mortal blow at autocracy in defense of outraged American rights and of the cause of liberty. Billions of dollars are required to arm, feed, and clothe the brave men who are going forth to fight our country's battle and to assist the nations with whom we are making common cause against a common foe.

Asks for Demonstrations.

"To subscribe to the liberty loan is to perform a patriotic service.

"Now, therefore I, Woodrow Wilson, President of the United States of America, do appoint Wednesday, the 24th of October, as Liberty Day, and urge and advise the people to assemble in their respective communities and to pledge to one another and to the Government that represents them the fullest measure of financial support.

"On the afternoon of that day I request that patriotic meetings be held in every city, town and hamlet throughout the land, under the general direction of the Secretary of the Treasury and the immediate direction of the liberty loan committees which have been organized by the federal reserve banks.

Impress the Kaiser.

"The people responded nobly to the call of the first Liberty loan with an oversubscription of more than 50 per cent. Let the response to the second loan be even greater and let the amount be so large that it will serve as an assurance of unequaled support to hearten the men who are to face the fire of battle for us. Let the result be so impressive and emphatic that it will echo through the empire of our enemy as an index of what America intends to do to bring this war to a victorious conclusion.

"For the purpose of participating in Liberty Day celebrations, all employes of the federal government throughout the country whose services can be spared may be excused at 12 o'clock, Wednesday, October 24".

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia, the 12th day of October, in the year of our Lord one thousand nine hundred and seventeen, and of the independence of the United States of America the one hundred and forty-second. (Signed)

"WOODROW WILSON,
"President.
"ROBERT LANSING,
"Secretary of State".

DISTRICT NO. 1 PRESENTS AMBULANCE TO AMERICAN RED CROSS.

District No. 1 has presented an ambulance to the American Red Cross Society for service in Europe. It is expected that several more ambulances will be presented by the District to the American Red Cross Society. The committee in charge of the purchase of the ambulance consists of Bros. Jos. Rosenzweig, the President of the District; Chas. Hartman, member of the Executive Committee, and Wm. Asher, the originator of the ambulance fund idea. The plates for the ambulance have been furnished by Bro. A. M. Friedman of Horeb Lodge. It is reported that Horeb Lodge, in addition to the liberal contributions already made by the various members of that lodge towards the ambulance fund, contemplates presenting an ambulance to the District for the use of the American Red Cross Society.

District No. 1 received a very appreciative letter from the American Red Cross Society. After acknowledging receipt of the check for the ambulance, the letter reads as follows:

"We will notify Washington of your generous gift and can assure you that your ambulance will be included in the first contingent to go forward.

"The generous offerings are great, but necessity seems always in advance of our power to relieve it. It is with very great appreciation that in the name of those to whom it will mean so much, I attempt to thank the generous members of the Independent Order of B'nai B'rith for this timely gift. Your ambulance will soon be doing its share toward the relief of those who, as the winter approaches, will need even more than now whatever alleviation lies in our power to give.

"Again I beg to thank you for this concrete expression of your sympathy.

"Yours very truly,
"S. B. BOSWORTH,
"For the American Red Cross".

TESTIMONIAL TO THE HON. ABRAM I. ELKUS.

A testimonial dinner was tendered by the members of the Board of Directors of the Jewish Chautauqua Society and their ladies to the Hon. Abram I. Elkus and his wife. The dinner was held at the Mercantile Club, Philadelphia, on the evening of Sept. 20, 1917. The occasion was the first meeting, since Mr. Elkus' return to America, of the Board of Directors of the Society of which he is president. The occasion was informal and of a most delightful character. Great regret was felt at the inability of Mrs. Elkus to be present.

Towards the close of the dinner the vice-president of the Society, Mr. Oscar Loeb, of Philadelphia, in a genial manner and with some appropriate remarks, called upon Rev. Dr. Henry Berkowitz, chancellor of the society, to convey to the guest the sentiments of the Board. Dr. Berkowitz extended a hearty welcome to Mr. Elkus in behalf of the Board of Directors and the members of the Society at large. His absence at the last Assembly at New Orleans had been much deplored, and the lack of his guidance had been keenly felt. An account of the stewardship of the work of the Organization, he said, would be placed before their guest. They had learned with deep pride of the honors to which Mr. Elkus had been called and of the marked distinction with which he had served the United States Government as Minister to Turkey. Their prayers and good wishes attended him on his departure, even as now their sentiments of congratulations and hearty good cheer welcome him on his return. During that interval, one of the most notable chapters in history had been recorded. Therein the name of the Hon. Abram I. Elkus finds a distinguished place.

Along with all of his countrymen and more especially the members of the Jewish faith, his hosts had followed Mr. Elkus' activities abroad. Called to serve as Minister of the United States, he found himself under the necessity of filling the places of ten ambassadors in Constantinople. The large staff under his personal direction required his constant attention seven days in the week, and at all hours of the day and night. The welfare of thousands of prisoners and of interned foreigners were in his hands. Nevertheless, both he and his wife found time to devote themselvs to notable works of charity, and the establishment of relief measures. Indeed, it was in the fulfillment of these tasks that Mr. Elkus had broken down in health and suffered a dangerous illness.

We are most happy to have him in our midst once more, restored to good health, and grateful for the lustre he has shed upon our people. As president of the Jewish Chautauqua Society, he had led this organization in winning the co-operation of all elements of American Jewry. In a similar spirit he had brought about for the first time a genuine co-operation between the Sephardic and Ashkenazic elements in Constantinople.

Mr. Elkus responded heartily to the toast with which Dr. Berkowitz concluded. He gave a most interesting account of his wonderful experiences. The stories which he told so vividly, at times were so pathetic and harrowing that his hearers were profoundly moved. He said he had learned in his trip abroad far more than would be possible to learn from books. He had come in contact with many peoples and traveled in Turkey, the Balkan countries, Austria, Germany, France and England. He had met with the leaders in these countries. Mr. Elkus spoke in glowing terms of the French soldiers and the French women who regard the Americans as the saviors of their country. He was deeply impressed with the fact that "all Israelites are brothers" and the bonds of fraternity which unite them, though widely scattered and different in exterior appearances and customs, are whole-hearted and genuine. Many interesting questions were responded to by the speaker.

Afterwards there was a brief business meeting over which Mr. Elkus presided. It was decided, owing to the present unrest and the overcrowded conditions at the Capitol in Washington, that the Society should defer the Assembly scheduled to be held in that city next December. It was also decided to affiliate with the National Board for the welfare work among the Jewish soldiers and sailors. A report of the admirable work done last summer in the University Extension Department was received and various recommendations for the extension of this work favorably received.

BUY LIBERTY BONDS

U. S. FOOD ADMINISTRATION

THE FOOD ADMINISTRATION AS A MORAL FORCE.

By Howard B. Grose, D. D.

From the point of view of morals and religion the United States Food Administration is a new thing in our government. It is calling out the sacrificial spirit in the religious bodies of the country and the highest moral qualities in business men by its direct appeal to patriotic service. What holds out finer promise for the future conduct of commerce, for example, than such action as was taken by the Eastern Canned Goods Commission representatives, after their conference with the Food Administrator and his associates? They pledged themselves specifically not to engage in speculation in food products of any kind; to decline to buy or sell for any customer purchasing beyond his normal needs; not to hoard food products; and to load cars to their fullest capacity and urge their customers to do the same. They asked that the Food Administration license all commission merchants and others dealing in staple foods, including the more important canned goods, for the protection of the men who are observing the regulations and of the public. More than that, the commission houses represented agreed to work together for the protection of legitimate business and of the Government in its purchase of supplies, to report anyone who in their judgment is evading the Food Law, and not to offer any futures of the packing of 1918 without further conference before Jan. 1.

This action is given thus fully because of its significance, and because it is representative of similar action by other commercial organizations which have large influence and outreach. Take in connection with it the fact that the Packers' Committee, representing all classes of packers, after conference with the Food Administrator, approved of the Government's placing the entire industry under license and declared its desire to co-operate with the Food Administration in working out war problems. Realize that the great packers of the country, such as Armour & Company, Swift & Company, Morris & Company, and the Cudahys of Chicago and St. Louis, are included in this compact; that these men combined have power to prevent speculation, war profiteering and greed in the industry they represent. Nor have these leaders in vast enterprises been dragged or dragooned into this action. They have come to Washington at the invitation of the Food Administration as patriotic citizens ready to aid the Government in every possible way in the prosecution of a righteous war, and under the persuasive presentation of the food situation have assented to propositions that in ordinary times would have been regarded as chimerical.

This has happened time and time again, and is one of the marvels of this unprecedented movement. It means a kind of co-operation, inspired by the highest motives, that must tell upon the entire business life of the nation. When the wholesaler and manufacturer each pledges himself to help keep down the cost of living and stop profiteering, the retailer will have to take notice and govern himself accordingly, or else give an account to those above and to the public. Once let this new standard come to prevail, and it will be difficult to return to a power when the war is over. Thus the Food Administration is exerting today directly and indirectly a tremendous moral impact upon the business world.

Its impact upon the religious life of the nation is equally strong. It has placed a high estimate upon the religious organizations, has freely and fully recognized their indispensableness in enlisting the homes in this food conservation campaign, and has called upon them for a large and definite service. The results cannot fail to be as beneficial to the churches as to the commercial interests. When our people come to see that food conservation and national preservation are inseparably linked, the response of the religious and commercial forces will not be doubtful, no matter what sacrifice may be involved.

SOME THINGS THE FOOD ADMINISTRATION HAS DONE.

The question is often asked, "What is the Food Administration accomplishing"? Here in brief are some of the things that have already been done:

1. The religious denominations of the country have been brought into co-operative relations, and the leading bodies, including Protestants, Roman Catholics and Jews have representatives at headquarters in Washington who form a recognized group in the co-operative organizations' section, of which Dr. Vernon Kellogg is now the chief.

2. The religious press has been called into conference and co-operation and has a special representative on duty. The religious press will do its part.

3. The fraternal organizations have been enlisted in support of the Food Administration plans, and with the religious organizations furnish a remarkable reach into the homes of the land.

4. Conferences with representatives of commercial interests, such as canned goods commission men, the Packers' Committee, the Emergency War Council of the Master Bakers' Association, and the Rice Millers' Association, have lined up these important organizations with the Food Administration, removed misconceptions and established relations that promise much for the future.

5. The Executive Committee of the National Canned Food and Fruit Brokers Association, after a convention in Washington in which Mr. Hoover participated, endorsed the U. S. Food Administration, pledged co-operation, approved the plan to license brokers, and condemned as unpatriotic, speculation, hoarding or the dissemination of market information in any manner tending to encourage buying beyond legitimate requirements or creating a fictitious and inflated market. The food control law was also approved. Consider what it means for such an influential body to declare: "For the encouragement of production and the economical conservation and distribution of food free of all speculative features, we offer our services unreservedly and pledge our loyal support to the Food Administration".

6. The Food Administration's plans for enrolling all the men, women, and children of the country in a food conservation army are well under way. Even the school children are to be assigned definite places in the ranks. The new enrollment drive will begin Oct. 21, and will be under the direction of a committee of which Dr. R. L. Wilbur, chief of the conservation division, is chairman, and Ida M. Tarbell is a member. This drive is a continuation and broadening of the campaign that has been in progress for several months, and has brought in more than a million and a half pledge cards signed by housewives and heads of families, promising to practice food conservation in the homes. Probably another million have been signed but not yet sent to Washington by the State Organizations. The record is remarkable in view of the rapidity with which the start was made and the shortness of time allowed. The task is phenomenal, like the program.

7. The Food Administration has asked the churches and synagogues to supplement this by placing weekly report cards in every home represented in their constituencies, which number more than fifty millions of the population. Preparations are making for this distribution, the weekly reporting to begin with Sunday, Oct. 28, and continuing until Dec. 30.

This is by no means all that has been done—suggestive rather of far-reaching plans, all having in view the benefit of America and her allies and the winning of the war. As the plans develop and the facts are known, the people will congratulate themselves upon the inception of the Food Administration idea and the translation of that idea into a marvelous American actuality.

THE SELECTIVE DRAFT IN FOOD.

Everyone is familiar with the process by which men have been drafted for service in the war. The principle of universal liability to service for all who can be spared to go to the front has been accepted heartily, and before many months a million soldiers from America will be fighting the battles of democracy.

Now these soldiers must be fed, and food must be provided also for our allies, to eke out their shortened supplies.

Food is short in France, because Germany is cultivating a portion of the territory of France, and because those taking the place of farmers who are fighting are unable to maintain production at the former standard. England is short for the latter reason, and also because her usual supplies of grain from the vast fields of Australia and Argentina are now cut largely off. Italy is short because her men are fighting Austria.

In short Western Europe needs at least half a million bushels of wheat from this year's harvest. Where is it to come from?

There is only one place from which it can come—North America. It will not be easy to spare the grain, but we have no choice and we shall succeed. Go into the campaign of food conservation in the spirit in which the French general, Petain, carried through the heroic Verdun campaign. When the enemy was launching its first attack, the word came to the general from those who were directing the campaign, "They must not pass". The veteran general replied, "They shall not pass". The world knows something of the tremendous cost of keeping that pledge, but it has been kept; the enemy did not pass.

So the call comes to the loyal people of America to "Save the wheat". From all over the country the reply is coming, "The wheat shall be saved". The United States Food Administration is depending on each man, woman and child doing his or her part to make good its pledge.

Everybody is put on his honor as to the form and measure of the part he takes. But does anyone dare do less than he is asked to do in this vitally necessary work of co-operation with our enlisted men?

FOOD CONSERVATIONISMS.

The war emergency committee of the American Specialty Manufacturers' Association has pledged co-operation with the Food Administration. This means the enlistment of thousands of wholesale and retail merchants and their traveling salesmen in conservation activities. It means that practically every dealer in specialty package goods in the country will be brought into line with the new movement.

Realize that these specialty dealers control the greater part of the American output of such package goods as cereals, patent breakfast foods, baking powders, flavors, soaps, canned soups, grape juice and other articles sold in individual containers, and the wide outreach of this co-operation becomes evident. Such comprehensive plans were never before laid, or even dreamed of.

When you see displayed in the store window of each large merchant a signed card, showing his agreement to sell at fair prices, not to speculate or hoard or buy from speculators, and to sell goods in original packages when possible, etc., you will know that he has attended a conference of the Food Administration at Washington and got his portion of the patriotic conservation enthusiasm which radiates from headquarters.

The forty to fifty thousand salesmen of specialty goods, mobilized to distribute cards for retailers to hang in their stores, will render valuable service in the follow-up pledge-card membership campaign which begins Oct. 21, just as the churches will do the biggest piece of follow-up work by placing the weekly report pledge card in every family in church and congregation, and seeing to it that the reports are returned for the nine weeks fixed upon. Food Conservation is bringing the business and religious forces into the closest co-operation. The moral and religious phases constantly appear.

About 50 per cent of the sugar we consume is imported, and Cuban sugar is the dominating factor in fixing the price. Hence the Food Administration is negotiating with the Cuban government and planters to see if a satisfactory price cannot be agreed upon, one that will insure a fair price for our people.

Picture the wide reach of the Food Administration plans. An International Sugar Committee of five members has been formed to arrange for the distribution of the available sugar. Every lump less of sugar you eat will make it easier for us to get the sugar to those who need it most; but it is almost staggering to think of the task before us. We must get accustomed to thinking in world terms.

In Europe one's daily bread is portioned out by the police. Food conservation in this country now is designed to keep us from the bread ticket condition; also to add a little to the daily allowance of our allies.

Increasing the production of sugar is just as important as reducing the price to the consumer. At present there is not enough to go around.

The Food Administration is to stabilize, not to disturb conditions. It is a service which every man, woman and child may enter. That is the beauty of it. We can all do our bit for our country.

Herbert Hoover, Federal Food Administrator, makes the following announcement:

The week of Oct. 21 to 28 has been selected for a nation-wide campaign to complete the enrollment of our forces in conservation of our food supply.

The harvest is now in hand, and we can measure the world's food resources.

The available supplies this harvest year are less than last year; the demand upon us is greater than last year, and from the last harvest we exported more than we could really afford. We can only meet the call upon us next year by savings and by substitution of commodities which cannot be transported.

The allies are our first line of defense. They must be fed, and food will win the war. All Europe is on rations or restricted supplies. Only in our own country is each one permitted to judge for himself the duty he owes his country in food consumption, although the world depends upon us to guard and provide its food supply.

This is a duty of necessity, humanity and honor. As a free people we have elected to discharge this duty, not under autocratic decree but without other restraint than the guidance of individual conscience. On the success of this unprecedented adventure in democracy will largely stake the issue of the war.

We are asking every householder, every hotel, restaurant, and dealer in foodstuffs in the nation to become a member of the Food Administration for conservation, and to pledge themselves to follow, insofar as circumstances permit, the suggestions that will be offered from time to time as to measures of food savings.

For us there is no threat of privation. We wish only that our people should eat plenty, but wisely and without waste. Wisdom in eating is to make possible such adjustments in our food consumption, shipping and war necessities as will allow us to fulfill our duty in exports to our allies. By elimination of waste we serve ourselves economically and morally.

I therefore appeal to the churches and to the schools for their assistance in this crusade; to all the organizations for defense, local and national; to all the agencies, commercial, social and civic, that they join the Administration in this work for the fundamental safety of the Nation.

(Signed) HERBERT HOOVER.

JEWISH RELIEF WORKERS TO HOLD SPECIAL ASSEMBLY OCTOBER 28.

At a recent meeting of the Joint Distribution Committee, held Sept. 12, 1917, in New York City, the following resolution was adopted:

"Resolved, That the Chairman call into conference at a Special Assembly, various war relief workers throughout the country, for the purpose of devising ways and means to reach the $10,000,000 goal set for 1917, such Special Assembly to be held in New York City during the month of October, the exact date to be fixed by the Executive Officers of the Joint Distribution Committee".

In pursuance of the above the various relief committees of the United States are requested to advise Albert Lucas, Secretary, 20 Exchange Place, New York, as quickly as possible of the names of two, or at most three representative members of their respective communities, who would attend the Special Assembly to be held in New York City on October 28, 1917.

The responsibility of administering this large amount, the largest ever contributed to one cause by the Jews of America, and the need for continuing the campaign for raising still further large sums being self-evident, it now becomes imperative for all those who thus far worked so successfully, to come together to plan for the future.

JEWS IN RUSSIAN ARMY.

The "Russki Invalid", the official organ of the Russian militia, recently published some interesting data regarding Jews in the Russian army. More than 60,000 Jews were decorated for heroism and about 26,000 were promoted to higher ranks in the army. All this happened when Russia was still ruled by the autocracy, which was not anxious to recognize merit in Jews, and still about ten per cent of all Jewish soldiers were found deserving of honors for bravery.

BUY LIBERTY BONDS

Message from the War Front

By Hon. Henry Morgenthau

Part of Mr. Morgenthau's address before the Free Synagogue, Oct. 7, 1917

The last time that I spoke to you, after having been abroad, I brought you a message on behalf of the Armenians and the Jews. I told you of the terrible suffering of those two peoples. I told you of the great atrocities that had been committed against the Armenians under my own observation. I felt then that it was my duty to arouse the community to a realization of what had happened. The Americans responded nobly, they have rendered great service.

This time I return with a different message. Up to the time that I went abroad I, too, had suffered from that great idea, which few of you quite understand, the camouflage that exists. A real camouflage is a screen, fifteen to twenty feet high, to which they fasten evergreens or bushes to prevent the enemy from observing, either from the heights he occupies or from the aeroplanes, what is going on. I have discovered that there is a great big camouflage between the two warring sets of nations so that neither set knows what is going on behind the screen on the other side. I appreciate that I was permitted to be on both sides of this camouflage, and I have come back here with a message to America.

Some one asked me only yesterday, "How will you crush militarism in Germany"? I want to tell you that if this war continues—and I believe it will—for some time, that that military spirit of Germany, those officers who have inherited it, who have been trained for decades in it, will pretty nearly all of them have been destroyed. They are fast disappearing.

Now, what are we as an American nation to do? We are to help those great nations that have fought this monster, but have been unable to destroy it. We are to equip ourselves. Now, we have heard so much about this country being the great melting pot of the world. We Jews arrogate to ourselves that we occupy this melting pot largely, that this melting pot is for us. That isn't what Zangwill means. Zangwill means that this is the melting pot of the world. They have come from everywhere as far back as in the seventeenth and eighteenth centuries, they have come to this country to find a place where they could practice their religion as they should and would like, where they could become a free self-governing nation.

And this melting pot has been at work for decades and centuries. What has become of it? We have got in that pot an amalgam. That amalgam has cooled off. It is a material of valuable substances, but as a cold amalgam it is useless except as a treasure. Now, we will have to heat it again, and the only thing that will heat it is patriotic fagots put under it. We must create a big patriotic fire. We must recognize that out of this pot—it has got to be made liquid—out of the fluid, we must create a great army, a great navy, a great aeroplane division. We have to provide hundreds of thousands of beds for the sick, we have got to create a city, you might say, a country where two and a half million people will have to be properly housed, fed and trained. Can you conceive the task? Can we go and create a city for two and a half million people within six months or a year? We have to send to France two to two and a half million men before we are through. Can you conceive the titanic nature of that task? It is almost as great as the Emperor's undertaking—but not as vicious.

Now, this task is something terrific. I wish you could see the tremendous preparations, the tremendous necessities, and what there is behind these English and French lines of battle. If we are to help these people—and we have to because it is for our own sake—we must have as soon as possible a million men at the front in fighting trim. To maintain a million men in the lines requires a million reserve men. To supply those million reserve men, you need to have a half million civilians. You will have to build docks in order that the big ships, that we now use for transports, can dock. We will have to build a railroad from the port where our docks are to be built to our headquarters. We will have to build stations where we will house supplies for six to eight months, because they have no place or other centers to feed and clothe and shoe and provide other necessities for two million additional men.

Now, there isn't any one in this audience that must not do his share, because these people out there are going to hold out, positively going to hold out, and one of the things that is going to enable them to hold out is that they are aware that this great young giant of the West is getting his army ready, is getting everything ready on a large scale, to come out there and take his place at their armies and help them defeat this monster that is threatening civilization the world over.

Now, I think it is a great task, it is an honorable task, and I think we ought to try and grasp the situation. America has not yet fully understood the situation. If you think of what you have been told in the last two years, you will be able to put together the evidence, you will see the things you have been told day by day. The trial is going on, witnesses are put upon the stand, every day newly discovered evidence is produced that this was a plot against the world, it was a desire for aggrandizement, it was a desire to create one master nation so that all the nations would be enslaved or subdued by this master power.

America must do its part. Of all the nations of the world which ought to do the largest share, it is our country. Just think of what poor Belgium did to delay this monster attempt to gobble up France, destroy Russia, go for England, and last for us. We owe Belgium a great deal.

I am not an alarmist. I am a German by birth, and I have loved Germany and I love the Germans today. And I tell you what our task is: Just as Alexander II freed the serfs of Russia and as Lincoln emanicpated the negro, we Americans, under the leadership of Woodrow Wilson, have to help our brothers out there to be freed from the thralldom of Hohenzollernism and Kaiserism and absolutism.

Roumania and the Jews

A commission of Roumanian Jews has arrived in this country and will appear in Washington on the day when the new Roumanian minister is to make his first appearance in the capital. The Commission of Roumanian Jews has a sad tale to relate to the American government and people—a tale of suffering and persecution, a tale of hunger and misery. The Roumanian Jewish Commission will tell the American government and American Jews that Roumania is today treating the Jews worse than ever; that they are more bitterly oppressed by the Bratiano regime than in days gone by and, that unless the American government interferes, there will be no end to this persecution. The American government has more than once indicated its disapproval of the policy of the Roumanian government with regard to the Jews and will not fail to do so again, thus bringing pressure to bear on Roumania to stop its policy of pogroms. America stands for the validity and holiness of international treaties; Roumania, though a belligerent on the side of the Allies, is continuing to violate the international treaty that gave her her place among the nations in a most shameful manner. The present Roumanian Prime Minister, Bratiano, is very successful in deceiving the Allies with regard to the Jews. While he keeps on promising a speedy emancipation of the Roumanian Jews, probably in order to prevent the intervention of the Allied governments in favor of our oppressed correligionists, he continues to persecute the Jews in an unheard-of way. Since the Russian soldiers in Roumania have freed Roumanian Socialist leaders from jail, the Roumanian government make the Jews feel the wrath and fury which it has against the Russian Socialist soldiers. It is because of this special persecution of Roumanian Jews that the situation has become unbearable. It seems that the new Russian regime, probably because it is not yet consolidated, has not influenced the Roumanian government in the least, so that the Roumanian Jews, in order to escape maltreatment and more savage oppression, must apply to the American government for help.

Another task of the Roumanian Jewish Commission is to enlighten the Jewish public in this country as to the economic position of the Roumanian Jews. Up till now, we have heard of a state of famine in the Roumanian Jewish ghetto. We do not know details. The Roumanian Jewish Commission will, for the first time, tell the tale of horror and ask help from American Jewry. Since there are now vast relief sums available, the Roumanian Jewish Commission should not have to plead long for help. Our friends from Roumania may rest assured that whatever American Jewry can do for our Brethren in Roumania in the way of relief will be done and done speedily.—American Jewish Chronicle.

Judge Brown Casts Aspersions Upon Jewish People

The Jewish Exponent of Philadelphia reports that on Thursday October 4th, 1917, just before court adjourned, Judge Brown called Lieutenant Bennett to the bar of the court and asked him whether his name was Bennett or Steinberg.

Attorney Connor interposed that as counsel for Bennett he advised him not to answer.

"Well, I want to know." demanded Judge Brown. "Did you have your name legally changed from Steinberg to Bennett, or is it Steinberg? If not I will direct that the bail for this defendant shall be entered in the name of Steinberg, alias Bennett, and that good bail in the sum of $10,000 shall be entered for him and for Mr. Deutsch so that the Commonwealth may be amply protected".

Bennett still remained mute under the direction of his counsel, noting wihch, Judge Brown continued:

"I can't understand why a man having a Hebrew name should change it to a name of some other nationality and bring reproach on that other nation. I am moved to say this because I have noted in my official career as a judge in this court and other branches of this court that I have been called upon frequently to sit in judgment in the cases of Hebrews, some of them of the very lowest type, who were charged with offenses no Irishman in God's world ever would be guilty of".

Intended no reflection on Jews, Judge. says.

Judge Brown, after the opening of the hearing on Friday morning, made the following explanation. His remarks, taken down stenographically, follow:

The Court: "Before we proceed with this case I desire to state publicly, lest the remarks of the Court last night before the adjournment be misconstrued, that I had no desire, no thought or any intent to cast a reflection upon a race of people who in themselves are the foundation of law and order in this country and have been all over the world all their lives. I have been all during my lifetime a student of the Bible. I have great respect for Moses and his laws. I have very many friends among the Jewish people. I would not for anything cast a reflection upon that people as a race. Every nationality has a low grade of people that they must contend with. It is unfortunate.

"I only wished to draw attention to the fact that many instances which have been brought to my attention while I was sitting in the Misdemeanants' Court where people of a distinct racial appearance have added the name of another people in order to ply a nefarious trade that ruins and saps the vitality of other people.

"I wish this to be as publicly stated as the other remarks of mine were. I am a believer in the Bible. I am a follower of Moses in the beginning and of Jesus Christ today."

Jewish Organization Takes Action.

A meeting of representatives of the various lodges of the Independent Order B'nai B'rith was called at the Hotel Majestic last Monday evening to determine what action, if any, shall be taken by the Jews of Philadelphia on the unwarranted reference by President Judge Charles L. Brown, of the Municipal Court, to Jews and crime. The meeting, however, was attended by representatives of the B'rith Sholom and many other Jewish organizations, and in consequence it was declared a meeting of representatives of all leading Jewish organizations of Philadelphia.

In order to avoid any political factional feeling, only those men were selected as representatives who were free to present their views, without bias or prejudice.

The meeting was calm and deliberate. Various views were expressed, but all were in condemnation of the utterances from the bench as provocative of race feeling and prejudice. The meeting finally resolved to take no further action than to announce a statement of principles based upon the fundamentals of American justice as the expression of the Jews of Philadelphia, and to give publicity to the statement.

Mr. David Bortin, vice president of the B'nai B'rith for this district, acted as presiding officer, and J. Solis Cohen, Jr., as secretary. The chairman appointed a Committe on Resolutions, composed of Messrs. Louis Edward Levy, Jacob Singer, Solomon C. Kraus, Bernard Harris and Louis Herbach.

Before the meeting adjourned the committee presented the statement [illegible] as the sense of the meeting, which was adopted unanimously.

As Jewish citizens of the Republic having deep concern for equal and exact justice to all men, and profoundly sensible that the blessings of liberty and the Constitutional guarantees of freedom of conscience and religious toleration are largely dependent upon the due administration of public justice in the courts of the land by a learned judiciary, deeply imbued with American abhorrence of all discriminations on account of race, nationality or creed, we strongly condemn the introduction into judicial proceedings of any characterization of parties or witnesses based upon their adherence to any religious faith or reflection upon their nationality or that of their forefathers.

Except in the rare instance where the religious convictions or nationality of an individual might be a direct legal issue in a judicial proceeding, and evidence of same be duly offered and admitted, any remarks, comment, criticism or praise of and upon the religion or nationality of any person before the court, or innuendo, directly or indirectly, detracting or lauding the religion, race or nationality to which such person may belong or be descended from are not alone unjudicial, unwise and narrow, but wholly un-American as provocative of race and religious hatreds and nationalistic antagonisms dangerous to our internal peace and security as well as legally inadmissible, against the spirit of our Constitution, subversive of the plainest tenets of natural justice, and destructive of the sacred foundations of freedom upon which our liberty-seeking ancestors builded our judicial system, the preservation of which depends upon the degree of confidence which its administration engenders in the body of the people.

When such statements, gratuitously made by a judge during a trial in court, and especially while our Nation is at war to uphold human rights and make the world safe for democracy, can have the effect of arousing the resentment of an entire religious group in the community they should be denounced and condemned in terms no less severe than all other un-American and unpatriotic statements or doctrines dangerous to our national life, and thereby giving aid and comfort to the enemy.

Apologies or explanations by a Court from whose mind or heart it was possible that such remarks or comments could emanate rarely, if ever, can destroy the infectious seed sown; they more generally add insult to the injury and leave somewhere unnecessary pain and sorrow, and elsewhere a germinating growth poisonous to the Nation's welfare.

We, Jewish citizens of Philadelphia, deem it opportune at this time to adopt the above statement and to make the pledge to continue to pursue the American concept of justice and to combat as enemies of the Republic no less dangerous than those with whom we are at war such within our land who would enkindle the deadly fire of intolerance.

SAME LAW FOR ALL.

Nothing could be plainer than the phraseology of Section IV, Article 1, of the State Constitution, which reads: "No religious test shall be required as a qualification for any office or public trust." Nothing is more evident to those who wish to investigate than the fact that this provision of the organic law of the State is being violated ruthlessly by school boards in a good many localities. Girls are being graduated from public schools and then go to normal school, who cannot, to save their very lives, get teaching places in their home towns because their religious faith happens to be different from that of the members of the local boards of education.

It is gratifying to see the State Department of Education taking a vigorous stand with the board of Medford township, in Burlington county, where a particularly aggravated case has come to light. To an estimable young woman of Stirling an offer of a position was formally made "providing you are not a a Catholic or a Jewess". This was a gratuitous insult, not alone to the young woman, but to those generally of either these faiths. The defense, so far as a defense has been made of the local board, is that it represented a finicky constituency and therefore put itself above the law.—Newark (N.J.) News.

BUY LIBERTY BONDS

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE OF THE INDEPENDENT ORDER OF B'NAI B'RITH

With the progress of the War it is becoming more and more apparent that the soldier work, which has been undertaken by the American Soldiers' and Sailors' Welfare League of the B'nai B'rith and the Jewish Welfare Board of New York is becoming more and more important. The cantonments are gradually being filled up. Among these are a great many Jews. When the cantonments for the National Army and the National Guard shall have been filled there will be between fifty and sixty thousand Jewish boys trained to take up arms for Uncle Sam. The most serious question to be dealt with with regard to these men is that of taking proper care of the boys while they are on leave of absence or on furloughs.

Observers of the war in Europe report that both England and France failed to take the precaution of providing recreation facilities for the soldiers while they were on furloughs, and as a result the military discipline was impaired when these men have been on the outside of the camp, and the efficiency of the soldier has, of course, thereby been greatly reduced. In order to avoid this pitfall the Executive Committee of the B'nai B'rith decided upon this welfare service without the camp, feeling that the military discipline was sufficient to maintain a high standard of efficiency within the camp. The principle that the morale of the soldier must be maintained without the camp, and that such amusements must be provided for him as will help to maintain it, has been confirmed time and again by officers of the United States Army; one of them expressed himself that he was very happy to find that agencies were at work looking after soldiers' social and spiritual welfare while they are on leaves of absence. His sentiment was something like this: "You keep the Jewish boys 'right' outside of the camp and we will take care of them properly inside of the camp". Of course, he did not mean to differentiate between the Jewish boys and non-Jewish boys. Jewish agencies were discussed, and that is why he singled out Jewish men.

Six cantonments have been officially visited and a number of men were interviewed. The large majority of them feel that there ought to be some kind of care for them when outside of the camp. There are a few who prefer not to be known as Jews, and who resent the efforts of any Jewish agency, religious or social, to render them any service, but the officers who have been interviewed have nearly in every case pledged their co-operation with our efforts in establishing headquarters in the city near to which the camp is located, at which the Jewish boys will have a home while on leave of absence.

Proceeding on the theory that there are too few Jewish soldiers in each regiment to justify the erection of a regimental "shack," and that the camp distances are too great to make a headquarters "shack" easily accessible to all men in the camp, the Managing Board of the American Soldiers' and Sailors' Welfare League has entered upon a policy of renting suitable buildings in the cities near each cantonment, equipping them with facilities for recreation, amusement and writing, and engaging the services of a trained social worker for each place, whose duty it shall be to place himself in close contact with the soldiers and with the Jewish communities in those cities. A number of such headquarters have been established and workers installed.

Camp Dodge, Iowa.

Camp Dodge is located near Des Moines, Iowa, a flourishing city with a very active Jewish community. Mr. Joseph Woolf, our worker there, reports that the community threw its homes open to the Jewish soldiers for the Holidays, and that the local houses of worship accommodated a large number of soldiers. The headquarters at 717 Grand St., have been equipped as first-class recreation and club rooms, with pool tables, piano, Victrola, magazines, writing material, etc. There has been a fine response on the part of the soldiers, and our worker has received every assistance from the local committee. The camp office is in the Y. M. C. A. building, and the following are giving their assistance to Mr. Woolf: Headquarters Committee, Mr. Myer Rosenfeld; Women's Hospitality Committee, Miss Jennie Yonker; Finance, Mr. R. Marks; Religious, Mr. Charles Silverman; Entertainment, Mr. Milton Goldman; Emergency Relief, Rabbis Manheimer Cohen and Zeichick. The chairman of the Executive Committee is Mr. Meyer Silverman, and Mr. Robert Lappen is secretary. The Rabbis have lent every assistance to Mr. Woolf, and as usual, are ministering to the spiritual wants of the men in uniform.

Camp Custer, Battle Creek, Mich.

Mr. Edgar J. Drachman, our social worker at Camp Custer, reports that he conducted services for the Jewish boys both at the camp and in the city, and that he had a very fine attendance. A number of the Kalamazoo people came out to the camp in automobiles and took some fifty men with them to Kalamazoo, where provisions had been made for entertaining them over the Holidays. Mr. Drachman also reports that he has received a great deal of encouragement from both the Jews and non-Jews of Battle Creek. There is a fine spirit of co-operation between the communities of Battle Creek and Kalamazoo, and the soldiers. The whole State of Michigan is interested in Camp Custer, and the different communities are exerting every effort to give the Jewish boys of the camp the most excellent service. Mr. Sam Folz of Kalamazoo, Chairman of the Executive Committee of the Michigan Branch of the American Soldiers' and Sailors' Welfare League, Mr. Selig Stern, secretary, Mr. J. Miller, vice-president, and Mr. August Kapp, treasurer, are exerting every effort to extend to the boys at the camp every consideration possible.

Camp Grant, Rockford, Ill.

Mr. L. Edward Lashman, National Social Service Director of the I. O. B. B., has put himself into communication with many Jewish organizations of Chicago, with a view of arranging entertainments for the Jewish boys at Rockford. The local committee of the Rockford Branch of the League has been fortunate in securing most suitable accommodations at Rockford for this soldier work. Mr. Leon L. Lewis, head of Sinai Social Center, of Chicago, has promised that the Sinai Players will present to the soldiers at Rockford every play which they produce at Sinai Center, and the same arrangement is being made by Mr. Lashman with other organizations. These headquarters are also fitted up with writing facilities, pool tables, lounging and smoking rooms, and parlors for the ladies who assist the boys, and for visitors. The Council of Jewish Women of Chicago has interested itself in the Rockford Soldiers' and Sailors' Welfare League headquarters, and these are becoming the center for all Jewish activities of the city. On Rosh Hashonah evening the Hospitality Committee of the Branch tendered the Jewish men a dinner, at which 350 were present. The Northwest Fellowship Club of Chicago is arranging another dinner for all the men from their district in Chicago. Mr. David Gross is in temporary charge.

Camp Bowie, Ft. Worth, Texas.

Rabbi Charles Blumenthal, of the Ft. Worth Branch of the League has done most excellent work for the boys at Camp Bowie. Mr. Sol Wolfson, a social worker, has now been engaged to assist him, and they report that at the last reception tendered the boys, there were more than 100 present. These receptions are weekly occurrences. Recently, the young ladies of Ft. Worth organized The Girls' Assembly Club for the purpose of entertaining the Jewish soldiers. The two congregations of the city made it their business to take care of the men during the Holidays and a large number were present at services. The Hebrew Institute, a beautiful, new, four-story building, with a splendidly equipped gymnasium, dance hall and lounging rooms, has been thrown open to the soldiers. There is a fine library of both English and Yiddish literature, and every effort has been made to make the Institute a club of the highest type for the men. Rabbi Charles Blumenthal is chairman of the Ft. Worth Branch of the committee; Mr. Sol Wolfson, secretary; Mr. L. F. Shanblum, treasurer; Mr. U. M. Simon, head of the Finance Department; Mrs. Louis Mann, chairman of the General Women's Committee, and Mrs. U. M. Simon, chairman of the Entertainment Committee.

Camp Logan, Houston, Texas.

Houston is the home of the coming president of District No. 7, and of some of the leading members of the District, and they have been doing their utmost to render the greatest service to the Jewish boys. Mr. S. J. Westheimer, who is president of the Houston Branch, has been a tireless worker, as is Mr. Sol Schoenemann, Vice-President of District No. 7. The Y. M. H. A., the Concordia Club and the Jewish Literary Society have thrown their doors open to the soldiers, and a few days ago Mr. Bernard Freefield was sent down to assist the community as a representative of the League. A headquarters in the downtown section is now being secured and Mr. Freefield reports that he is receiving encouragement from all of those who are interested in this work. Captain Sam Slawitsky has been of great help to the workers in Houston because of his splendid co-operation.

Camp Beauregard, Alexandria, La.

The Alexandria Branch of the League opened a temporary quarters Sunday night after Succoth at the temple. There was a program of vocal and instrumental music, and Mr. Charles Jacobsen, Executive Secretary of the Alexandria War Recreation Board, spoke. The main headquarters of the Alexandria Branch will be opened in a few days in the W. O. W. Bldg. It will be fitted up as a first-class club house, with writing facilities, games, a piano, etc. The music at the opening of the downtown headquarters will be furnished by the First Louisiana Infantry Regiment Band and a general welcome to all the men in uniform will be extended. Dr. J. Rothstein and Rabbi Aaronson took charge of the spiritual welfare of the boys, while a committee, under the leadership of Mr. William Petersen and Mr. Wilfred Gehr attended to their social needs. Mr. Sam Blumenthal of Savannah, Ga., a professional social worker, has just been sent to Alexandria, and it is expected that with the co-operation of the above mentioned leaders in soldier welfare work, headquarters will soon be equipped and the boys at Alexandria will have social and recreational facilities.

Camp Shelby, Hattiesburg, Miss.

Mr. Sol London, who has charge of the headquarters at Hattiesburg, reports that there will be an opening of the League headquarters known as the "Jewish Community Hall for Soldiers' Welfare" on the 14th of October, and that Rabbis Brill of Meridian, and Moses of Mobile are to be there for the occasion. The work at Hattiesburg has brought the Jewish soldiers in contact with practically all of the Jewish citizens of that city and a great deal of credit for the success of this branch is due to Mr. Herman Katz, secretary of the League.

The following instructions have been issued to all of the workers at the headquarters, and these will be supplemented from time to time:

1. Get in touch with the local representative of the Fosdick Commission on Training Camp Activities as soon as possible, and work with him as much as you can.
2. Make the acquaintances of all the soldiers and let them know that you are there to help them in any way in which you can.
3. Get yourself thoroughly acquainted with the community. Ascertain what they are willing to do for the soldiers along the lines of entertainments, hospitality, etc., and make yourself a go-between, between the community and the men of the camp.
4. Get the names and addresses of the families of the soldiers. It would not be a bad idea if you could persuade your committee to let you drop a communication to these families, stating that you and the local committee are at all times at their command for anything they desire with regard to the welfare of the boys at the camp.
5. Keep a full record of all the Jewish boys of the camp; their army rank and their branch of service. Have this register where any Jewish person in the community can see it in case they want to look up some of these boys, or want to find out whether they have any acquaintances in the camp.
6. Keep in touch with the Y. M. C. A. at the camp. They will be of service to you and you can be of service to them. Our aim is to make it as pleasant for the boys as we can, not only through our own organization, but through any of the organizations that happen to be doing work in the camp.
7. Meet the commanding officers and be guided by their suggestions. They will make them if properly approached.
8. Report to this office at least once a month concerning all of your activities.
9. Assist your community if they need you, by acting as secretary of their committee if they so desire, and by helping them to raise funds for soldier work.
10. Engage as much as possible in personal service work for those of the soldiers' families who happen to visit them. Do this in connection with the Social Service Committee of the I. O. B. B.

The League is now working in full and complete co-operation with the Jewish Welfare Board of New York. Both organizations are under the direct supervision of an Administrative Council with Col. Harry Cutler, of Providence, R. I., as Chairman. The B'nai B'rith members are Messrs. Adolf Kraus, President of the Order, Joseph Rosenzweig, President of the District Grand Lodge No. 1, and Charles Hartman, member of the Executive Committee of the Order. The I. O. B. B. is now exerting every effort to make as large a collection of funds as possible for this soldier work. It realizes that the extent of the work depends upon the amount of money that can be raised. It is hoped that every member of the B'nai B'rith and every Jew will deem it his duty to contribute liberally toward this soldier service.

All funds can be sent to Mr. M. E. Greenebaum, 9 S. La Salle St., Chicago, who in turn will transmit them to Mr. S. S. Rosenstamm of New York, Treasurer of the Administrative Council of the joint organizations.

ANTI-JEWISH RIOTING IN MOSCOW.

As a result of a fire at the leather factory owned by M. Ginzburg, serious anti-Jewish rioting took place in a suburb of Moscow. The Black Hundreds spread rumors that the owners had themselves set fire to the factory, and a number of hooligans attacked the Ginzburg family and inflicted serious injuries on its members. The militia, which appeared on the scene, was also ill treated. The rioters then proceeded to search for stores of food in Jewish houses. The militia tried to protect the Jews, but though the search revealed no stores, the crowd became very threatening to the Jews and to their property. Mounted militia and leaders of the Council of Workmen's and Soldiers' delegates were summoned, and assisted by a sudden downpour of rain, they dispersed the mob.

JEW AND GENTILE.

The very best way to induce a Hebrew to forget the middle wall of partition as much as possible and live and work as a patriotic Canadian citizen, is to meet him on the common platform of citizenship. An anti-Semite will tell us that the Jews is ungenerous, dishonest and grasping. Now any one who has been much among the Jews knows that many of them are exceedingly generous, and not only to their own people. We all acknowledge that we owe an incalculable debt to the great Jews of history; we may partly repay it by respecting the fine qualities of our Jewish neighbors and by showing in our brotherly actions toward them some of that superior enlightenment which we boast is our possession.—Montreal Herald.

THE RUSSO-JEWISH CONGRESS.

It is estimated that the cost of holding the Russo-Jewish Congress will amount to 500,000 roubles. A newspaper will be published during the sittings. Owing to the proposed duration of the proceedings, for a period of four to six weeks, provision is also made for the maintenance of the delegates in order that persons without means shall not be debarred from participating in the deliberations. It is intended to hold the Congress at Moscow or Petrograd, as near as possible to the period of the meeting of the constituent assembly.

GERMAN MAJORITY SOCIALISTS AS ANTI-SEMITES.

Die Internationale Correspondenz, the official publication of the German Majority Socialists, printed an attack on the Minority Socialists for having included two Jews among their five delegates who have visited Stockholm. The Leipziger Volkszeitung replied with a bitter complaint against the anti-Semitic outburst of the Majority organ and blamed it for fostering racial hatred.

JEWISH CONVERTS FORM A PARTY.

The first organization of its kind in history was recently formed in Petrograd of the Jewish converts who wish to be considered as members of the Jewish nation. About eighty members formed themselves into a party and formulated their platform, which includes an appeal to the Jewish people to recognize their claim to membership in the Jewish nation. The question was discussed by the Petrograd Jewish communal body. The Socialist members of the Council were in favor of granting the request of the converts and consider them members of the Jewish community.

BUY LIBERTY BONDS

What Our Lodges Are Doing

B'NAI B'RITH OF CHICAGO.

Oriental-Hillel Lodge.

On the evening of Oct. 3, 1917, at the Covenant Club Hall, Oriental-Hillel Lodge No. 72 held a well attended meeting. The guest of the evening was the president of the District, Brother Edward Sonnenschein.

A class of eight candidates was initiated and a number of applications for membership were presented. Brother Julius H. Mayer, past president of the District and director of intellectual advancement, presided.

A resolution was adopted by the lodge authorizing and directing the Board of Trustees to purchase a Liberty Bond in the sum of $1,000.

Brother President Sonnenschein delivered a forceful address on the duties of the hour. He emphasized the need of the members of the Order and the Jews in general, to demonstrate their patriotism and loyalty to the government whenever and wherever possible and he especially emphasized the necessity of looking after and caring for the various Jewish problems and needs.

Brother Julius H. Meyer addressed the lodge on the war situation. He emphasized the universal desire of establishing Jewish democracy throughout the world and in this manner abolish discrimination and prejudice between man and man.

The lodge resolved to request Judge Samuel Alschuler to preside at the next meeting of the lodge.

Ramah Lodge.

The quarterly meeting of Ramah Lodge No. 33 was held at the Covenant Club Hall on Sept. 10, 1917, in the presence of a large number of members and visiting brethren. A class of candidates numbering fifteen was initiated and in addition thereto a large number of applications for membership were presented and acted upon. The lodge resolved to exempt all such of its members as have entered the United States military and naval forces from the payment of dues during the term of service and for six months thereafter.

Officers for the ensuing term were installed by the president of the District, Brother Edward Sonnenschein. The special feature of the meeting was an address by Brother Sigmund Livingston, chairman of the American Soldiers' and Sailors' Welfare League, who in his talk outlined the aims and purposes of this new activity on the part of the B'nai B'rith and called upon the members to respond liberally to the appeal for funds wherewith to pursue this work. Supplementary appeals were made by Brothers Leon L. Lewis, L. Edward Lashman and J. Kraus of Rockford, Ill., a visiting brother, and as a result thereof, more than $200 was contributed by the members present.

The secretary reported that in response to appeal issued by the lodge to its members for voluntary contributions to aid the lodge in its charitable and philanthropic work, $240 was received. It was thereupon resolved by unanimous vote of the lodge to levy an assessment of $1.00 upon the members of the lodge to enable it to pursue its philanthropic and benevolent work.

The delegates to the last Convention of the District Grand Lodge presented their report, emphasizing the fact that as a result of the appeal made at the Convention for funds to aid Jewish war sufferers abroad, the delegates pledged that the lodge would contribute $1,000. Action of the delegates was concurred in and an appropriation for $1,000 for war relief purposes was made. A further appropriation of $500 for Soldiers' Welfare work was also ordered.

David Fish Lodge.

A special meeting of David Fish Lodge No. 130 was held at the Covenant Club Hall on Oct. 8, 1917. Special order of business was the consideration of a proposition whether the lodge should consolidate with some other lodge in the City of Chicago. After a thorough consideration and discussion of the subject matter, the lodge resolved to present to its members formal notice calling upon them to take final action upon the question of consolidation with Ramah Lodge No. 33 of Chicago.

Central B'nai B'rith Council.

The first meeting of the Central B'nai B'rith Council after the summer vacation was held at the Covenant Club Hall, on Sept. 17, 1917. A large number of members were present. Reports of the B'nai B'rith Free Employment Bureau for the months of July and August were presented, also special report of the superintendent, Brother O. G. Finkelstein. Brother L. Edward Lashman submitted report as to the operation of the B'nai B'rith Summer Camp for Boys, stating that during the months of July and August the committee jointly with a similar committee from the Young Men's Hebrew Association took care of about 90 boys at the camp at a cost to the B'nai B'rith of about $2,500. This cost naturally included the original cost of purchasing equipment and supplies. The committee recommended that the work of the Summer Camp be continued during the coming year and further recommended that a new site be chosen for the camp, more accessible and better located.

On the question of arranging literary and social evenings for the lodges, the Council went on record that owing to existing war conditions, no elaborate entertainments be arranged and that the annual banquet in honor of B'nai B'rith Day be also dispensed with and that the funds usually expended for such purposes be devoted to war relief and soldier welfare purposes.

MINNEAPOLIS LODGE, MINNEAPOLIS, MINN.

The Lodge has had another successful and busy year. Owing to a growth of about sixty in membership it now has about two hundred and fifty members. It has held a large number of excellent educational meetings which have been well attended by lodge members and the public. Under its social service department work has been done along the line of the Big Brother movement, in helping to take care of juvenile delinquents, in providing literature and looking after the material welfare of Jewish inmates in the several state institutions. The Lodge was active in helping to pass the school bond issue in the hope of procuring a new school in the Lafayette District. It assisted generously the Newsboys' Club and numerous other institutions both local and general. During the session of the Minnesota Legislature it took an active interest in preventing legislation intended to legalize the reading of the Bible in the public schools and fostered other legislation, going even so far as to initiate legislation which it was believed would benefit the Jewish public. Signal service was rendered in a number of instances in preventing the showing of defamatory moving pictures. The usual committees were maintained whose object it was to watch vaudeville and burlesque shows for objectionable caricature of the Jew on the stage. Numerous concessions were obtained in the public schools through the agency of its committees in the way of eliminating practices objectionable to the Jewish children or parents. The lodge as a body donated about three hundred dollars to the War Relief fund. It is now engaged in collecting a fund for Jewish soldiers and sailors. It has encouraged both by its moral and financial support numerous other educational, philanthropic and charitable activities in the city and has maintained its established reputation as a radio-active center for good in the Jewish community.

DISTRICT GRAND LODGE NO. 1 WILL SEND AMBULANCE TO FRANCE

One ambulance will go at once with the first contingent of the Red Cross to sail for France, and others will soon follow as a result of the activities of District No. 1 of the Independent Order B'nai Berith. This district has, according to the announcement made by the secretary, Dr. Bernard M. Kaplan, raised a sufficiently large fund to make possible the sending across of this ambulance, which will be known as B'nai B'rith District No. 1. The committee in charge of these arrangements consists of the district president Joseph Rosenzweig, William Ascher and Charles Hartman.

Dr. Kaplan also announced that the finance committee has, through its chairman, William H. Silk, purchased $5,000 worth of the new issue of the Liberty Bonds, and that the individual lodges of District No. 1 have likewise invested $75,000 in Liberty Bonds.

By work one accustoms one's self to a severe and active life, and the character gains as much by it as the mind.—Ozanam.

B'NAI B'RITH OF CLEVELAND.

Arrangements have been completed whereby a First Aid Course to be given at the B'nai B'rith Building under the auspices and supervision of Cleveland Lodge No. 16 will be under the direction of the National Association in Washington.

The course will be similar to the ones offered at the various headquarters and at the end of the course certificates will be issued to those who have completed the term.

The month of September ushered in greater activities of the Speaker's Club of the B'nai B'rith. During the coming fall and winter months the club will meet weekly and an interesting program of debates and recitations is being arranged.

The Player's Club of the B'nai B'rith was engaged during the month of September in the reading of "Kindling," by Kenyon. This was the last play read in the fashion followed throughout the summer. Throughout the past summer the club has met weekly, at which meetings master plays by American and foreign authors were read and discussed.

As the result of a previous announcement of the organization of a basket-ball team of the B'nai B'rith, it looks as if it may be necessary to have more than one team. In fact, the Games Committee of the lodge is seriously considering the formation of a basketball league.

The interest displayed last fall in the junior B'nai B'rith oratorical contest and debates has prompted the committee to arrange for an intercity debate the early part of this fall.

To provide wholesome recreation for Jewish young men and women, the Dancing Committee of Cleveland Lodge is planning a course for the coming season. Miss Frances Livingston, who has met with much success in her work in that city, will have charge of the class. It is expected that part of the evening will be devoted to the instruction of the season's dances and will be followed by social dancing the rest of the evening.

The course will consist of twelve lessons and will begin on Oct. 24, 1917.

The Dancing Committee has further decided to organize a dancing class for the children of the members of the B'nai B'rith. The first session will be held on Oct. 22, 1917.

Cleveland Lodge is arranging for an entertainment on Sunday evening, Oct. 7, 1917. The committee in charge announces a slightly different entertainment and a very enjoyable time. The entertainment will be free to the members and their families. Dancing will follow the entertainment.

To celebrate their affiliation with the junior circle of the B'nai B'rith, the "Bontemps Club" gave an entertainment on Saturday, Sept. 27, 1917. The program consisted of a play, "The Man with two Countries," and there were other musical numbers.

JEWISH SERVICES AT OHIO PENITENTIARY.

Rabbi I. D. Jashenoski on behalf of the Social Service Committee of District Grand Lodge No. 2, conducted services on Sunday, Sept. 2, 1917, and the subject of his address was "The Law of Compensation". Mr. Kahr, sergeant-at-arms of the Ohio Senate, spoke on "The Wages of Sin". Another speaker was the vice-president of Zion Lodge No. 62, I. O. B. B., of Columbus, Ohio, and made a splendid talk on "Prejudice, Its Genesis and Exodus". After the services, cigars were distributed.

The following Sunday services were again held by Rabbi Jashenoski and he discussed "Life". At the close of his address he presented Rabbi Silverman of Brooklyn, the Jewish chaplain at Sing Sing, who spoke on "Prayer and Repentance As a Necessity Toward Right Living".

Appropriate services in celebration of Rosh Hashonah were held at the Ethics Hall. The morning service was conducted by one of the inmates, after which dinner was served by the B'nai B'rith, and cigars were passed around.

The afternoon service was conducted by Rabbi Jashenoski, who took for his subject "Blast from the Shofar". Miss Sarah Blasberg sang a solo and this was followed by an address by Warden P. Thomas, who took for his theme, "How to Face Life".

BUY LIBERTY BONDS

LINCOLN LODGE, PHILADELPHIA

A special meeting of Lincoln Lodge, pursuant to call of its President, Mr. David Phillips, was held on the evening of Sept. 20, 1917, at the Hotel Walton. It was well attended, and was visited by Joseph Salus of Atlantic City, N. J., Past President of District No. 3.

A number of very interesting addresses were made which aroused enthusiasm among those present, and a determination to do everything possible, as a Lodge and individuals, to look after the comforts and interests of all war conscripts, not only those who are members of Lincoln Lodge, but of all Jewish soldiers.

The President appointed a committee to secure from members of Lincoln Lodge any books and magazines that they might have, and which they could donate; or in lieu of such books or magazines, donations in cash for the purchase of same, to create a large collection to be sent to the soldiers stationed at Camp Hancock, Augusta, Georgia.

The President likewise appointed a committee to secure from the fellow-members of Lincoln Lodge any Victor or Columbia records that they might be in position to donate for the same purpose, or any cash contributions to purchase the same.

At the next meeting of Lincoln Lodge, which will be held on the first Thursday of October, at the Hotel Walton, the committees will make their reports, and it is anticipated that a great deal of work will be accomplished at that meeting.

OFFICIAL VISIT TO WINNIPEG LODGE, WINNIPEG, CANADA.

Brothers Hiram D. Frankel and Gustavus Loevinger of St. Paul, first vice-president and members of the General Committee respectively of the District Grand Lodge, paid an official visit to Winnipeg Lodge No. 650 of Winnipeg, Canada, on Sept. 8. The Grand Lodge officers were met by a number of the brethren of the lodge and were escorted to the Fort Gary Hotel. A conference of leaders of the lodge was held with the visitors and in the afternoon an executive meeting of the lodge took place. On Sunday morning a further conference with workers of the lodge was held and at noon an informal luncheon in honor of the visitors took place, at which short talks were delivered by prominent members of the lodge. In the afternoon the visitors were shown the various Jewish institutions, particularly those which are supported in part by Winnipeg Lodge. On Sunday evening a business meeting of the lodge was held, which was largely attended and at this meeting the Grand Lodge officers made addresses.

The Grand Lodge officers report that in their judgment they feel safe in saying that the conditions in the lodge are ripe for propaganda work being done and the standard and ideals of the Order are better cared for at the present time in the lodge than at any time since its organization. The meeting of the lodge on Sunday evening was most successful. The business was dispatched with rapidity and the debates were harmonious and interesting. The lodge has now 340 members and elected 16 new members at the recent meeting and 11 applications were presented.

HARMONY LODGE, BRIDGEPORT, CONN.

More than fifty members of Harmony Lodge No. 711 were present at the first meeting of the season at the new quarters of the lodge on Tuesday, Sept. 11, 1917.

Plans are being made by the lodge to dedicate its new club rooms next month when a number of well known men from all over the state will be invited to participate in the festivities.

Brother Charles H. Shapiro announced that prominent B'nai B'rith members will deliver addresses during the season in the newly established "Forum".

Resolutions endorsing the work of the Hebrew Citizens' Committee were presented and were unanimously adopted and a large donation by the society was made for the purpose of helping the Hebrew boys who will see service in the new American army.

The first number of the Harmony Record, a booklet dedicated for the advancement of Harmony Lodge, was distributed to the members and met with their favorable comment.

What Our Lodges Are Doing

ORGANIZATION OF NEW LODGES IN DISTRICT NO. 1.

President Rosenzweig's administration will be distinguished by the several new lodges which have been formed in District No. 1. One lodge was instituted at Liberty, N. Y., and bears the honored name of Maimonides, No. 809. The lodge was organized through the efforts of Bro. Moses Levin, of Mountaindale, N. Y., and the District Secretary, Bro. Dr. Bernard M. Kaplan. A lodge was also formed in Taunton, Mass., through the efforts of Bro. A. M. Hillman, of Worcester, Mass., a member of the General Committee, and Bro. Judge A. K. Cohen, of Boston, Past President of the District.

Another lodge was just formed by the District Secretary, Bro. Dr. Bernard M. Kaplan, at Bangor, Me. The President of the District, Bro. Jos. Rosenzweig, accompanied by Bro. Judge A. K. Cohen, of Boston, Bro. Hon. Samuel Campner, Mayor of New Haven, Bro. Dr. Elias Caplan, president of Israel Lodge, No. 796, of Portland, Me., and Bro. Hon. Jacob Berman, ex-District Attorney of Portland, will visit the Bangor community and institute the new lodge. The name of the new lodge will be Pine Tree, which is the nickname of the state of Maine. The charter members represent the best citizens of Bangor, men who are known for their interest in everything Jewish and in civic matters as well. It is safe to predict that the Bangor lodge will be a worthy sister of the other new lodge which was instituted about a year ago in Portland, Me., and which has already made a record for itself in B'nai B'rith annals of District No. 1, Israel Lodge, No. 796, having been instrumental in passing the Anti-Discrimination Bill by the State Legislature.

B'NAI B'RITH OF SAN FRANCISCO.

At least two social and recreational centers for Jewish soldiers and sailors are to be established in San Francisco, according to the plans of the Clubroom Committee of the Northern California Commission, Welfare Work in the Army and Navy.

Tentative plans for these centers—one in the B'nai B'rith Building and the other in the building of the Young Men's Hebrew Association, have just been announced by Harry K. Wolff, past grand president of District Grand Lodge No. 4, and chairman of the subcommittee on clubrooms of the central committee formed here a week ago through the aid of Rabbi L. S. Engelson to carry on welfare work among Jewish soldiers and sailors stationed in San Francisco and vicinity.

With Wolff on the clubrooms committee are Henry L. Mayer, Ira Kahn, I. J. Aschheim, Miss Ethel Feinaman and Mrs. Reuben R. Rinder.

While the plans of this committee so far are only tentative, it is proposed to equip the clubrooms in the B'nai B'rith and Y. M. H. A. buildings with reading and writing tables, periodicals and Jewish literature, writing materials, and games.

It is hinted that recreational centers in other parts of the city for Jewish men in uniform also may be maintained.

FAREWELL DINNER TO BRIDGEPORT JEWS DRAFTED FOR THE WAR.

On Sept. 13, 1917, a dinner was given in the Colonial Hall at Bridgeport, Conn., in farewell to Jewish lads drafted for the United States army.

Toastmaster was Attorney Lawrence S. Finkelstone and among those who spoke were the mayor of the city, Lieutenant-Governor of the state, Rabbi Wm. R. Wittenstein, Charles H. Shapiro and Rabbi Herbert S. Goldstein.

Mayor Wilson complimented the Jewish people on the patriotic demonstration and said that he believed that Bridgeport will be proud of the achievements of the Jewish lads in the National Army.

Mr. Chas. H. Shapiro as chairman for Connecticut of the Soldiers' and Sailors' Welfare League of the Order of B'nai B'rith, emphasized the work undertaken by the national organization. Bibles were presented to all the men by Rabbi Goldstein, who enjoined them to remember to keep the tenets of their faith.

Mr. Max Neisner, said to be the only surviving Jewish veteran of the war of the Rebellion, stirred the audience to a deep sense of patriotism with his address to the soldiers.

B'NAI B'RITH OF PORTLAND.

Mr. D. Solis Cohen, Grand Orator of District Grand Lodge No. 4, addressed the first meeting of the season of Theodor Herzel Lodge No. 314 on Tuesday evening, September 11, 1917 at the B'nai B'rith Building

A successful three day drive for members and funds for the B'nai B'rith Building was held during the week ending September 22, 1917, and was participated in by a dozen well organized committees with the net result of approximately $5000.00 in subscriptions for the current year.

A most enthusiastic meeting of Theodor Herzl Lodge No. 314, was held Tuesday night, at which the principal address was given by Dr. Jonah B. Wise. The necessity of aiding the Jewish soldiers and sailors was pointed out most vividly, with the result that it was determined to immediately increase the membership of the lodge in order that funds and support be secured for this movement. Short, snappy talks were also given by M. Mosessohn, Chas. W. Robison, Dr. Geo. Rubinstein and Grand President David N. Mossesohn. Immediately after the meeting a committee of 35 was organized for a whirlwind campaign for membership.

The largest attendance of the year marked the meeting of Oregon Auxiliary No. 2, Daughters of the Covenant, on Dct. 9, 1917, at B'nai B'rith Building. The features of the meeting were an address by Dr. Jonah B. Wise,, and the rendering of a solo by Miss Eloise Hall, accompanied on the piano by Mrs. Misha Pelz. Initiation of several candidates closed the meeting.

DENVER LODGE, DENVER, COLO.

At the meeting of Denver Lodge, No. 171, to be held on Oct. 14, 1917, Bro. George A. Levy, Past President of Ibn Gabirol Lodge, of Pittsburgh, present Chief of the Industrial Bureau, city and county of Denver, will address the lodge on "Efficiency—Personal and Business, or What Will the Harvest Be"? The address will no doubt prove unusually interesting and instructive.

With reference to the American Soldiers' and Sailors' Welfare League, the lodge at its last meeting pledged to this splendid work undertaken by the Order, $1,000.00, and voted to assess each member the sum of $2.00 for this purpose. Aside from this assessment it is expected that the members of the lodge will cheerfully contribute to the extent of their ability to a $10,000.00 fund the lodge expects to raise for the $1,000,000.00 fund required for this patriotic and worthy cause.

Brothers Herman J. Schwartz, William H. Goldberg and Simon J. Sheffran, for the Social Service Committee of the lodge, went to the State Penitentiary in Canon City on Rosh Hashono and conducted services for the Jewish prisoners in that institution. Brother Schwartz gave them a heart-to-heart talk. Among the 633 prisoners in the institution there are four Jews. One of these, through the efforts of the Social Service Committee, is to be paroled and the term of another expires in two months.

McKEESPORT LODGE, McKEESPORT, PA.

About thirty of the Jewish boys in McKeesport have gone with the army. The members of McKeesport Lodge signalized the occasion of their departure by giving the boys a send-off, at which more than five hundred people were present. Each one of the men was presented with a signet ring bearing the emblem of the Order, and a fountain pen.

The thirty soldiers were made members of the I. O. B. B. and their dues will be paid by the Lodge during their absence.

The whole community of McKeesport took a genuine pleasure in showing their appreciation of these boys' services for their country.

FRESNO, CALIFORNIA.

Under the auspices of Fresno Lodge No. 723, of Fresno, Cal., of which Brother L. M. Mendelson is president, arrangements were made for the proper observance of the high holidays. Dr. Louis G. Reynolds of Los Angeles conducted the services. The musical program was in charge of Mrs. Z. Blattenberger. More than three hundred coreligionists from different sections of the valley attended the services.

MISHAN LODGE, KALAMAZOO, MICH.

At a very enthusiastic meeting of Mishan Lodge No. 247, held in the vestry room of Temple B'nai Israel, Kalamazoo, Mich., on Sunday, Oct. 14, a class of thirteen candidates was initiated into the Order. Over forty members were present, besides visiting brethren from Three Rivers, Mich., Battle Creek, Mich., and Lansing, Mich., who motored to Kalamazoo in order to participate in the initiation.

Following the initiation of the candidates, the members of the lodge adjourned to the Temple where a meeting was called of the residents of Kalamazoo, the visiting brethren and their ladies. The meeting was addressed by the Hon. Samuel Folz, president of the Lodge, by L. Edward Lashman, director of the Social Service Bureau of the Order, and by Brother Edgar J. Drachman, in charge of the B'nai B'rith Soldier Welfare work at Camp Custer. After the meeting those present partook of a very delightful luncheon given in honor of the newly initiated candidates, the visiting brethren and their ladies.

VIRGINIA, MINN.

At an enthusiastic meeting of Mesaba Lodge, No. 673, of Virginia, Minn., held on Oct. 14, special action was taken by the lodge in the matter of furthering the Liberty Loan movement. The lodge subscribed for $200 worth of bonds and a committee was appointed to solicit among the Jewish residents of Eveleth and Virginia subscriptions for the bonds.

To secure contributions to further the work of the Soldiers' and Sailors' Welfare League, a further committee was appointed with Brother Max Lewis as chairman.

The question of joining in the movement of organizing a Central B'nai B'rith Council to represent the lodges of Chisholm, Duluth and Virginia was favorably considered. The secretary was directed to make the necessary arrangements with Brother Charles D. Oreckovsky of Duluth who has been delegated by the Grand Lodge to take charge of this matter.

The lodge has arranged for a social, which will be held on Oct. 28, and it is planned to have on the program a mock-court. A patriotic entertainment is being arranged for the succeeding month.

MONONGAHELA VALLEY LODGE.

On Sunday evening, Sept. 16, 1917, the officers and members of Monongahela Valley Lodge No. 778, of Monessen, Pa., tendered a farewell banquet to the members of the lodge who left for training, having been certified to the National Army. Over 100 members and friends were present.

Brother Max Janovitz acted as master of ceremonies. During the evening Mr. Fred Pete of Donora, Pa., entertained with several vocal selections and was accompanied at the piano by Miss E. Janovitz. Rabbi S. N. Neches delivered an address on the subject, "The Jewish Boys of the United States". Short talks were also given by Mr. Joseph Safier, president of the lodge, and Mr. A. Tanzer.

The Hebrew Ladies' Aid Society later served an elaborate dinner. The hall was decorated for the occasion with the national colors and emblems of the Order.

At the close of the evening the members of the lodge on their way to the training camp were presented with tokens of remembrance by the Ladies' Aid Society, Mrs. H. Lebowitz making the presentation talk and Mr. Feldman responding on behalf of the recipients.

MEMBERSHIP CAMPAIGN IN ARKANSAS.

Brother Louis Cohen, state chairman of the General Committee of District Grand Lodge No. 7 for Arkansas, announced to the lodges of that state that he will give a silver trophy to the lodge in Arkansas which shows the largest increase in membership from Oct. 1 to Dec. 31, 1917.

The basis of determining this increase will be on the present membership of the lodges and in this way all lodges will be on an equal footing.

BUY LIBERTY BONDS

TWIN CITY B'NAI B'RITH COUNCIL.

The first meeting of the year of the Twin City B'nai B'rith Council, composed of representatives of the Minneapolis and St. Paul lodges, was held on Sunday evening, Sept. 23, 1917, in Minneapolis. New officers of the Council were elected consisting of the following: President, Sylvan E. Hess; Vice-President, Jos. Shanfield; Secretary, Rabbi C. D. Matt.

The Council plans to co-ordinate as much as possible the work of the two lodges so that in such matters as soldiers' welfare and other matters of general importance there should be no duplication of efforts or conflict in the work of either lodge.

RIMMON LODGE, RICHMOND, VA.

Rimmon Lodge No. 68, of Richmond, Va., held its first fall meeting on Sept. 30, 1917, at the Beth Ahabah Temple. Messrs. A. H. Strauss, president of the Medical College of Virginia, and Dr. A. Segal were initiated as members of the lodge.

The lodge resolved to hold a patriotic celebration on Wednesday, Oct. 17, 1917, and appointed a committee of arrangements with Mr. Milton Binswanger as chairman to arrange a suitable program.

The lodge resolved to exempt all of its members who have entered the government service from the payment of dues. This honor roll shows nine members.

The lodge received recognition on the various committees looking to the welfare of the Jewish soldiers at Camp Lee.

ST. LOUIS, MO.

During the month of September a membership campaign was held under the auspices of the Propaganda Committee of the District Grand Lodge. The committee in charge of the work is now arranging for a banquet for the campaign workers and only such members as have secured at least two applications will be entitled to a guest ticket.

It is further being arranged to give a dinner to the candidates at the time of their initiation. Mr. Samuel Rosenfeld is chairman of the committee on arrangements.

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE. CAMP CUSTER, BATTLE CREEK, MICH.

A meeting of the Executive Board of the Michigan branch of the American Soldiers' and Sailors' Welfare League of the B'nai B'rith was held at the Post Tavern, Battle Creek, Mich., on Sept. 14, 1917. Mr. Sam Folz of Kalamazoo, Chairman, presided, and representatives were present from Kalamazoo, Battle Creek, Detroit, Jackson and Lansing.

The work relative to religious services was ordered left in the hands of the special committee consisting of Rabbis Franklin and Herschman of Detroit and Abrahams of Kalamazoo. The matter of erecting a building at the camp received consideration and was referred to a special committee for investigation and report.

Mr. J. Gerson, from Lansing, reported that his community will collect from $60.00 to $75.00 per month. Mr. S. Stern, of Kalamazoo, reported that $650.00 had already been collected and that the committee expects to raise $1000.00. Five members of the Battle Creek committees subscribed $680.00.

Mr. Edgar J. Drachman has been engaged and has taken charge of the work at the camp.

OAKLAND LODGE, OAKLAND, CALIFORNIA.

At an enthusiastic meeting held on Oct. 2, 1917, under the auspices of Oakland Lodge No. 252, at Covenant Hall, more than $4,000 was raised for the relief of Jews in the war zones. Brother Ben Shapiro, president of the lodge, urged those present to do their share and his appeal met with generous response. Mr. I. W. Hellman, Jr., state chairman of the Jewish Relief Committee, addressed the meeting, as did Assemblyman Milton Marks, Milton Schwartz and Rabbi Hirsch. Mr. A. Lavenson will subscribe 10 per cent over the amount contributed during the campaign and Mr. Abraham Jonas will also donate 10 per cent over the amount paid to the fund.

What Our Lodges Are Doing

MINNESOTA LODGE, ST. PAUL, MINN.

Minnesota Lodge, No. 157, of St. Paul, Minn., appointed a committee consisting of Messrs. Hiram D. Frankel, Sylvan E. Hess, Gustavus Loevinger, and Dr. Myron Sherper to carry out systematically the recreational, social and spiritual work necessary among the Jewish men of whom there are a goodly number in the regular army and in the Officers' Reserve Training Camp at Fort Snelling.

It will be the purpose of this Committee to devise ways and means to provide for the entertainment of the Jewish young men at the Fort by welcoming them in Jewish homes, clubs, lodges and synagogues. Several meetings of the Committee have been held at which comprehensive plans for the carrying out of the work including the raising of funds to aid dependent families of soldiers were discussed.

DACOTAH LODGE, GRAND FORKS, NORTH DAKOTA.

Dacotah Lodge of Grand Forks tendered a farewell party on Sept. 23rd at the B'nai B'rith club rooms to the Jewish young men who are soon to depart for Camp Dodge. The affair was in charge of Col. Max Rabinovich who is chairman of the local branch of the American Sailors' and Soldiers' Welfare League. The president, Sam Friedman, was chairman for the evening. The young men who are to leave for the cantonments are Moses Rosenzweig, Sam Garber, Morris Goldstine, and George Papermaster. Mr. Papermaster who is a past president of the Lodge responded for the young men.

The ladies of the Lodge served refreshments. The Hon. J. B. Weinman of this city was the principal speaker of the evening.

ADULLAM LODGE, PITTSFIELD, MASS.

On Monday evening, Sept. 24, Adullam Lodge, No. 326, of Pittsfield, Mass., met in its rooms at the Melville Bldg. President Zander turned the chair over to Bro. M. L. Eisner, who delivered a very patriotic address. Bro. James M. Rosenthal read a list of the Jewish men of Pittsfield who volunteered to serve in the army. It was found that in proportion to the Jewish population of Pittsfield the number of Jewish volunteers was very large. Addresses were also delivered by Brothers Levinson, Sagarin and Rabbi Israel of Cincinnati.

MINNEAPOLIS, MINN.

Minneapolis Lodge No. 271 called a conference of some seventy of its members at a dinner meeting at which several hundred names were distributed to the men present to be canvassed for contributions. At the meeting itself more han $600 was subscribed.

As the Associated Jewish Charities of Minneapolis have decided to discontinue ontributing their funds to the support f the Jewish Orphan Asylum of Cleveand, it will devolve upon the B'nai B'rith of that city to make the contribuion to that institution.

SEATTLE, WASH.

Emma Lazarus Auxiliary gave a farevell dance on Sunday evening, Sept. 9, 917, in honor of the Jewish soldiers and ailors.

On Tuesday evening, Sept. 11, 1917, Rainier Lodge No. 627 held its first meetng since the summer vacation. Social ervice Welfare work was the principal ubject under consideration and the sum f $100 was appropriated from the lodge reasury to further this good work.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

Julius Houseman Lodge, No. 238, of rand Rapids, Mich., arranged for a atriotic meeting to be held on Oct. 15, 917. The speakers of the evening will e United States District Attorney yron H. Walker, and Bro. Gus A. Volf. The meeting will be open to the ublic.

DISTRICT NO. 1.

Akiba Lodge No. 173, of New York ity, initiated several candidates at its eeting on Tuesday evening, Oct. 9, at e headquarters of the District. Brothrs Sydney S. Landau, Theo. Schmerl, Vm. Silk, Dr. M. H. Hazay, Dr. H. loom and Brother A. Igra are the memership committee whose determination to double the membership of Akiba Lodge by the end of the year. Eight of the younger brothers of Akiba Lodge have volunteered their services to the U. S. Government for service in the army and navy.

The Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged at Yonkers continues to meet regularly every Wednesday at the district headquarters in New York to sew for the Red Cross. Their work is recognized by the Red Cross as being exceptionally fine and up to the high standard. Brother Herman Asher, chairman of the Building Committee, placed the headquarters at the disposal of these ladies for their patriotic work.

Mt. Sinai Lodge No. 2, of New York City, visited the Home at Yonkers on Sunday, Sept. 30, and gave a very interesting entertainment for the benefit of the members of the Home. The program, which was prepared by Brother Dr. S. Greenfield, chairman of the Visitation Committee, was much enjoyed by the old folks. Appropriate remarks on the occasion were made by the president of the Board of Governors, Brother Myron Sulzberger, Brother Dr. S. Greenfield, and Brother Gov. Edward Sander.

President Rosenzweig has sent circular cards through the lodges of the District to all the members requesting information as to which members or their sons are serving in the army, navy, or any other branch of the Government so that a complete record may be kept of the services rendered by the brothers of the District to our Government in the present war.

President Dr. Elias Caplan of Israel Lodge No. 796, of Portland, Me., with the support of a number of active and energetic brothers, is making an effort to increase the membership of Israel Lodge. The lodge is but a little over a year old and has more than doubled its membership.

The Ladies' Auxiliary Society of Edward Everett Lodge, through its president, Mrs. Emily Duschnes, and Brother S. Priester, arranged a farewell visit to Company A of the Seventy-first Regiment at Van Cortlandt Park on Sunday, Sept. 23. About 100 B'nai B'rith members were present. Appropriate gifts were presented to the soldiers, Jew and non-Jew alike. A poem on behalf of Edward Everett Lodge, written by Mrs. L. Horn, wife of Brother Dr. L. Horn, was presented to the officer of the company, who accepted the same with expressions of thanks.

At the suggestion of Brother Jos. Rosenzweig, the president of the District, the General Committee voted to buy $5,000 of Liberty Bonds of the second issue in addition to the Liberty Bonds already bought by the lodges all through the District amounting to thousands of dollars.

The Board of Governors of the Home for the Aged at Yonkers, on the recommendation of Brother Myron Sulzberger, chairman of the Board, have voted to buy $2,000 of Liberty Bonds from the Patrons' Fund of that institution.

Brother Jos. Rosenzweig circularized recently the entire District, requesting the members to subscribe towards the Liberty Bonds as liberally as possible.

Brother Rabbi Samuel Levinson of Flatbush Lodge of Brooklyn has been highly recommended by the General Committee of District No. 1, I. O. B. B., and other distinguished bodies for an appointment as chaplain on board the flagship of Admiral Sims.

Brother Chas. H. Shapiro, of Bridgeport, Conn., second vice-president of District No. 1, delivered an address in the various synagogues in Bridgeport on the Day of Atonement and raised over $5,000 towards the War Relief Fund. Brother Shapiro was assisted by Rabbis Wm. Wittenstein and H. Kotler.

Worcester Lodge No. 600 gave a send-off to the Jewish boys of Worcester before they left for Camp Deven's, Ayer. Quite a number of these boys were members of Worcester Lodge. The send-off was greatly appreciated by the soldier boys, who said that the cordial send-off would always be remembered by them and would tie them to the lodge and to the Jewish community more than ever upon their return.

Rabbi Herbert S. Goldstein of New York visited the Bridgeport community and together with Brother Chas. H. Shapiro presented to the Jewish drafted men and volunteers copies of the Hebrew Bible. Addresses on the occasion were delivered by Brother Max Neiser, said to be the only living Jewish veteran of the Civil war; Attorney Lawrence S. Finkelstone, the mayor of the city; Lieut. Governor Clifford B. Wilson, Rabbi Wittenstein, Brother Chas. H. Shapiro, Dr. Herbert S. Goldstein, Mrs. Max Cohn, Brother Harry Schur, Brother Dr. Louis Smirnow.

The Intellectual Advancement Committee, under the leadership of Brother Myer L. Victorius, arranged a get-together meeting of all the lodges to take place on Sunday, Oct. 28, at the headquarters of the District. Addresses on the occasion will be delivered by the president of the District, Brother Jos. Rosenzweig; Brother Chas. Hartman, Brother Rabbi Herbert S. Goldstein, Brother Maurice P. Davidson, first vice-president of the District, and Brother Clarence G. Bachrach, president of Flatbush Lodge No. 753 of Brooklyn. Brother Bachrach takes the place of Col. Cutler, who was unable to be present.

Flatbush Lodge No. 753, of Brooklyn, held a very interesting meeting on Wednesday evening, Oct. 3, at which ten candidates were initiated. Among the distinguished brothers who visited and addressed the lodge on the occasion were the president of the District, Brother Jos. Rosenzweig, Brother Chas. Hartman, and Brother Maurice P. Davidson, first vice-president of the District.

Brother Tuchman, president of Maccabee Lodge No. 71, of New York, has enlisted for active service in the U. S. army. Brother Julius Davison, vice-president of the lodge, is now conducting the meetings in place of Brother Tuchman.

DISTRICT NO. 2.

Mr. Leon Zolotkoff of Chicago, while on a visit in Terre Haute, Ind., addressed the members of Gan Eden Lodge No. 110, of Terre Haute. The subject was "A Plea for Judaism".

At a meeting of Denver Lodge No. 171, of Denver, Colo., held on Sept. 9, 1917, the opening monthly address for the season was given by Brother Simon J. Shaffran on the subject, "The Russian Revolution—Its Causes, Its History, Its Significance, Its Outlook".

The Intellectual Advancement Committee of the lodge has arranged for a series of popular talks. These addresses will be given to stimulate intellectual activity among the members.

New activities of Cleveland Lodge No. 16 for the ensuing term were outlined by its president, Mr. E. L. Strauss, at the recent annual meeting of the lodge. He further announced that the Propaganda Committee has outlined a plan for increasing the membership of the lodge by Jan. 1 to 1,500.

DISTRICT NO. 3.

Abraham Lippman Lodge No. 672, of Pittsburg, Pa., held its annual Memorial Services at the Tree of Life Synagogue on Sunday, Sept. 9, 1917.

A special meeting of the Ladies' Auxiliary of Abraham Lippman Lodge, of Pittsburg, was held on Sept. 19, 1917, for the purpose of distribution of the Society's charity funds. Fifty dollars was sent to the Federation of Jewish Philanthropies in memory of the late Dr. J. Leonard Levy, $100 was donated to the Erie Orphanage, and $25 was forwarded to Montefiore Hospital.

Edward Hemple of Pittsburg, chairman of the Propaganda Committee of District Grand Lodge No. 3, officiated at the Rosh Hashonah services held at the Pennsylvania Industrial Reformatory at Huntington, Pa.

DISTRICT NO. 4.

On Wednesday evening, Sept. 12, 1917, an interesting meeting of Samuel Lodge No. 668, of Vancouver, B. C., was held at the Labor Temple. Brother Arthur Fleishman addressed the lodge.

Victoria Lodge No. 758, of Vancouver, B. C., gave a Simchath Torah dance on Oct. 8, 1917, which proved a great success.

Victoria Lodge No. 758, of Vancouver, B. C., gave a smoker recently which proved most successful. There was a large membership present.

Dr. Friedman of Denver, Colo., was the guest of honor and delivered an eloquent address on "The Jew After the War".

Rabbi E. Friedlander entertained the members with ancient and talmudical anecdotes.

Billings Lodge No. 805, of Billings, Mont., has been most active in the matter of securing funds for Jewish war relief purposes. Through the efforts of its committee, headed by Brother I. T. Zacks, the members have responded most liberally, in fact to a point of sacrifice, to this worthy cause.

Brother Barnett E. Marks, president of Phoenix Lodge No. 799, of Phoenix, Ariz., made an appeal for funds for the American Soldiers' and Sailors' Welfare League on Yom Kippur and a large sum was realized.

Abraham Geiger Lodge No. 423, I. O. B. B., has appointed Messrs. Samuel Edelstein, Samuel Ofner, Leo Friedenrich and Hyman Cohn as members of the Committee on Soldiers' and Sailors' Welfare. At the election of officers, Mr. A. W. Hertzka was elected vice-president and Mr. Stanley D. Prager, secretary.

DISTRICT NO. 5.

Gate City Lodge No. 144, of Atlanta, Ga., has appointed the following standing committees for the year: Membership, Milton Klein, chairman; Entertainment, Nathan Saltzman, chairman; Visiting, Simon Freitag, chairman; Intellectual Advancement, Leonard Haas, chairman; Peace Committee, Rabbi H. Solomon, chairman, and Social Service, P. W. Russ, chairman.

DISTRICT NO. 6.

Gilead Lodge No. 41, of Milwaukee, Wis., held its first meeting of the season on Sept. 13, 1917. In accordance with the resolution of the Grand Lodge, the lodge resolved to exempt all such members as are mustered into the military or naval service of the United States from the payment of lodge dues during the war and three month thereafter.

The question of the care and recreation of Jewish soldiers stationed in military camps has received careful consideration and the matter was ordered referred to the Milwaukee B'nai B'rith Council for joint action by the Milwaukee lodges.

The first open meeting of the season of Minnesota Lodge No. 157, of St. Paul, Minn., was held on Sept. 24, 1917, at Arcanum Hall. Rabbi Philip Kleinman of Brooklyn spoke on "Jewish Education in America". The meeting was concluded with an informal dance.

Minneapolis Lodge No. 271 held a loyalty meeting on Thursday evening, Oct. 4, 1917, at the Reform Temple.

Mr. Robert Kolliner, chairman of the Intellectual Advancement Committee, delivered the address of the evening. The entire program was devoted to loyalty and patriotism. The meeting was open not only to the members of the lodge but to their friends.

A district meeting and reception in honor of the officers of the District Grand Lodge took place on Saturday evening, Oct. 13, 1917, at the temple in St. Paul, Minn. The meeting was under the joint auspices of the Minneapolis and Minnesota lodges. Addresses were made by Judge Philip Stein, A. B. Seelenfreund, Gus Davis Loevinger and Rabbi I. L. Rypins. Mr. Hiram D. Frankel, first vice-president of the District Grand Lodge, presided.

DISTRICT NO. 7.

Memphis Lodge No. 35, of Memphis, Tenn., held its bi-monthly meeting on Sunday morning, Oct. 14, 1917, at the Y. M. H. A. Many matters of importance were brought before the lodge. Plans were outlined for a propaganda campaign.

NEW SITE FOR CLEVELAND ORPHAN ASYLUM.

The local board of the Cleveland Orphan Asylum recommended a new site for the institution at the quarterly meeting held October 14 in Minneapolis. The new site lies in the outskirts of Mentor, which can be reached from Cleveland by interurban in one and one-quarter hours and by automobile on a paved road in one hour. The property is known as the Cherry Farm and contains one hundred and seventy acres. If the recommendation of the Cleveland Board is accepted the institution will adopt the cottage plan in the erection of the new buildings and the present site on Woodland Avenue will be sold.

BUY LIBERTY BONDS

THE CHICAGO FEDERATION OF SYNAGOGS.

A most successful meeting for the purpose of effecting a union between the local congregations was held at the Standard Club, on October 16, under the auspices of the Chicago Rabbinical Association. The following twelve congregations, ministered to by the members of the C. R. A. were presented each by five delegates, consisting of the Rabbi, President, and three other members: Sinai, Isaiah, Kehillat Anshe Ma'ariv, B'nai Sholom Temple Israel, South Side Hebrew, B'nai Jacob, Zion, Judea, B'nai Abraham, Beth El, Emanuel, and Sholom. The meeting was called to order by Dr. Joseph Stolz. Mr. Adolf Kraus was unanimously elected temporary chairman, and Rabbi Felix A. Levi, secretary. A constitution was then proposed, discussed in detail, and adopted. It provides that "The name of the organization shall be the 'Chicago Federation of Synagogs' whose object shall be to gather information regarding the religious status of the Jews of Chicago and suburbs, and to devise ways and means for promoting their religious welfare, for fostering a fraternal spirit among the congregations, and for securing general co-operation, without interfering with the autonomy or mode of worship of any constituent congregation". While the congregations represented at the first meeting were, with but two or three exceptions, of the Reform wing, it was provided that every duly organized Jewish congregation of Chicago and suburbs, with the endorsement of two constitutent members, and with the approval of two-thirds of the executive committee, be admitted to membership in the Federation. The affairs of the Federation will be managed by a president, vice-president, secretary, and treasurer, who, with eleven additional members, shall constitute the executive committee. These are to be elected at the annual convention which, after the initial organization, is to be held in the months of Tishri. The constitution further provides that the annual dues of members shall be ten dollars, and that "every constituent member of the Federation shall be entitled to send two delegates to the annual convention, one of whom shall be the Rabbi; and for each additional fifty members in excess of one hundred members, each congregation shall have the privilege of sending an additional delegate to the annual convention, subject to the payment of five dollars per delegate". A resolution adopted by the body instructs the temporary officers of the Chicago Federation of Synagogs to call a meeting for the permanent organization of the Federation as soon as seven congregations shall officially signify their desire to affiliate. This meeting is to take place not later than the middle of December.

The Federation of Synagogs is the outgrowth of the First Annual Spring Conference on religion and the synagog, held in Chicago on April 15 to 17, 1917. Prior to that, in a paper before the Rabbinical Association in 1898, Rabbi J. Rappaport of Beth El Congregation, urged a union of the congregations for the purpose of securing greater uniformity in days of worship and ritual observances. A few days ago, in a paper before the David Fish Lodge of the I. O. B. A., he returned to the same theme, this time treating the subject from a more practical standpoint. Finally at the first annual Spring Conference on Religion and the Synagog, Rabbi Samuel S Cohon of Zion Congregation, presented a paper on "The Need of a Federation of Reform Congregations in Chicago". Outlining the scope of work of such a Federation, he said: "Our congregations dare not rest content with providing for themselves. A great duty confronts them, of answering the call of the larger Jewish community for spiritual guidance. . . . The honor of Judaism demands of all of us that we put ourselves in its service. May, then, no obstacle be put in the way of this plan which promises to strengthen the cause of Judaism in this city. Judaism is greater than any one congregation, greater than any one person. Let us then remove all trivialities, and join hands and hearts in this sacred task".

In the discussion that followed, Dr. E. G. Hirsch favored inviting the affiliation of Orthodox as well as Reform Congregations. In this spirit, he moved the adoption of Dr. Stolz's resolution calling for a preliminary meeting to discuss the formation of a local Federation of Synagogs. This meeting has now taken place; and, inasmuch as all the representatives there present expressed themselves in favor of having their congregations join, the Chicago Federation of Synagogs may now be considered a fact.

"PALESTINE TRANSFORMED"

A striking editorial on the Zionists' achievement in Palestine and their ultimate aim was published in the Boston "Herald" of October 9th, 1917, under the foregoing caption. It was the leading editorial for that issue of the paper, and it is herewith reproduced verbatim.

"And where shall Israel lave her bleeding feet?
"And when shall Zion's songs again seem sweet?
"And Judah's melody once more rejoice
"The hearts that leaped before its heavenly voice"?

Byron it was who thus questioned, and in his time not even the beginning of an answer could be given. Today Hebrews all over the world are looking forward to the peace settlement which is to furnish what the first Zionist Congress of August, 1897, called "A home for the Jewish people in Palestine, secured by public law". How much has been done in the interval to make that consummation possible we learn from A. M. Hyamson's account of Palestine; the "Rebirth of an Ancient Race" just issued by Alfred A. Knopf of New York. In this book a Fellow of the Royal Historical Society of London tells for the first time the story of the repatriation movement which began about forty years ago and culminated in that intensive outflowering of it which we know as Zionism. The background of the narrative is a survey of the nineteen centuries that have passed over the Holy Land since the exile; its new, bright chapters make one of the romances of history and embody a record of race achievement edifying for both Gentile and Jew.

"Something of what might be in Palestine was sketched out by Disraeli in his Zionist romance, "The Wondrous Tale of Elroy", published in 1833. Nearly half a century later began the work which was to put realized ambitions in the place of fictional forecasts. Waste and unyielding for centuries, the Holy Land faces the world today a productive and happy community, lifted to its new economic rank by the energy, intelligence and enterprise of Jews. It is impossible to suggest a title of the directions in which these qualities have successfully asserted themselves. The colonists are not only agriculturists; they excel as experts in fruit-farming, in floriculture, cattle breeding, fruit preserving, silk worm culture, silk-spinning and poultry farming. The experiment has shown that the Jew is efficient and at home on the land wherever he settles. "The undying adaptability of the Jew", says Dr. Hyamson, "has displayed itself in Palestine, as elsewhere. The child of the walled-in alleys of the Ghetto has become the child of the open air, of the green and golden field, of the orchards and the fruit gardens, of the blue skies". Nor are the industries neglected; we read of the output of wool and silk, and that "the Palestinian faience, majolica, glass, and the beautiful copper and silver work enjoy renown throughout the world". Meanwhile provision is made for education. Libraries have been introduced. The colonies enjoy modern sanitation, and there is a medical and dispensary service in each.

"Not yet, of course, is this wonderful development complete, nor is it politically secure. Palestine needs highways, railroads and harbors; she needs above all a just and stable government, and this can come only through the safeguard of a European guarantee. The disadvantage of the present situation under Turkish rule is the consciousness that it offers no safeguard against aggression by a foreign power. The Jews of Palestine ask no position of privilege among the Arab populations whom they have benefited, but they have a right to ask the protection of their hard-won achievements and the conditions needed for further progress under an administration which can be trusted. Dr. Hyamson's appeal in their behalf for the assistance of Christendom will have the response which it so richly deserves".

MONEY REACHING PALESTINE THROUGH ZIONISTS.

The Provisional Zionist Committee is glad to announce that all the remittances recently made by it to Palestine through its Transfer Department have been received by those for whom the money was intended.

It is able to announce also that it has overcome all the difficulties of exchange due to the depreciation of Turkish money, and that all the remittances made through the Transfer Department are being honored at the par value of American money.

BUY LIBERTY BONDS

BRITISH-BORN JEWS OBJECT TO DUTY IN SPECIAL CORPS.

Some two or three months ago I called attention in these columns to the edict issued by King George providing for the formation of a number of purely Judaic regiments with the object of turning to military account the services of those hundreds of thousands of Russian and Polish Jews in the British Isles who prefer to serve under the British flag, rather than submit to expulsion as aliens and to deportation to Russia for enrollment in the army there. I also added that the officers would be recruited from Jews already holding commissions as lieutenants, captains, majors and lieutenant-colonels in the British army.

It had been anticipated that British-born Jews already serving in the British army, or newly drafted, would be anxious to join these Judaic regiments, where special arrangements exist with regard to observance of their religious practices and for the preparation of the special food prescribed by the doctrines of their faith.

Proud of British Citizenship.

In this the authorities have been disappointed. British-born Jews of every rank, officers and men, have manifested the utmost reluctance to join these Judaic regiments, on the ground that they have nothing in common with these alien Jews from Russia and Poland, and that moreover, the fact of their belonging to the Hebraic religion does not in any way affect their British citizenship nor their British patriotism.

Whereas on this side of the Atlantic the members of the Jewish race who have attained high office or great fortune, always show an immense amount of sympathy and fellow feeling for their alien co-religionists from Russia and Poland, there is little or nothing of the kind to be found among the English Jews, and the one cabinet minister in England who was more vigorous in his demands that the alien Jews should either join the British army or be ruthlessly expelled to Russia was the secretary of state for India, the Rt. Hon. Edwin Samuel Montagu, younger brother of Lord Swaythling, and an orthodox Jew.

Operating Near Jerusalem.

These newly formed Judaic regiments of the British army, as quickly as their elementary training has been completed, are being dispatched to join the British forces now operating in the neighborhood of Jerusalem under the command of Gen. Sir Edmund Allenby, and it is hoped that they may be induced to settle in Palestine on the conclusion of the war. The present Lord Rothschild is heartily in favor of the scheme, and differs from his father in giving his support to the cause of Zionism, which he strongly advocates, insisting that the salvation of the Jewish race is to be found in their being grouped into an autonomous state in the Holy Land under the suzerainty of one or more of the allied powers.

His father, the late Lord Rothschild, in spite of his being very orthodox, was always in favor of assimilating the Jews born in the British Isles with the English people, instead of their remaining a race apart and distinct from the ordinary English citizen. He was very lukewarm toward Zionism, but declared that if contrary to his belief, it should ever come to fulfillment, he would insist upon having the appointment of its perpetual ambassador to the court of St. James.

The late Lord Rothschild differed on almost every subject with his eldest son and successor in the family honors, and when he died he left the bulk of his colossal fortune, together with the chieftainship of the great Rothschild banking concern in London, to his younger son, Charles. As the present Lord Rothschild is unmarried, it is probable that his peerage will in due course pass to his brother Charles.—Washington Post.

RIOTING IN BETHNAL GREEN.

The London Jewish Chronicle reports there was serious rioting in Bethnal Green on Saturday, Sept. 22, 1917, which was renewed the following Sunday, and as a result of which several Jews were seriously injured.

There had been some apprehension among the Jewish residents at Bethnal Green for some time owing to continual threats of the non-Jewish inhabitants. It is not known exactly how the disturbances started, but it is stated that a number of women accompanied by several soldiers came out of a public house on Saturday evening and attacked some Jews at Blythe Street, alleging that there had been some jeering at wounded British soldiers by Russian Jews. The disturbances on that evening do not, however, appear to have been of an extensive nature. But Sunday afternoon's attempt seemed to have been organized.

JEWISH DUTY IN WAR TIME.

By Rabbi David de Sola Pool.

How should the American Jews as Jews stand in this war crisis? The ready answer of patriotism is being given in word and deed by American Jews on every side. When the land that we love is faced by attack, we rally to its defense as Americans. From the time of the war of the Revolution, through the war of 1812, the Civil War and the Spanish War, to the present day, American Jews have done at least their full duty in war times as American citizens. Is this in fulfillment of Jewish teaching, or is there anything in Judaism that conflicts with this martial loyalty? It is as well for us to know clearly whether Jewish pacifism or Jewish law is in any way opposed to or preventive of our giving military service as citizens in a time of war.

The Jewish ideal is peace. Our Bible first held up to mankind the vision of peace on earth and turned man's thoughts to the time when "nation shall no more lift up sword against nation, neither shall they learn war any more". The seal of the priestly blessing is peace; our most important prayers, the blessings of the Shema, the Amidah, the Kaddish, close with peace. The Jewish greeting is "peace be with you". Israel knows no greater calamity than war and no greater blessing than peace. The nation that is the suffering Messiah of mankind suffers more through war than any other nation, so that one of the most deeply felt prayers of the Jewish people is the prayer for peace.

Yet "there is a time for war and a time for peace", as Koheleth declared, and the records of our Jewish history are filled with stories of war. In view of the present political situation, it would not be relevant to discuss the wars of aggression waged by the Jews of old. But the Biblical record does throw light on our duty as Jewish citizens if the sword has to be drawn in defense against aggression.

Both Jewish history and Jewish law give unequivocal answers to our question whether our being Jews interferes in any way with the fulfillment of our duty to our country. Jewish history calls on the Jew to fight for the defense of his land when all efforts to avert war have failed, and Jewish law allows nothing, not even the Sabbath, to interfere with the full carrying out of a soldier's duty.

The patriotism of the Jew has been proven a thousand times. The world may well learn, and we Jews should never forget, that this brilliant military patriotism is called for by our Jewish religion—when the war is a milchemeth chobah or milchemeth mitzvah, an obligatory, consecrated war, a war that has to be waged in the interest of world morality or a war of defense.

LOYALTY OF AUSTRIAN JEWS.

The Austrian Jews have had several unpleasant experiences recently in the Reichsrat, several attacks having been made against them by deputies. The Polish anti-Semites urged the Ministry to compile statistics of the military efforts made by each nationality and creed in Austria in order, as they hope, to discredit the Jews for their alleged "insufficient response and lack of enthusiasm for field service." Deputy Dr. Straucher delivered an eloquent address proving that the Austrian Jews have done their duty and that in the tenth Izonzo battle Jews greatly distinguished themselves. The Austrian Jewish newspapers also print a long list containing 477 names of recently decorated Jewish officers, soldiers and doctors for bravery at the front. The list also includes the name of First Flight Lieutenant Sack, the son of the deceased Rabbi of Semichov, who obtained 10 decorations and the First Class of the Iron Cross.

BARON SONINNO FOR AN INDEPENDENT PALESTINE.

Baron Soninno, Premier of Italy, has made an unequivocal declaration in favor of an Independent Palestine.

In addressing the Italian Parliament on the subject of that country's military operations in Palestine, Baron Soninno said:

"Against Turkey, England has recently undertaken a new and vigorous military action in Palestine, in which the bravery of the British army has already been demonstrated. The Italian flag is represented in that expedition, a fact which corresponds to its international and moral interest. Palestine must be freed from the Turkish yoke; once so freed it would be neutralized, internationalized and declared an independent state".

"Palestine", the organ of the British Palestine Committee, a non-Jewish organization, calls attention to the language employed by Baron Soninno: "He speaks as though definite decisions have been taken by the Allies as to the form of the future Palestinian settlement".

B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

Vol. X NOVEMBER, 1917 No. 3

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History of Negotiations Between the Jewish Board for Welfare Work and the American Soldiers' and Sailors' Welfare League in the United States Army and Navy

On July 29 and 30, 1917, the Executive Committee of the Order met in Chicago and as up to that time the public had not been informed of any activities of the Jewish Board for Welfare Work, our Executive Committee decided to undertake welfare work for Jewish soldiers and sailors. That was published by the Associated Press. Three days afterwards a circular letter reached this office informing us that the Welfare Board had met and elected Colonel Harry Cutler as chairman.

The B'nai B'rith Welfare League in the meantime had started its work and within a few days had partly completed arrangements in several camps.

A notice was sent to the Jewish press from the office of the Jewish Board for Welfare Work to be published on or after Aug. 6, 1917, that "with the election of Colonel Harry Cutler, of Providence, R. I., as chairman, the Jewish Board for Welfare Work in the United States Army and Navy takes its final form of organization". And that the board had already begun work in a number of forts by establishing "cordial relations in co-operation with the Y. M. C. A. and other organizations operating within the camps".

Rabbi George Fox, who is in charge of the B'nai B'rith Welfare Work, wrote to Colonel Cutler on Aug. 28 as follows:

"In accordance with agreement set forth in the conference between yourself and Mr. Sig Livingston, that there is to be no duplication of welfare work among the soldiers, I beg to inform you that the American Soldiers' and Sailors' Welfare League of the I. O. B. B. has established headquarters for welfare work for Jewish soldiers in the following places: Camp Dodge, Des Moines, Ia.; Camp Grant, Rockford, Ill.; Washington, D. C.; Camp Shelby, Hattiesburg, Miss.; Baltimore, Md.

"Arrangements are being made for the establishment of additional headquarters in the following places: Camp Sherman, Chillicothe, O.; Camp Pike, Hot Springs, Ark.; Camp Logan, Houston, Tex.; Camp Custer, Battle Creek, Mich.; Camp Bowie, Fort Worth, Tex.; Camp Wheeler, Macon, Ga.

"We are endeavoring to ascertain true conditions in all cities in which camps are to be located. We are following, however, the principle in our work that there is to be no duplication of work as far as we are concerned".

Under date of Aug. 30, 1917, Colonel Cutler wrote to Dr. Fox that there was no agreement entered into between Mr. Sig Livingston and himself when they met in Washington and that it was advisable to agree on a modus operandi for the co-operation of the Order with the Jewish Welfare Board.

On Sept. 1 Mr. Kraus wrote to Colonel Cutler as follows:

"It seems to me that the best plan to adopt is to divide the work with the understanding that one organization should not interfere with the other in any manner. Your organization can take charge of certain cantonments and we of others. You take such as with the membership constituting your committee you can handle better than we can, we to take charge of such as we can handle better through our membership. As you will very likely have more funds at your disposal than we will, you can take the majority".

On Sept. 8 Mr. Kraus again wrote as follows:

"I am somewhat surprised that you made no comments whatsoever to the suggestions contained in my communication to you concerning the Jewish soldiers' and sailors' welfare work. There ought to be no rivalry between the organizations. I repeat what I said in my previous letter to you that had we known that your committee would do the work as energetically as you seem to have started in lately, we would not have undertaken it. We only undertook the work because apparently nothing was being done by your committee. But having undertaken it and having made arrangements in some of the localities, we are not in a position to back out now".

On Sept. 12 Colonel Cutler and Mr. Kraus met in Chicago, conferred from 10 a. m. to noon and finally came to an agreement. As Colonel Cutler had to leave on the 12:40 train, there was very little time left after an understanding was reached to reduce the agreement to writing, therefore only the following was dictated and signed by both:

"For the purpose of having the **two organizations** co-operate, it is agreed that all the money collected shall be sent to Mr. S. S. Rosenstamm, treasurer, to be used in connection with the welfare work of Jewish soldiers and sailors. On the Administrative Committee the B'nai B'rith may name three members. The B'nai B'rith organization to take charge of the following camps" (nine posts were named):

Mr. Kraus insisted that as a condition precedent to any plan of co-operation that the Jewish Welfare Board, consisting of several associated societies, be treated as one "organization", and the B'nai B'rith Welfare League as another "organization", and that the two organizations co-operate as such so as not to destroy the identity of the B'nai B'rith organization, which was agreed to; therefore it was stated in the agreement that "the two organizations should co-operate". It was clearly understood that the merger was to be of the activities and not of the organizations. It was also agreed that an appeal for funds should be sent out in the name of the two **organizations**. At that conference Secretary Seelenfreund was present.

An appeal for funds was sent out by the Eastern Committee, but over the signatures of individuals and not in the name of the two organizations, unless the postscript to the appeal be considered as complying with the agreement. .

Under date of Oct. 1, Mr. Kraus wrote to Colonel Cutler calling attention to the fact that such an appeal as agreed to had not been issued, and the following:

"I told you I would never again consent to be amalgamated with any other Jewish organization so as to destroy our identity. We are willing to co-operate fully, honestly, enthusiastically and squarely and ask for nothing to the advantage of our organization at the cost of any other organization".

Prior thereto, namely, on Sept. 24, Mr. Kraus, then of opinion that an agreement had been entered into, mailed a letter to the lodges informing them of the fact that the two organizations had joined activities. What the understanding of the B'nai B'rith League was of the agreement appears from a communication sent by Secretary Seelenfreund on Sept. 19 to Mr. Samuel Folz, chairman of the Michigan branch of the B'nai B'rith Welfare League, which in part is as follows:

"Mr. Cutler, President Kraus and I had a conference lasting about two hours. As a result of same we agreed to a close co-operation between the Welfare Board for Jewish Soldiers and Sailors with headquarters in the East, and the American Soldiers' and Sailors' Welfare Board for Jewish Soldiers and was provided, however, that certain points where the B'nai B'rith has already been engaged in actual work, be and remain under the direct supervision and control of the B'nai B'rith Committee. * * * The B'nai B'rith is joining the Eastern Committee in an appeal for funds. All funds required for the maintenance and support of the nine camps under the B'nai B'rith supervision and control to be furnished by the general treasurer in New York City; all funds collected and to be collected under the auspices of the B'nai B'rith to be sent to the general treasurer Mr. S. S. Rosenstamm". * * *

Notice was received that the Administrative Council of the Jewish Board for Welfare Work would meet on Oct. 15, 1917. Rabbi Fox attended that meeting.

Samuel A. Goldsmith, secretary of the Jewish Board for Welfare Work, prepared and mailed a report of that meeting, which in part is as follows:

"The question of co-operation and merging of the B'nai B'rith with this Board was raised by Mr. Hartman. Dr. Fox, the executive secretary of the Soldiers' and Sailors' Welfare League of the I. O. B. B., thereupon stated that the I. O. B. B. had seven paid workers in the camps allotted to it. That the I. O. B. B. was to have direct supervision of the work in nine camps; that the I. O. B. B. **as an organization had not merged, but had merged merely its activities in this direction with the Welfare Board;** and that, finally, it was his impression that Mr. Greenebaum was to remain treasurer for the purpose of receiving funds collected through the B'nai B'rith, such funds in turn to be sent by Mr. Greenebaum to Mr. Rosenstamm. Col. Cutler then stated in substance that his conference with Mr. Kraus, grand president of the I. O. B. B., had given him the impression that the I. O. B. B. would merge its activities with this board in this direction, that the I. O. B. B. was to have direct supervision of nine camps; that at Mr. Kraus' solicitation the Welfare League of the I. O. B. B. was not to lose its identity; and that workers previously appointed by the I. O. B. B. were to receive their credentials from and sent their reports to headquarters office in New York. Mr. Cutler also reported that as a result of his conference with Mr. Kraus it had been agreed that all moneys were to be sent in to Mr. Rosenstamm, national treasurer, without delay".

The above official report, however, is incomplete, for it fails to record that when Colonel Cutler admitted that Rabbi Fox's statement concerning the agreement was correct, three representatives of as many insignificant organizations protested against a recognition of the B'nai B'rith which was not accorded to their respective organizations. One of those "leaders" substituting sound for sense shouted so loudly that Mr. Warburg pleaded for less noise. That plea checked the thundering voice for one minute, but that was all.

Colonel Cutler replied to the protestants by saying that he had made the agreement with the B'nai B'rith, that it would have to stand, if not he would resign as chairman of the Jewish Welfare Board. From all this it appears that there was no difference in the interpretation of the agreement between Mr. Kraus and Colonel Cutler up to that time. Had it remained so a break between the organizations would have been averted.

Rabbi Fox, however, brought on his return from the New York meeting a memorandum of the agreement as approved by Colonel Cutler, to be submitted to Mr. Kraus, which set forth the conditions hereinabove referred to and in addition thereto the following conditions:

"That after the present supply of American Soldiers' and Sailors' Welfare League stationery for the camps is exhausted, that the stationery at all camps be uniform and bear the imprint of the Jewish Board for Welfare Work in the United States Army and Navy.

"It is understood that in view of the merger of all the activities in the central organization as per agreement, with the particular exceptions whereby we (the B'nai B'rith) are given special control in certain reserved camps, that we (the B'nai B'rith) become a constituent organization of the central body, as reorganized, in the same sense as those other organizations who have joined therein".

This was submitted to Mr. Kraus. He refused to sign it, as it was contrary to the agreement entered into with Colonel Cutler, for the only construction he could give to said rider to the agreement was that it would nullify the original agreement and that it seemed to be drawn to please the representatives of the three protesting organizations.

Mr. Kraus said that the rider objected to by him as far as Colonel Cutler's committee was concerned, could only be a matter of form and not of substance, whereas with the B'nai B'rith it was a matter of substance and that Col. Cutler probably overlooked the fact that those conditions were in violation of the spirit of the agreement entered into, that he would ask Colonel Cutler to meet him in New York on Oct. 28 and that it was more than likely they would come to an understanding.

At the time the agreement was entered into between the two organizations Mr. Fosdick, assistant to Secretary of War Baker, had ruled that only those workers within camps would be recognized who represent the Y. M. C. A., the Knights of Columbus and the Jewish Board for Welfare Work. Therefore it was agreed that Colonel Cutler was to obtain for the B'nai B'rith workers proper credentials if such should become necessary.

Secretary of War Baker invited Mr. Kraus to meet him in Washington on Oct. 29 to a conference to be held between the Secretary of War and the chiefs of leading fraternal organizations for the purpose of considering means for constructive welfare for soldiers. This Mr. Kraus construed as a determination by the Secretary of War to recognize fraternal organizations and that he would not have invited him to come to Washington to tell him that they would not be recognized.

On the morning of Oct. 27 Mr. Kraus met Mr. Warburg in New York. He voluntarily informed Mr. Warburg of the invitation of the Secretary of War, and told him no matter how favorable the Secretary's ruling might be, he intended to stand by his agreement made with Colonel Cutler. [The rider above referred to did not form part of the agreement.]

On the evening of that day the General Committee of District No. 1 was in session. Mr. Kraus attended that meeting and there he learned that Colonel Cutler had said that he had made all the concessions he was going to make to the I. O. B. B. and he could not and would not make any more. Colonel Cutler failed to meet Mr. Kraus in New York.

Mr. Kraus left for Washington Sunday night. Before leaving he discussed the situation with one of the leading members of the Order and announced that as he had written to Colonel Cutler that the new conditions to the agreement were not satisfactory and as the colonel not only failed to meet him but did not even call him up on the phone, he must assume that the colonel has spoken his last word, and as the new conditions meant not only a merger of the organizations which was stated in the original agreement should not take place, but that the merger was to be confined to activities, the new conditions demanded could only be construed as an abrogation of the original agreement and the end of the proposed partnership.

In Washington the conference was held between the Secretary of War and representatives of various fraternal organizations. We quote from a report made by E. St. Clair Thompson, special puty to Edward W. Wellington, general grand master, representing the General Grand Council, Royal and Select Masters of the United States of America, as follows:

The meeting was called to order by the Secretary of War.

The Secretary called attention to the fact that the government is in the business of raising and training a large army made up of young men taken from time to time from the usual environment of young men with regard to church, social and fraternal affiliations; that these men are being congregated in camps of unusual size, which are in fact cities of 40,000 or more inhabitants; that both because of the different method of selection as well as the large and more unique organizations of troops and the problems to be met and solved in connection with their handling, we are face to face with questions never before presented to us.

The Secretary alluded to the statutory provision made for caring for the religious side of camp life, in the legal provision for army chaplains, but said it was found that this did not meet the situation in all its social, fraternal and moral aspects.

After commenting on a large number of developments along this line since the mobilization began, the Secretary stated that the matter had shaped itself in his thought under two heads:

First—What shall we do for the soldier in camp?

Second—What can we do for the soldier in communities adjacent to the camp?

Nearly all the men have some traditional religious affiliation. The law provides for that in the appointment of chaplains. The functions of chaplains are entirely religious. In addition to that, is what we know as the social side. The Knights of Columbus and the Y. M. C. A. are built around that idea. We have now chaplains, the Y. M. C. A. and the Knights of Columbus, and lately the Y. W. C. A. has undertaken to help in the communities on the girls' side in providing suitable meeting places and surroundings where the men may meet women.

The committee on training camp activities has been at work on these problems and in considering what had been accomplished, the revelations made in [illegible] it would be a helpful thing ,but that considering the necessities of discipline and the various questions involved, he was also of the opinion that the major help to be rendered by fraternal societies is in the communities outside rather than in the camp itself, from which the soldier wants to go whenever he has an opportunity.

The Secretary declared himself as being without prejudice and that what he sought was the best way; the way which will produce the most efficient use of co-operation.

The Secretary alluded to the fact that some of the camps are temporary; that the purpose of training these men is to send them to France; that it would be a serious financial burden to encourage the erection of buildings in the camps if there were no other objections; that the government has had to purchase or rent most of the land on which these camps are located and that the demand for more land is constantly increasing. He therefore suggested that the men present in the meeting work out some plan by which a single building could be erected which would be available for all the societies so that by a committee they could manage the building and have these places as central points for distribution of literature, etc.

The thought of the Secretary, as developed, seemed to be to leave intact matters so far as they now exist in connection with training camp activities, but that the societies represented in the meeting should get together in some additional campaign.

He was asked if that was his thought, and if it was, that he give some suggestion of how a movement independent of the committee on training camp activities could result in co-operation in the work of that committee, in which the various societies represented in the meeting would have no part.

This led to the development of the thought that the Y. M. C. A. does not represent all the Protestant affiliations or social activities or viewpoints and that the Knights of Columbus is wholly sectarian; that none of the societies represented desire the establishments of units of their particular organizations for the purpose of conferring degrees, etc., having lodge meetings or the like, but that they felt that neither the Y. M. C. A. or the Knights of Columbus or the Jewish Welfare Society adequately covered the field and that so long as the present order continues it will be difficult, if not impossible, to secure wholehearted enlistment in the work to be done on the part of those social and fraternal organizations which are now barred from privileges such as are accorded the Y. M. C. A. and the Knights of Columbus; that what is demanded is that all be treated alike and all be subordinated to the exigencies of necessary discipline of the camps; that they were perfectly willing to work outside of the camps and were doing so, but that they thought they should have a "look-in" on the inside as well as these now particularly favored; that the motive and desire of every society was to be of service to the country. It seemed to be a consensus of opinion that no lodge work of any kind should be permitted in the camps or any other practice allowed which would interfere with discipline or arouse controversy among the men in the camps or those outside of the camps who might be interested. The Secretary was again told that there had been much dissatisfaction because of the order that no organization except the Y. M. C. A. and the Knights of Columbus would be allowed inside of camps, but the Secretary was assured that if he would outline a plan which would meet with the approbation of the representatives there assembled they would put it through.

A vote was then taken expressing the sentiment of those present that it would be unwise to have buildings erected in the camps for holding meetings of lodges or fraternal organizations for conferring degrees, etc. The Secretary then said: Every society or order which desires to erect a building for social use in a camp is free to apply to the commanding officer and he is free to grant permission if the land is available, but it is understood that they must, of course, take and abide by the judgment of the commanding officer as to that and that the Secretary of War would be available for consideration of any injustice which might arise or be thought to have arisen so far as such action on the part of the Secretary would not be an overruling of the discretion of [illegible]

The Secretary here called Mr. Raymond B. Fosdick to the chair and retired for consultation with Mr. Thomas A. Edison. A pleasant diversion was the entrance of Mr. Edison into the room, where he was greeted with much applause and then retired.

Mr. Fosdick then took the chair and the discussion proceeded. Various attempts were made to frame a resolution which would meet the views of those present, and finally a motion was adopted that the chair appoint a committee of seven from this meeting to draft a set of resolutions concerning the participation of fraternal organizations in social work and helpful endeavor in the various camps and cantonments; that this committee report to the conference at 9 a. m. tomorrow, the 30th of October, in the War Department; that the resolutions as drafted by the committee may be considered by the conference for adoption and that the conference meet with the Secretary of War at 10 a. m. for presentation of the action of the conference on these resolutions.

The chair named: George Fleming Moore, sovereign grand commander, S. R. S. J., chairman; Frank C. Goudy, grand sire, Odd Fellows; John J. Brown, supreme chancellor Knights of Pythias; Morris Sheppard, banker, Modern Woodmen of the World; Dr. J. C. Pace, M. W. O. America; Colonel P. H. Callahan, Knights of Columbus; Adolph Kraus, president B'nai B'rith.

The discussion was participated in by Messrs. Thompson, Brown, Smith, Moore, Pace, Sheppard, Goudy, Kraus, Seelenfreund, Callahan and Flaherty.

Tuesday, Oct. 30, 1917, 9 a. m., the conference of representatives of fraternal societies on training camp activities of the United States army reassembled in the War Department at the office of the Secretary of War for the purpose of hearing and acting on report of the committee appointed on the 29th instant by a meeting of these representatives to draft resolutions expressive of its desire in this behalf.

Present: E. W. Bradford, John J. Brown, Joseph A. Burkart, P. H. Callahan, George E. Corson, Raymond B. Fosdick, Frank C. Goudy, Adolf Kraus, Dr. J. G. Pace, W. W. Mansfield, Joseph McLaughlin, George F. Moore, W. S. Parks, Morris Sheppard, Rev. Hugh T. Stevenson, E. St. Clair Thompson.

The meeting was called to order by Judge George F. Moore, E. St. Clair Thompson, acting as secretary. The resolutions as prepared by the committee were presented by the chairman of the committee, Judge George F. Moore. Upon consideration and after general discussion the resolutions were perfected and unanimously adopted as follows:

Washington, D. C., Oct. 30, 1917.

To the Conference of the Executives of the Fraternal, Benevolent and other Societies assembled on invitation of the Secretary of War:

Your committee appointed to consider and report our conclusions suggest the adoption of the following resolutions:

Resolved, That we earnestly thank the Secretary of War for his clear, frank and able statement of the reasons on which the former action of the War Department was based, relating to the erection of buildings within the camps and cantonments of the armies of the United States; we thank him for the patient and courteous hearing which he has accorded us and we especially thank him for his wise, patriotic and timely announcement that hereafter all the camps and cantonments of the armies will be open for the erection, occupation or use of buildings within them or for other desirable activities in such camps and cantonments, which shall have first obtained permission from the general of the army or other officer commanding the particular camp or cantonment under rules prescribed by the Secretary of War, and that after the erection or arrangement for use of building or buildings within the camps or cantonments, or the beginning of desirable activities therein by such fraternities or groups of fraternities, all of them should be accorded equal facilities and privileges for doing social, fraternal and benevolent work and service.

Resolved further, That since it is necessary to provide the means to erect or arrange for use of buildings and carry on the work which these orders desire to undertake and to determine the modes by which our services may be rendered effective to secure the voluntary support of the orders which we directly represent, as well as the constituent and associated [illegible] ties to engage.

Resolved further, That it is the opinion of this conference that no order or society should be permitted to confer degrees or engage in any of its secret work within the camps or cantonments.

Resolved further, That we pledge to the Secretary of War and our government our best efforts to help and assist in the work and service of securing and maintaining the comfort, entertainment and well-being, moral as well as physical, of our soldiers without the encampments and cantonments as well as within them.

(Signed)
George F. Moore, Chairman.
Morris Sheppard,
Frank C. Goudy,
John J. Brown,
P. H. Callahan,
J. G. Pace,
Adolf Kraus.

The Secretary of War: Except as to the first three paragraphs which thank the Secretary of War, the resolutions seemed most happily conceived. This means, then, as I understand it, that the several societies here represented, or with such affiliated bodies as are in their judgment more or less cognate, will work out plans according to their own theory as to how they can best be satisfied and those plans will come to me and my end of it is to draw orders to make those plans effective within the limits of possibility and opportunity. It is understood that all this effort is to be along helpful, social and fraternal lines making for clean lives, good health and effective service to the government and that in carrying on these lines of activities no secret work of any organization is to be conducted inside of the camps and cantonments and that this is not desired.

Attention was called to the fact that much work has already been done by these societies on the outside of camps and that it was desired that duly accredited representatives of these societies having members within the camps should be accorded the privilege of going into the camps and cantonments, greeting the boys and inviting them to places of provision for them without the camps. This was assented to by the Secretary of War, who stated that this would be a matter of detail within the discretion of the commanding officer".

On Nov. 2 the Advisory Board of the Executive Committee met and decided that the rider demanded in the submitted agreement by Colonel Cutler could not be accepted, that the agreement was to be construed as rejected by the Jewish Welfare Board, that therefore each district should undertake such work as it may deem proper on lines suggested by the Secretary of War.

Mr. Kraus was subsequently asked whether he did not think that by working independently of the Jewish Welfare Board it would result in working at "opposite angles". Mr. Kraus answered: "We expect that when the boys leave the camp to visit the neighboring city our members will invite them to their homes, treat them hospitably and entertain them properly in clubs and assembly halls so as to keep them out of bad company which might undermine or destroy their health and efficiency. I hope that by so doing it will not be construed that we work at "opposite angles" with any other society, and as we have over 50,000 boys in the army there is room for everybody to do his bit. We do not expect to be able to look after all the camps, nor will the other organizations be able to do so; we shall be satisfied if we can do the work well in nine camps or even fewer. We intend also to issue to our members in uniform an identification card which may be useful to them on the other side of the ocean.

"I regret that the agreement as entered into was not deemed sufficient to the other organization. I believe that Colonel Cutler intended to carry out our agreement and that if he had met me in New York he would not have insisted on the new conditions.

"It is useless now to speculate why new conditions were submitted for my approval. While in New York I would have made an effort to reach Colonel Cutler by phone to find out why these new conditions were inserted, but having been told that he said he had reached the end of his rope I did not deem it proper to ask.

"I do not think that the work each organization has undertaken will suffer any by the organizations having parted company. The only question now for each organization to consider is how to render the best service without unnecessary [illegible] dertake, and that all the lodges will vote for a law which will be submitted to them taxing each member one dollar a year as long as the war lasts, to be used for soldiers' welfare work. I call upon our members in communities where Colonel Cutler's committee will be in charge of a camp to render to that committee and to the soldiers there such personal service and with such love and devotion as they would if such camp was in charge of the members of the Order".

A RESTORED EDEN.

Canon Parfit, regarded as one of the leading authorities on economic conditions in Mesopotamia, has written an article on the marvelous changes which have occurred in that country since the British occupation. He says:

"In less than two years British occupation has transformed Lower Mesopotamia into something approaching a paradise. The population of Busrah has enormously increased and the inhabitants have never been so well off. Excellent wharves have been erected on the banks of the great Shat-el-Arab for the oceangoing steamers which under the Turkish regime took days to accomplish what can now be done economically in a few hours. Every creek has been bridged in this 'Venice of the East'; numbers of roads have been made; electric lights have been installed; electric trams have invaded this long neglected port, while an equally wonderful transformation is already taking place in the city of Bagdad.

"Thousands of men have repaired the river banks, the Euphrates is becoming navigable, and for the first time for centuries there have been no pernicious floods this year in Lower Mesopotamia. Two railway lines are spreading away to the north; an embankment of twenty miles length has recovered for agricultural purposes a marshy area of forty-eight square miles, where wheat fields, vegetable gardens, dairy farms and poultry farms, all under the care of professional farmers from India, are adequately providing for the needs of the British forces in Mesopotamia and preparing to send food supplies to the British Isles.

"These astounding rapid changes are only illustrations of what can easily be done by a just and wise administration of a fertile country like Mesopotamia".

Hellenism and Hebraism

By Dr. Max L. Margolis

Written for the B'nai B'rith News

The theme is not of my own choosing. It was thrust upon me by a New York audience. Had I had the framing of the title under which a weighty subject was to be discussed, I should have said: Hellenism and Judaism. Hebraism appears to be a term just now very much in vogue. Perhaps it is the finer, more genteel name, by which we wish that to be known which constitutes the very essence of ourselves; exactly as in polite society, ourselves naturally being present, we are spoken of as Hebrews. Jews seems to be the baser name, with a basest for the use of the gutter. So in Russia likewise the finer appellation is Yevrei, Hebrew, for the less noble or rather ignoble zhid. If we consult history, we must own that we are Hebrews, descendants of Abraham the Hebrew. But Abraham had, not to speak of his relations, like Lot the progenitor of Ammon and Moab, many descendants, the Ishmaelites, for example, who accordingly might be called Hebrews likewise. And Isaac—this looks almost like a Sunday school lesson—had beside Jacob, who was called Israel, another son, of whom he was very fond, Esau the Edomite. So the Edomites were Hebrews likewise. Of course, the Ammonites and Moabites and the Ishmaelite Midianites with all that ilk and the Edomites are gone, and so as the survivors we may lay claim to the family name. As a matter of fact, however, we have felt ourselves to be distinct from these near relations, cousins of various degrees. We had feuds with them; our ballad-singers lampooned them; our warriors fought them and spared them not; and many a time we were worsted, as it will go with the fortunes of war. Ishmael, the son of Hagar, the handmaid, stood with our medieval poets for the Islam faith and civilization; and Edom, from whom sprung Herod, the friend of the Romans, came to be identified with Rome, imperial Rome, papistic Rome, and the whole Christian West. These differences assume a religious coloring, and in speaking of ourselves as Israelites and Jews we accentuate our religious distinctness. There was a Hebraism before there was Judaism. It was political rather than anything else. In so far as they were conscious of it in Samaria and Jerusalem, it meant a policy of Palestine, including the coast, for Palestinians. It was the dream of far-sighted monarchs, be they of Tyre and Zidon or of Jerusalem. David and Solomon strove to translate the dream into reality. It meant a certain tolerance with the non-Jewish Palestinians. That is the meaning of altars erected to Milcom the abomination of the Ammonites and Chemosh the god of the Moabites, right in Jerusalem; of the Baal temple in Samaria; of the alliance between the courts of Samaria and Tyre-Zidon, culminating in Ahab choosing for his spouse Jezebel, the Phoenician princess. David had shown the way. But the troubler of Israel would make no pact with Baal. Elijah waged war against Hebraism. Palestine had better be broken up into its cantons and, weakened, fall a prey to the northern or southern empire, to the lords of Mesopotamia or to the Pharaohs of Egypt. Israel and Judah should live their own life. According to a well-known professor we Jews must not lay claim to the title of Israelites, which belongs to the few hundred souls around Nablus. This is a question of origins. With that we are not concerned. Israel and Judah are brothers, according to the Scriptures. The prophets cemented the union. In the end Israel disappeared. But Judah stepped into the inheritance, and what was worthy in the traditions of the north was incorporated into the faith of the south. And the result was Judaism, aye, the rigid Judaism of Ezra and the scribes shut off by an actual wall from the schismatic Samaritans and the rest of the peoples of the land and the whole world besides.

The first important contact with the Hellenic world and civilization came through Alexander the Great and his successors. Hellenistic states were built up in Asia and in Egypt. The Jews of the dispersion felt the impact of Hellenism most directly. In Alexandria the Jewish community with royal assistance paved the way for the Jew's entrance into the Hellenic life. Japheth, the father of Javan, was made to dwell in the tents of Shem. The Bible was translated into Greek. So Judaism was brought home to the Greek, and a propaganda began which slowly won the world over to the point of view of Jew, albeit when it reached its consummation it meant a dilution of Judaism and finally its submersion in the waters of Christianity, which is but a form of Judaism made palatable to the taste of the Greek and the Gentile. But the Greek Bible, much like Mendelssohn's High German translation, was to serve as the text book by means of which Jews prepared themselves for access to the wisdom of Javan. The result was a reasoning away of all the ceremonial aspects of Judaism which kept the Jew distinct and a rephrasing of Judaism in terms of Greek philosophy. Now Greek philosophy, originally of an Oriental origin, had emancipated itself and become the sum of all that is distinctive in the culture of Greece, that for which we love her, that which constitutes her contribution to humanity. Greek philosophy is scientifically orientated. It began in a comprehension of the cosmos in terms of natural science. In its final flights it meant the enthronement of reason. Man, thinking man, was elevated to the pedestal formerly occupied by the gods and goddesses, that merry and laughing crowd of Olympus. Yes, Jehovah laughs likewise. But his laughter is a mocking, taunting one, which shatters the nations risen against the Lord and His anointed. There was a groping in Greece after the One God. What difficulty Socrates had in defining piety, when pleasing the one god might be displeasing the other. But the stress was on man, man freed from the tutelage of the gods, placed upon his own resources, a law unto himself and a very god. Morality was imperative, not because it was God-given, but it was given by the gods because it was imperative. The iron fate that stood over the gods assumed shape in the matematical morality which not even God could escape. For a while, rather a long while, the Judaistic element in Christianity held sway in the West. It is true, much pagan by-work was intermixed, by-work of the crudest kind, gleaned from all the mysteries and religious conventicles current in the empire. When the new learning burst the power of the Church, the humanistic movement which resulted in the Reformation and in all the secular stirrings of our own days, meant ultimately a brushing aside of Judaism and the re-introduction of Greek ideals. Of course, Judaism is a force in the world, and will not so readily be set aside. The combat is still on. It takes form in the struggle between authority and free thought, between religion and science. And while the struggle is going on, the old and the new rub shoulders, and the western world is torn between two systems. It wants to be Greek, but it is enmeshed in Judaism.

Palestinian Jewry fought the battle with Hellenism on its own soil. The pietists who fought under the banner of the Maccabees had neither the time nor the power nor the perspective to reason out the meaning of the contest. Hellenism presented itself to them in an Antiochian recension. It came home to them in gymnasiums, where Jewish athletes grew ashamed of their bodily mark of distinction. Judaism was introspective and cared little for externalities. The flesh was not exactly vile, but it was not spirit. The body was there as a vesture for the soul. Cleansing the body was with the Jew a religious duty. We bathed on the eve of the sabbath. For was not man made in the image of God? Yes, man was made in the image of God, but was not God. Isaiah saw God as the thrice Holy, unapproachable in His purity. He conceived of civilization with its appurtenances, skyscrapers and dreadnoughts included, as an attack upon the majesty of God. It was a sort of religious nihilism, which would level civilization to the ground that God's judgment might be vindicated. Not the reason was to be made the master-guide—"lean not unto thine understanding"— but the will, the will to be trained to subject itself to the will of God. "Thy will be done". So prayed Jesus. "Extolled and Hallowed be the Great Name, in the world which He created according to His will". So pray we with the rabbis. According to Renan, the Semites are essentially men of will-power, not men of reasoning powers. Our monotheism was not reasoned out, it was revealed. It constitutes the intuition of the Jew. "In the beginning God created the world". This world is God's world, and is the best of world's. So far we are optimists. Man is essentially thoroughly bad. That is our pessimism. Man must therefore submit himself to law. All attacks on Judaism are antinomian. Drive the law from our midst and you strike the axe against what is vital in Judaism. We do the right because God willed it, not because it is right, the Greek philosophers and Kant and the ethicals notwithstanding. Yes, our teachers make much of freedom of the will, a sort of moral autonomy. But in a world governed by God human autonomy can only be a seeming one. "Greater is he who doeth what is commanded than he who doeth what he did not command". Every good act with us is a mitswah, a commandment of God. For we are monotheists. We cannot serve two masters, the God whom we acknowledge with our lips and who is really God, and the little god in our bosom whom we wish to supplant the Lord. That little god is a strange god, imported from without, from the wisdom of Javan. Torah, law, authority, the will of God: those are the Jewish contributions to the world.

The light is still on. We have our Hellenists. And they are not merely the assimilationists. We have the ultra nationalists who would transplant western civilization to the hills of Palestine. The Hellenism which the Maccabees drove out is to be brought back under a Jewish mask. There are the secular Hebraists who would bring back the days of Ahab and Jezebel. Now, I am not gainsaying the importance of the Hebrew language in our cultural renaisance. A humanized Jew in the dispersion is at best a half-Jew, and some say that he is no Jew at all. In Palestine we shall witness the humanized Jew who is a full Jew, nothing else but a Jew. But Hebraism alone will not make him a Jew. We cannot start with a clean slate. Much that is outworn, that is indeed an outgrowth of conditions in the dispersion will vanish. Life is inexorable, and given living conditions, the events will shape themselves. Even as the Hebrew-speaking child in Palestine re-creates the language, the Jew will re-create such Jewish forms as will be in conformity with the soil in which our culture must be rooted. But Judaism will remain. It must abide because it is ultimately our sole claim to individuality. We must live our own life, develop our own soul, find again the way to God, when once it is freed from all the rubbish by which it is now obstructed. In the end we shall come to recognize with that great Jewish bard that the wisdom of Javan is but blossoms and flowers, but devoid of the fruit which alone sustains, and that it behooves not to walk the devious paths of Hellenism and the Hellenistic west, but to tread the main road, the road of Judaism, which is the way of life.

BOOK REVIEW.

The Faith of Israel.

"The Faith of Israel" by H. G. Enelow, published by the Department of Synagog and School Extension of the Union of American Hebrew Congregations, 62 Duttenhofer Bldg., Cincinnati, Ohio. The price of the volume is 50c, postage extra.

Dr. H. G. Enelow's "Faith of Israel" is a volume that comes as a boon to Jewish religious schools. The confirmation grades of most of our schools have been without a sufficient number of adequate textbooks suited to the purposes of confirmation. The books in use have either been histories, which though proper enough for study purposes were nevertheless inadequate for the express needs of a confirmation class; or catechisms, in many instances altogether too advanced for boys and girls of confirmation age.

In the preface of his book, Dr. Enelow tells us that the Manual is the result of years of actual experience in teaching confirmands. It is the development of the answers given by him to the questions asked by his boys and girls. The presumption is thus formed that the book is one that lends itself to practical situations in teaching confirmands—a presumption that is made a certainty upon reading the Manual. Dr. Enelow displays the ability of making an exposition of the teachings of Judaism not only clear and coherent, but also interesting to pupils of confirmation age. The method, growing out of a series of conversations and questions, retains that personal characteristic, and thus gives an added attractiveness to the contents.

As Dr. Enelow puts it in the preface, "this work is designed as a survey of Jewish religion". It is not a history. Neither is it a catechism. Its aim is to unify the pupil's knowledge of the subject and to stimulate the pupil to further study and investigation. The first is accomplished by the text itself, while the second is amply provided for in the group of questions that conclude each lesson. These questions are not only recapitulatory, but also demand outside study and thought.

The "Faith of Israel" consists of twenty lessons, which in their entirety not only present a summary of Jewish religious development and its influence upon civilization, but also a bird's-eye view of the fundamental principles of Judaism and the ideals, cherished at present, by the Jew.

THE AMERICAN JEWI[illegible] COMMITTEE.

The Eleventh Annual M[illegible]

A resolution pledging [illegible] and whole-hearted support to [illegible] ernment" was adopted una[illegible] a rising vote at the ele[illegible] meeting of the American Je[illegible] Committee, the first since the United States entered the war, which was held at the Hotel Astor, [illegible] York City, on [illegible], Nov. 11.

The Executive Committee presented a report of its activities during the past year.

Great interest was manifested by the members in the matter of securing accurate statistics with regard to the participation of American Jews in the war. A number of the members, pointing out the need of educating immigrants in American history and civics and particularly as to the ideals and aims of our country in the present struggle, urged the committee to co-operate with patriotic agencies, already in existence which are doing work in this direction.

A resolution was adopted directing the Executive Committee to prosecute vigorously the work of collecting data respecting the participation of Jews in the war and to consider plans for patriotic educational work.

Mr. Marshall, the president of the committee presented the following resolution which was adopted unanimously by a rising vote:

"It seems fitting that at this the Eleventh Annual Meeting of the American Jewish Committee, the first since our entrance into the war at which are gathered representatives from all parts of the country, expression be given to the love, the devotion, the gratitude and the loyalty which fill our hearts and souls toward the United States of America, the land where we were born or which with open arms adopted us, the sacred shrine of liberty and equality, where tyranny cannot exist, where human rights have ever been triumphantly maintained, and where justice and righteousness have reached their highest development. We recognize in the war in which the entire American people is now engaged a condition unsought but inevitable, a conflict willfully and deliberately thrust upon a peace-loving nation, that dreamt not of spoils or conquest, and the direct consequence of machinations long concealed which threatened our repose, our independence, our honor and even our cherished freedom.

"In common with our fellow citizens of every race and creed, we renew our allegiance to our Government and to its flag which symbolizes the most precious hopes of mankind; we pledge to them our unstinting and whole-hearted support; and we dedicate to the perpetuation of American ideals and institutions, to maintenance of the honor of our country and the preservation of the principles for which it stands, our lives, our possessions, and those we hold most dear, to the end that liberty shall not perish from the earth".

The following officers were re-elected for the ensuing year: Louis Marshall, president; Dr. Cyrus Adler, vice-president and chairman of Executive Committee; Julius Rosenwald, vice-president, and Isaac W. Bernheim, treasurer.

The following members of the Executive Committee were re-elected for a term of three years: Isaac W. Bernheim, Samuel Dorf, Julius Rosenwald, Cyrus L. Sulzberger, and Mayer Sulzberger.

A communication was received from Dr. P. A. Siegelstein, president of the American Union of Roumanian Jews, calling attention to the pitiful plight of the Jews in that part of Roumania still under native rule, and suggesting to the committee that it consider the advisability of requesting the American Government to intervene. Mr. Marshall stated that this matter was receiving the serious attention of the Executive Committee and that it was expected that definite action would soon be taken.

Dr. H. Pereira Mendes, on behalf of a conference of delegates of the Union of Orthodox Jewish Congregations, the Union of Orthodox Rabbis of America, the New York Board of Rabbis and the New York Board of Jewish Ministers, drew the attention of the committee to the anti-Jewish attitude of contractors engaged in building cantonments for the United States Government in the matter of advertising for and employing carpenters. The president stated that this matter had already been taken up by the Executive Committee and was receiving attention.

An invitation to hold the next annual meeting in Philadelphia was received from the Philadelphia Chamber of Commerce, but in view of the uncertainty of the times, the place of the next annual meeting was left to the discretion of the Executive Committee.

Sketches of Modern Jewish History

By Gotthard Deutsch

III. THE BEGINNINGS OF IMPROVEMENT

The oldest historic records are usually mere legends. They present, however, unconscious historic intuition. The oldest traditions of Roman history give us in regular succession always a belligerent and a pacifist king. Granting that these stories do not furnish us an exact record of actual events, they present the experience of real history, that in a monarchical state every ruler, when entering upon the duties of his office, is guided by the feeling that he must profit from the mistakes of his predecessor. Joseph II of Austria (1780-1790) is a classic specimen of this type. His mother, Maria Theresa (1740-1780) was a gifted and devoted ruler. She was, however, typically feminine in her religious devotion. The Jesuits had complete control over her, and their principles were of greater importance than any consideration for the welfare of the state. It is only consistent that she—to use her own words—"hated the Jews like the plague", and when Austria had suffered the second defeat in a war with Prussia, Maria Theresa yielded to the popular clamor for a scapegoat, as which the Jews seem to have been predestined everywhere, and ordered in 1745 the expulsion of all Jews from the Kingdom of Bohemia. Strong-willed as she was, she would not listen to the intercessions on behalf of humanity by foreign powers. The British ambassador to Vienna, who was ordered by his government to take the steps necessary for the repeal of the cruel laws, reported to the foreign office that intervention by foreign powers would hardly have an effect on the Empress, who is very jealous of her royal privilege, but finally she yielded, as she expressly stated, to the wishes of the population, and suspended the edict for ten years, thus disposing of it without formally revoking it.

Joseph II was of an entirely different character. An admirer of Rousseau and Voltaire, he proudly called himself "lover of mankind". To him every one of his subjects was a human being. We must not exaggerate the real meaning of this phrase, for Joseph II was after all an autocrat. He wished to do the best for his subjects, but they had to accept his idea as the only one leading to their improvement. In religious matters he was liberal, but not in the sense of free thought, as was his contemporary, Frederick the Great, but rather in the sense of modern reform Catholicism. He abolished a considerable number of monasteries, confiscating their property for educational or charitable purposes, reduced the number of holy days, and tried to simplify the ceremonies of the church. He had, however, no desire to accept Protestantism, or any other religious interpretation of Christianity. An interesting illustration is the following fact, which is not generally known. A number of peasants in the district of Pardubitz, Bohemia. had been imbued with the rationalistic spirit of the age, rejecting dogmatic Christianity, especially Trinity, and the Catholic ritualism, as mass and baptism. Probably feeling that the plain declaration of their standpoint would meet with greater difficulty, they took advantage of the edict of toleration concerning the Jews, promulgated Jan. 2, 1782, and declared themselves Jews. The Emperor could not well deny to new Jews the toleration which he had promised to Jews of Jewish descent, but he said, if these supposed converts were in earnest, they would have to adopt circumcision, and resign their right of owning rural property. A year later a similar movement, not hiding itself behind a Jewish profession of faith, appeared again in Bohemia. The matter was reported to the Emperor, who advised the local authorities not to proceed too severely, but if the people refused to yield to persuasion, they should be given "24 auf den Hintern" and if they still persisted in their profession of free thought, they should be compelled to declare themselves as Protestants, or should be exiled to Transylvania, where from the sixteenth century on scattered Unitarian communities had succeeded in obtaining toleration.

The magna charta of the Austrian Jews was the above quoted edict of Jan. 2, 1782. There still remained a great deal to be desired. The Jews were still restricted to certain sections of the Empire, within that section, to certain towns, and within these towns, in most instances to ghettos. They were also still excluded from all professions except the practice of medicine, and from all public offices, except certain employments in the revenue department, mostly connected with special Jewish taxes, which to a certain extent were retained. The restrictions will be illustrated by the following small incident: Wolf Samuel Lewi was elected by the congregation of Prossnitz as rabbi in 1786. He was a native of Boskowitz, where his father, Samuel Lewi Kelin (from Kolin, Bohemia), the celebrated author of the ritualistic work, "Mahazit Ha-Shekel" (1724-1806), had been living for many years, so both Wolf Lewi and his father were natives of Austria. The son, however, had become a rabbi of Aszod, Hungary and thus acquired naturalization in Hungary. This may have been done for the sake of obtaining the right to marry, which in Austria was subject to severe restriction. At any rate, the government decreed that the new rabbi would only be tolerated personally, but his children would not be considered Austrian subjects. He returned afterwards to Hungary, where he died as rabbi of Bonyhad in 1818. Descendants of the family became afterwards prominent manufacturers in Austria, and one member of the family, Max Anton Loew, acquired a rather unenviable reputation some twenty years ago, when after his conversion to Christianity, he became the attorney for the antisemitic leaders in Vienna.

The main advantage which the Jews obtained through the legislation of Joseph II, was that they were to be treated as fellow human beings (Nebenmenschen). Practically the principal advantage was the abrogation of the Jewish toll, and of the yellow badge.

It may be necessary for information on an important Jewish subject, to say a word on the "Leibzoll". It is true that this tax had a very humiliating character. Local authorities rendered it more humiliating, when they posted the tariff at the tollgate, which enumerated the toll to be paid for every head of cattle, horse, sheep, swine and Jew. Originally it was hardly intended as a humiliation. The Jew traveled on passports, and when passing through a certain territory the local authorities were responsible for his protection, either by furnishing him with an armed guard, or by watching for his safety in a general way. For this he had to pay a tax, and probably paid it willingly. Afterwards, beginning especially with the fifteenth century, when Jews were excluded from residence in almost every place, of commercial importance, they still could visit the place for a day to transact business. For this privilege they paid a license, which again was rather a fiscal measure. In later days, as already stated, this tax degenerated into a measure, devised to humiliate the Jews. It was different with the yellow badge, which had originally been introduced by Pope Innocent III in 1215 for the sake of marking the Jew as an outcast. The Pope clearly points to the analogy of Cain, and declares that the Jews, as murderers of Christ, should be publicly branded as such.

Another important reform of Joseph II which, however, the Jews did not like, was the abrogation of the rabbinic tribunals, and the compulsion to do military service. The rabbinic tribunal was considered by the Jews a privilege, although in any number of instances all over Europe, and all through the mediaeval period, we find individual Jews, who evidently upon their request, were granted immunity from the rabbinic authority. In these instances, as we find it today in the United States, when corporations obtain their charter under the laws of a state, which are most favorable to their purpose, people selected that kind of law which was to their advantage. Generally speaking, however, the Jews considered the Talmudic civil law just as much binding as the ritual law. The Emperor, however, would not listen to any protest. He remained equally firm, when representative Jews petitioned him to repeal the law which subjected them to military conscription. Jews were in the beginning not drafted into the fighting forces, but served with the "train." The chief rabbi of Prague, Ezekiel Landau, though he very likely in his heart strongly opposed a law which compelled the Jews to violate the Sabbath, and made it almost impossible for them to keep the dietary laws, addressed the first Jewish soldiers on their patriotic duties, distributed "Zizith" and "Tefillin" among them, and advised that they make an agreement with their Christian comrades to do certain work for them on Sundays, so that they should relieve them on Saturdays. The Emperor, in addition, ordered that the Jewish soldiers should, as much as compatible with the requirements of the service, be protected in their religious scruples. He stipulated expressly that Jewish soldiers should not be required to do any work on Sabbath which Christians would not have to do on Sunday.

He showed his toleration also in school questions. There is a widespread error, found in various historical works, including that of Graetz. It is stated that up to Joseph II, Jews were not permitted to enter universities. This is not correct. Section 9, of the Law of January 2, 1782, says expressly: "Although the Jews were never prohibited from entering schools for higher education, their right to do so is herewith expressly stated". It was natural that few Jews, if any, ever tried to enter universities. The main reason was that outside of the practice of medicine, which besides was limited to the ghetto, and therefore could only support a man in very few places, no profession was open to them. A novel departure, inaugurated by Joseph II, was compulsory secular education. Some rabbis objected to having the boys bare their heads during the instruction, and the Emperor promptly ordered that they should not be compelled to do so. Similar was his attitude on the question, whether the Jews should be compelled to shave. The subject is somewhat obscure. The law merely says that the Jews should not be compelled to wear beards. It seems that such a law was in existence at some time, for we possess an opinion rendered on the subject in 1727 by the banker, Bernhard Eskeles of Vienna, who held the honorary office of Landesrabbiner of Moravia. He declares that such a compulsion had no basis in the Jewish law, and was even contrary to Jewish practice, because it was customary for young men to remove their beard, while the married men usually grew it. He merely wishes that the government should issue an order, prohibiting the use of a razor instead of scissors. If this was the case in 1727, it does not seem likely that a law compelling the Jews to grow their beards was in existence as late as 1780. We have, however, the authoritative testimony of Wolf Theben, a leader in the Presburg congregation (1732-1808) that a circular issued in March, 1783, demanded that the Jews should all be smooth shaven by a certain date. The congregation of Presburg sent a committee to Vienna, which was received in audience by the Emperor, April 23, 1783, which was the seventh day of Passover, and requested that this order be rescinded. The Emperor declared that it was not his intention to demand anything which would interfere with the freedom of conscience; that he had merely thought that there could be no violation of a religious law, because the Jews of Holland, who are strictly observant, are smooth shaven, but if they felt offended by this order, they should be at liberty to act in this matter the way they pleased. The only solution of this difficulty seems to lie in the conjecture that the law which declared the Jews should not be compelled to wear beards, was interpreted by some officials as a compulsion that they should shave.

The example of Joseph II found imitation in other countries. The Markgrave of Baden demands of his counsellors a report how the Austrian laws could be applied to the Jews of his country. This order, dated Feb. 3, 1782, is an immediate result of the move made by Joseph II. The Elector of the Palatinate, ordering in 1784 that the Jews of his state be treated as merchants and "Mitmenschen", shows in his very phraseology the Austrian influence. Similar is the law issued about the same time by the Bishop of Mayence, who demands that Jewish schools be organized, and that Jewish children attending Christian schools should be kindly treated. Grand Duke Leopold of Tuscany, Joseph's brother, and afterwards his successor as German Emperor, not merely protects his Jewish subjects against rowdy acts during the carnival season, but gives them a certain political right, allowing them to delegate some of their members to the city council with full right to vote ("con voto e con lucco ed in sedia uquale agli altri"). The carnival practices of Pisa gave to the frolickers the right to stop any Jew on the street and to demand of him his weight in confetti as ransom. This was not as bad as conditions were in Rome. where the mob was permitted to compel the Jews to take part in the races, and to pelt them with rotten fruit and even with rocks, while they were running, or to compel them to eat a heavy meal before they started on the race. It is significant that even in the papal states a more humane conception in the treatment of the Jews began to make itself heard, though not felt. The counsellors of Avignon, which was then under papal dominion, in 1783 advised the pope not to enforce the severe anti-Jewish laws, though their motive, at least as far as they declare it, is that the Jews, treated too severely. might, as many did before them, emigrate to Bordeaux, Nimes and other French cities, which then winked at the still existing law which excluded them from France proper.

Another significant event, though small from the point of view of the numbers which it affected, was the admission of the Jews to Sweden. Up to the end of the seventeenth century Jews coming to Sweden were forcibly baptized. Afterwards they were sentenced to a term at hard labor. In 1775 the engraver, Aaron Isaac of Prussia, was officially admitted to residence, and permission was given to him to bring a limited number of other Jews to Sweden, so that he could live in accordance with the Jewish law. This incident requires some historic explanation in order to be understood in its significance. Jews were excluded from all manual trades, organized into guilds. Even the laws, issued by Joseph II and by some of his contemporaries at the end of the eighteenth century, which directly demanded that the Jews should make themselves more useful by taking up technical labor, made some restrictions in favor of the guild privileges. The trade of an engraver, probably on account of the small number of people to whom it could give employment, was one of the few free trades. We, therefore, find the Jews engaged in it from a very early period. They mostly exercised their trade by going from place to place trying to find work. Sweden needed in 1775 new seals for the state. Aaron Isaac was recommended, and did his work so well that the authorities, wishing to have this trade represented in the country, offered him permission to stay there permanently, and he consented, if enough Jews were to join him to form a small congregation. It is interesting to notice on this occasion that as late as 1838 the Jews were restricted to four cities, and it was not until 1870 that they obtained full civic and political equality.

The mechanical treatment of history will find no stronger refutation than in the relation of Frederick the Great to the Jews. Personally a free thinker of the rabid Voltairian type, and declaring that he saw no superiority in the moral teachings of Christianity over that of any other religion, and even going so far as to state that the Christians of his time were no Christians, because they persecuted the Jews, although Jesus was a Jew, he had an utter dislike for that "rabble" (Kroppzeug), as he termed the Jews. Being a decided protectionist, he recognized their commercial importance, and gave some special privileges to Jews who would open manufactories; he would even encourage Jews as merchants in retarded districts like those acquired from Poland, but he did not believe in a general revision of that mediaeval principle of restriction which finds its expression in the term "Schutzjuden." Perhaps the most typical instance is his decision in the case of a Jew of Koenigsberg, who went into shipbuilding. The other shipbuilders of the city petitioned the king to issue an injunction against this Jew who encroached on "the few means of earning a livelihood, from which this nation has not forced us out". The king in an order dated Jan. 17, 1782, declares that the Jew may finish this ship which he began to build, but could not continue in this industry. This order was issued two weeks after Joseph II's edict of toleration, which declared the intention of the Emperor to assist Jews in becoming more useful members of society.

One of the most despotic measures of Frederick the Great was an order issued in 1769, which demanded that every Jew who desired a privilege, such as the right to marry, to buy real estate, or to engage in a business, which was not expressly permitted to the Jews, had to buy 300 thalers worth of china from the royal manufactory, and to export it. This order was often misunderstood, owing to the romantic habits of people, and it was claimed that the Jews had to buy all

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The Divine Touch in Patriotism

By Rev. Dr. Leon Harrison

A divine touch in our times is the awakening of the spirit of the Nation into a new patriotism. It is becoming a passion; a slow flame that is burning brighter in all of us, raising us to a higher moral temperature, even in this easy-going, loose-limbed America. Like all great emotions of humanity, patriotism is intensified by the sacrifices that we make for it. Men are spontaneously giving up great sums of money for the Nation. And they are submitting to unprecedented taxation willingly, and with a solemn realization that they are the servants of a great cause; that if there is no conscription of their life they must submit in a noble spirit to the conscription of their fortune.

We see many men, master minds, serving the Government in the most responsible positions, without a penny of remuneration. And then there are other sacrifices. They are the most solemn of all; they go down to the very roots of life and affection—I mean the surrender of sons to the Nation's cause. Whatever the pain, whatever the apprehension in the heart of the mother and the father, yet they realize when the Nation calls their sons must anwer, for all true love—love of religion, love of country—means sacrifice. Yea, though it be the giving up of an only son, yet we must pay the price for the best that is in us, in the sacrifice of those we love the most. Consider the spirit in which the plain men and women of the Nation are meeting this unheard-of thing; how a fire is burning within them that was never there before.

A new spirit is being kindled in us that makes us understand for the first time in a generation what patriotism really means; what true Americanism means.

This spirit is a gift from God. It is a divine enthusiasm. It is a consecrated fire. And the times that have engendered it—these tumultuous, turbulent times—are surely in the hands of God.

A million of more of these young men have eagerly offered themselves to the service of the country; to defend the liberties of our Nation and of other nations that are fighting for their lives. Many of these young men are fresh from the schoolroom and the college campus. They are about to face poisonous gases and living flames, and every deviltry of modern war. And when they have been drafted they have taken their place in the ranks with patriotic ardor, intent on playing their part like men.

These young men realize—mere youths, many of them—that there is something worse than death, to be feared more, to be hated more, and there is something better than life to be desired more; worth every sacrifice, worth more than the poor breath of existence in our nostrils. These young men make us realize that there is no decadence here; that the martial virtues have not perished; that common, everyday men may have in them the makings of heroes; that invincible courage and self-sacrificing enthusiasm may abide in the hearts of men snatched from the counter, and the plow, and the forge, and the carpenter's bench. Common men have become uncommon men. War's blasting flame has burnt the crude, human alloy into tempered steel.

Who would have believed it? And yet we have seen it with our own eyes. We have seen the Anglo-Saxon race. the French, our own men risking their lives as if they were the veriest trifles, looking steadily into the face of death, hour after hour, year after year, not only grimly, but light-heartedly, without a tremor, without a moment of faint-hearted shrinking. This is infinitely more than the vaunted chivalry of old.

This, then, is not a degenerate age. This is not an age of warfare simply by machinery; there must be a man behind the machine, and a heart of courage in that man, a flaming soul in him, to fight and venture all for the flag, a fluttering, painted rag with a few stars on it and a few stripes—and yet to these young hearts this scrap of drapery symbolizes something infiinitely more worth while than ease and safety and ignoble survival. It symbolizes their country and its freedom, and the freedom of other lands bullied, and threatened, and wickedly invaded. No light things these, and no light sacrifices are asked for them. They are solemn things—sublime—the fruit of the seed that God has planted in men is the heroism and greatness of soul. God gave us life that some day this divine spark might be struck from us. Each soldier that goes out to serve his country may thus say, humbly, yet proudly, "My times are in Thy hands".

We see God's spirit moving in this great people and inspiring each man more and more not to live for himself, but for the Nation to make every conceivable sacrifice to save and strengthen the Nation. We see a marvelous spirit of co-operation replacing selfishness. Men are no longer living for themselves alone. As we are nationalizing transportation and food supplies and many industries, so we are nationalizing our petty horizons, and they are being swept outward, until the common man today is thinking lightly of his petty interests and selfish profits, as compared with what he can do in the common cause for which he is willing, if needs be, to spend all that he has, and all that he is. A spirit of co-operation is here; a spirit of collectivism, a willingness to serve and sacrifice, and to subordinate self-centered aims to the one great cause to which we pledge our hearts' deepest devotion.

This realization of our common responsibilities, this arousing of our collective conscience means an awakenng of the Nation from spiritual lethargy, from the fat sleep of inner stagnation. It means the tearing away of the average material-minded man from the worship of Mammon and selfish ease. It is, after all, only the fires of war that thus can fuse many classes together, many races, all sorts and conditions of men, so that they think as one, feel as one, act as one, so that each American is a miniature America, and carries in his heart the destinies of this mighty Nation.

And, finally, I can not but consider the liberation of Russia as a proof and evidence of the living God in the history that is now being made before our eyes; in the colossal drama that is now being enacted. Russia may not be playing the leading role. Some may look upon her with contempt and others with anger, but they do this great people wrong. Russia is still paralyzed from the ancient fetters that ate into the very flesh. Russia is still drunk with the new freedom. The Russian people must work out their own salvation and learn to tread with firm step the great pathway that they have opened for themselves.

What matters that they falter; that they are torn hither and thither by conflicting currents; that they are intoxicated by Utopian dreams of both social and political regeneration. They perhaps think that all inequalities and the injustice of life can be uprooted and banished as by the touch of a magician's wand. It is wholly natural for men to stagger after they have long been bound and shackled; their eyes are dim, for they have long been deprived of the light of liberty, and the minds of men long enslaved are a chaos of conflicting emotions, of wild aspirations. Their dream and desire of a sudden transition, of a perfect commonwealth. without delay, without gradual adaptations, has relaxed discipline and authority and caused the collapse of Russia's arm of flesh.

She will regain her strength; she will harmonize her efforts; she will, in God's own time, gird her loins with power. Her momentary futility and feebleness matters little. The great thing is that Russia has arisen; that she has broken her shackles; that 150,000,000 human beings that were slaves are now sovereigns of their own destiny; have now stepped out of the house of bondage, and have joined the great fellowship of free nations.

And it simplifies the situation for us who are Jews, at last to be able to view this great conflict with a single mind. We could not forget, although in sympathy with the Allies, that Russia was their associate, and that there was one-half of the Jewish race, physically starved, mentally degraded, herded together, brutally oppressed, without refuge, without hope. As Jews, our chief anxiety and solicitude were for them; our help was poured out abundantly for their succor, and yet it was but a drop in the bucket. The problem seemed insoluble; the situatoin was hopeless; one-half of a great people were in a living hell. And then, as by magic, the darkness was dispelled by the dawn of a new day; a miracle of history happened. The poor creatures that had been trodden upon by the brutal foot of oppression now held themselves erect, and lifted up their heads proudly in the full dignity of men. The problem that was insoluble was solved by God. The problem of the Russian Jew was solved with the problem of the Russian people.

A Time That Tries Men's Souls

By Edward Chauncey Baldwin, Ph. D.

In the latter part of the eighteenth century there lived in America a man who was much in the public eye, and who, like other men in public life then and since, was much criticized. They caller him agitator and atheist, and ever since in America the name of Tom Paine has been a synonym for infamy. But, though Tom Paine deserved some of the obloquy heaped upon him he had one transcendent virtue. He loved liberty with sincere devotion. Moreover, he had a gift of expression that enabled him to say things in a memorable way. Some of the phrases he coined have become household words. Such is the sentence with which he began one of his appeals to the American colonists, "This", he said, "is a time that tries men's souls".

Today we are living in an age to which that designation applies even more aptly than it did to the stirring times in which Tom Paine lived and wrote. We, both Christians and Jews, are living in a soul-trying time because for all of us it is a time of transition. Today the Christian sees the historic creeds that he supposed were as deeply rooted and as firmly fixed as the everlasting hills discredited because they are no longer tenable by a living faith—and Christianity IS a living faith whose vitality, like that of Judaism, is attested by its power to change. Not only the creeds but the activities of Christendom are changing. Christian missionaries in the South are devoting themselves to the eradication of the cattle-tick and the boll-weevil as a means of laying a secure economic foundation for the evangelical work that is to follow. Similarly Christian missionaries abroad are teaching sanitation and social hygiene, introducing "the heathen in his blindness" to the beneficent uses of the bathtub as a preliminary to work that was formerly regarded as exclusively the missionary's function. In every way the emphasis is being shifted from the individual to the larger social unit—from the salvation of the individual soul to the salvation of society.

Such a change of emphasis has given rise to a corresponding change of watchwords. Instead of world-renunciation, we hear much today of world-consecration as the phrase best adapted to express the ideals of an age that believes the salvation of society for the present a more desirable goal to strive for than future sainthood for the individual.

The results in Christendom of such a change of emphasis, with its accompanying change of watchwords, has been uncertainty and distress in many hearts. The average man does not know where he stands in matters of religious opinion. Men are living on a kind of theological watershed between the old and the new —the old ways of thinking discredited, and the new not yet formulated.

The situation in modern Judaism is strikingly similar. Judaism, too, is changing, and many pious souls in Israel, also, are troubled. The so-called liberal movement in modern Judaism, while it has emancipated Judaism from the limitations that an uncompromising orthodoxy would have forced upon it, has made this a soul-trying time in Israel. Take, for example, the partial elimination of Hebrew from the religious service. To this is undoubtedly due, at least in part, a gradual dwindling of a knowledge of Hebrew among Jews and a consequent growing ignorance of the literary, legal, and spiritual treasures of that language. Similarly, by calling in question the binding character of Rabbinic law, liberal Judaism has weakened the bonds that held the Jew to the past, and weakened also his strength to resist the inroads of modern life. So, to both Christian and Jew this time of theological and religious change is a time that tries men's souls.

For yet another reason we are living in a soul-trying time. The spectre of militarism is today stalking across the stage of the world's life, and dominating the world's activities as the ghost of Hamlet's father dominates the solemn tragedy that Shakespeare wrote. It seems as if men in their insane folly had thrown to the winds the most precious thing the world possessed—its ideals. It seems as if idealism were dead, and as if there were nothing left to do but to sing its requiem.

But the requiem-mass of idealism will not be sung, for idealism is not dead. It is not dead in Christendom. M. Maeterlinck's rather florid assertion is entirely justified by the facts. "This world-war, despite its insanity", he says, "has been a bloody but magnificent proof of greatness, heroism, and the spirit of sacrifice. Humanity has risen above itself and surpassed all that it had hitherto accomplished. Never before have nations been seen capable for years in [illegible] renouncing their repose, th[illegible] their wealth, their comfort—all that they possessed and loved down to their very life in order to accomplish what they believe to be their duty". Nor is idealism dead in Israel. On the banks of the Neva and the Rhine, of the Thames and the Hudson, the scattered congregations of dispersed and sorrowing Israel are praying yet for the coming of that kingdom wherein dwelleth—not the solemn mummery of stately creeds, not militarism, not even "preparedness"—but righteousness and peace.

Righteousness and peace—the first a prerequisite for the second—were, and are still, the ideals of Israel. In neither of them have men hitherto really believed. Instead of believing, as the prophets taught, that national salvation depended on national righteousness, men have believed that it depended on material strength, and have piled armament on armament, with the result we know. In 1868 France was able to mobilize three hundred thousand men in three months. In 1914 she mobilized three millions in fifteen days. Yet in neither case was France secure.

Today, though men may not universally admit that righteousness alone exalteth a nation, they are at least convinced that injustice is unprofitable, and that social justice is essential in the world's administration. Despotism does not pay. The Sultan of Turkey last year levied taxes of thirty per cent on his twenty-four millions of subjects. He actually received less, however than did Queen Wilhelmina of Holland with only six millions of subjects and a fairly normal tax rate. The world is at last awaking to a realization belated and long deferred, that only upon a basis of social justice can enduring peace be based. The message of Mr. David Lloyd George to America was more than a private opinion. It was the expression of the conviction of the civilized world collectively. "The hope of the world", he said, "is that America will realize the call that destiny is making to her in tones that are getting louder and more insistent as these terrible months go by. That destiny lies in the enforcement of respect for international law and international rights".

Just now the securing of justice in relations between nations, to say nothing of the fulfillment of the hope of Israel and of Christendom in the coming of the kingdom of righteousness and peace, seems remote indeed. We are living in the darkest hour of modern history when religious certitude, and the ideals by which men live seem alike to have been irrevocably lost; but it is the hour before the breaking of the day. The superficially splendid structure of European civilization is rapidly crumbling into dust. When the process of its demolition is complete, when the battle smoke and the fumes of the poison gas have blown away, the long, slow, painful process of rebuilding will begin. A rebuilt edifice is never the same as the one that it replaces. Generally men try to build better. Usually they construct on a better foundation. That the reconstructed fabric of European civilization will be based upon a foundation of social justice—justice in international relations, and justice between man and man—this is at least a reasonable hope. Its fulfillment will mean the triumph of Israel's ideals, for it will mean the measurable realization of the hope of Israel for a time when righteousness shall cover the earth as the waters cover the sea.

RUSSIAN MUNICIPALITIES RESPECT JEWISH RELIGION.

In a number of Russian municipal councils the question whether Jews be allowed to attend to their business on Sunday is receiving careful and favorable attention. In some of them the question was decided in favor of the Jews, on the ground that the economic conditions of the towns involved would suffer by compelling Jews to keep two days of rest. It is interesting to note that the municipal council of the town of Homel, noted for many anti-Jewish excesses in olden times, decided to hold no sessions on the Sabbath day. The council, consisting of 101 members, includes not less than 57 Jews, and in deference to the wishes of the majority the council will henceforth hold no meetings on the Jewish Sabbath.

Surely oppression turneth a wise man into a fool, and a gift destroyeth the understanding. Better is the end of a thing than the beginning thereof, and the patient in spirit is better than the proud in spirit.—Ecc.

The Religious Training of Our Children

By H. Eliassof

No American Jew who still adheres to Judaism and is concerned about its future in America, will deny the fact that the question of the religious training of our children is of the utmost importance to us. Every American Jew who takes any interest at all in this serious question will fully agree with the assertion that if we are at all anxious to have our religion continue in its full glory in the midst of our children when we, their parents, will have departed from life, we must train them to be our suitable successors, our worthy heirs, who will deserve to receive this priceless legacy of our religious treasures by being fully equipped for the appreciation of its great value; by being willing and ready to preserve, protect and perpetuate it at all costs, as our fathers did before us and as we endeavored to do during our lifetime; by striving with all their might, as we did, to realize all the golden Jewish hopes which lived in the souls of our blessed ancestors and by keeping and fanning the fires of our faith which were the beacon lights of our life and of the lives of the countless Jewish generations that preceded us and from whom this precious inheritance descended to us through the ages. If we really wish that they shall prove to be and to do all that and come up to our full expectations, we must provide them in their young days, in their susceptible and amenable years with the right religious instruction, we must spare neither money nor trouble to furnish all the needed religious schools, all the capable religious teachers necessary. Even if we cannot bring all the Jewish children in America, that the future of our faith the Jewish religion, we must at least take good care that not too many of them shall grow up without any religious training whatever.

The great question is: Are we American Jews doing our full duty in this regard? Are we really securing the future of Judaism in America? The leaders of American Israel point with pride to the many new Jewish congregations which are established every year all over the land and to the numerous synagogues and temples which are constantly being built in the different Jewish communities of the country. They raise a shout of triumph and reassure the American Jews that all is well with Judaism in America, that the future of our faith is safe and secure here and there is no cause for care and worry. But they overlook the fact that thousands upon thousands of Jewish children are growing up in the big American cities, the large Jewish centers, who hardly know that they are Jewish children, for they have never entered the door of a Jewish religious school and have never heard a word about the Jewish God and the history of the Jewish people. These children who are ignorant of all Jewish thought, alas, are greatly in the majority among the Jewish offsprings in our land and their numbers are growing greater every year. Will the Temples and Synagogues secure the future of Judaism in America when the time may come when there will hardly be any Jews here who have learned to love the God of Israel, to understand the meaning of Judaism and to feel a longing to pray in the house of Jehova?

Let us take Chicago for an example and we will find the most startling conditions in regard to the religious training of our children. About fifty thousand Jewish children attend the public schools of Chicago. The attendance of our children in the Jewish Sabbath schools to receive instruction in the Jewish religion does not exceed three thousand. In many of these schools no Hebrew is taught and the Jewish children grow up unable to read even the very few Hebrew prayers which are still retained in the modernized prayer books of the Temples. Say five thousand more of our children are attending the different Talmud Torahs, the Hadarim, and some of whom are receiving private instruction in the Jewish religion, Hebrew and history. This reaches a total of eight thousand Jewish children who are taught something, though it is little enough, of the faith of our fathers, while more than four-fifths of them are growing up without the slightest knowledge of Judaism and are permitted to remain totally ignorant of the teachings of the Torah and to become strangers to their God and to their people. And it is no better, if not worse, in New York, Philadelphia, Boston and Baltimore, or in the other large Jewish centers. The great troubles are that we have neither enough religious schools nor a sufficient number of capable teachers. We build gorgeous, showy Temples and Synagogues and pay starvation wages to the religious teachers of our children and do not make it worth while for any of our capable young men to choose religious instruction as a career, the consequences of which are that for our religious schools we have to accept anybody and everybody who takes religious teaching as a side line to some other occupation, for which he or she is very often unprepared, unsuitable and unfit and more often unequipped with the necessary knowledge. Most of our Jewish congregations are closed narrow circles and exist for the exclusive benefits of little groups, the few paying members only. They have absolutely no communal spirit, they exist for themselves and for nobody else. If a Jewish child of a non-member comes to their religious school and wishes to be admitted to a classroom to be instructed in the Jewish religion the rude and unsympathetic questions with which the child is bombarded by the members of the august school board are more apt to drive the poor child away from the school than to invite and welcome it to stay and to come again. Very few of our congregations think of providing some room in their religious schools for any Jewish children whose parents may not be able to become paying members of the congregation. While there may be some among our people who can afford to contribute to the support of some congregation and are shirking their duty, the religious school is certainly not the place to reckon with this fact. A religious school cannot be called a religious institution at all when it attempts to sell its benefits for hard cash. The main aim of a Jewish religious school can be no other than to spread the knowledge of God as much as possible among the Jewish children who can come to it, irrespective whether their parents are paying members of the respective congregation or not. It must help to decrease the number of Jewish children uninstructed in Judaism and not to swell the income of the congregation. The above stated deplorable conditions exist to a great extent because too many of our congregational leaders do not fully understand the duties of the Jewish congregation and the Jewish religious school. These harmful and pernicious conditions also exist because we have not enough religious schools and not enough eligible teachers. The so-called Jewish entertainments for our children in our community houses, in our social centers, do not help us much to raise the young generation as Jews in the real sense of the word. We surely cannot expect our children who are left without the right religious instruction to dance themselves into our faith, to play themselves on the piano or on any other musical instrument into the knowledge of our history or to swim through the natatorium and sprint through the gymnasium into our literature. All these physical exercises and art accomplishments are no doubt desirable features of modern society, but they cannot and do not answer the need of more religious schools and better teachers. The writer of these lines has devoted the best years of his life to religious teaching in our Sabbath Schools. For many years he was the principal of the religious school of a prominent Jewish congregation and he knows what he is writing about to be true facts. It is for the want of such schools and such teachers that the greater number of our children grow up without the restraining influences of religion, which no doubt is the reason why so many of them break the barriers of moral and social laws, enter the schools of crime in the underworld and graduate as pick-pockets, gangsters, bank robbers and hold-up men, classes of criminals which have in late years increased in our midst to an alarming extent. And what about white slavery, the pale ghost which stalks about in our midst and cannot be exorcised and completely laid? All these frightful apparitions are new spectres in the house of Israel, our people never knew them in former years, at least they never troubled us to such an extent when all Jewish children were raised as Jews, but now we American Jews find it hard to deny that our house is haunted. And it is a well known fact that all our wayward sons and daughters are of those who are totally ignorant of Jewish lore and Jewish life. Who is to blame for such a lamentable state of affairs if not we, ourselves? Can we lay our hands on our hearts and say that we have not in the least contributed to the development of these terrible conditions in our midst? Must we not confess to our conscience that for our own salvation and for the salvation of our children we must hasten to raise more of our children as Jews and that to attain this end we must have more religious schools and better religious teachers? We must have teachers who are themselves fully familiar with the true tenets of our faith, with the faithful facts of our history and the original sources of our vast literature, who will know how to teach our children to love their religion, to glory in the history of Israel and to be proud of Jewish literature.

At present nearly all of our religious instructors are drawn from the ranks of our public school teachers and from the lines of post confirmants who are in the main only graduates of our Sabbath schools and possess very little Hebrew knowledge. They are, no doubt, fully able to prepare the children for a Hanukkah hop or a Purim play, to recite a Mother Goose rhyme or even a popular poem of Tennyson or Longfellow. But hardly one of these teachers is capable of teaching the children to recite a verse from the sublime prophets of Israel in the original, or a stanza of any of our mediaeval poets, such as Jehuda Halevi or Ibn Gabriol, or of any of our modern Hebrew singers like Adam Hakohen, Leon Gordon or Dr. Meir Halevi Letteris, who have expressed real Jewish thoughts in the most beautiful and inspiring sentences. The teachers of the Talmud Torahs may have greater Hebrew knowledge, but most of them know nothing of modern methods and utterly fail to impress the children who go to the public schools where they notice the difference between a modern teacher and an old-fashioned "bahur".

For the purpose of providing our religious schools with capable Jewish teachers, a number of Chicago Jews in whose hearts the love for Judaism is burning with glowing warmth and fervor have now started a movement to establish in our city a school for Hebrew teachers upon a real scientific basis. They aim to provide pedagogically trained Hebrew and religious teachers for our children, who shall plant the love of Judaism in their young hearts, arouse their interest in Jewish history and awaken their pride in Jewish literature. These men who are ready and willing to work in the vineyard of the Lord for the blessing of American Israel, need material means and spiritual support. This is indeed a timely movement and fully deserves to be supported by all Chicago Jews. Our Chicago coreligionists should rise like one man to the occasion and help to carry this laudable undertaking to a successful issue for the sake of Judaism and for the sake of the Torah our pride and our glory. Judaism and the Torah must continue to be immortal. Our children must follow in our footsteps to guard the life of our precious inheritance and to spread God's truth and everlasting peace to all the ends of the earth.

AMERICA'S STEWARDSHIP OF DEMOCRACY

By Edward N. Calisch

Taking the incident of Judah assuming the responsibility for the safety of his younger brother, Benjamin (Gen. xlix, 18-34, we realize that this incident owes its beauty to one idea above all others. That which chains our attention is not so much the love of Judah for Benjamin, nor the tense dramatic situation brought about by Joseph knowing his brothers and they not knowing him, nor the anxiety of the brothers over the detention of Benjamin, nor the sorrowing figure of the patriarch in the dim background of the picture. The hero of the scene is Judah and the quality which looms large in the incident is his sense of stewardship. At the time when the needs of the family were urgent and they were all helpless in the presence of the condition which Joseph had laid upon them and to which Jacob was unwilling to accede, Judah stepped forward and took up the brunt of the burden. The safety of Benjamin was the one consideration. "I will be surety for him", he said. And he was to the extent of sacrificing his own liberty.

This sense of stewardship is at the foundation of moral law. "Thou shalt" and "thou shalt not" are simply concrete expressions of the moral law. The coercion of conscience is not as a physical duress of which there can be no avoidance. The impulse of its obedience lies simply in the recognition of our human responsibility to the moral law and in the will to obey.

Until comparatively very recently there was a tendency to ignore the larger and finer moral issues. The recognition of ethical obligation, per se, was somewhat weak. Men were obedient to law, but it was the law of the statute book more than the moral law. Too many men there were who in their daily dealings were content to keep within the limits of technical legal safety, no matter how the moral boundary may have been trespassed. It is a happy omen that this generation is becoming awakened to the necessity of a larger sense of responsibility to our common moral obligations. The men who direct the big corporations, railroad companies and the larger industrial and commercial enterprises have awakened to the fact that their responsibility is as much to the public and the public welfare as it is to the stockholder.

It is not too much to say that in no small degree was it this sense of stewardship to the world-public that caused the United States of America to enter the war. I will not say that it was without provocation. But, granting to the full the impulse to resentment caused by the German attacks upon the property and lives of American citizens and the indignities offered to the American flag and the aspersions cast upon American honor, it is none the less true that the step as taken is with the highest motives. The avowed purpose, as expressed by President Wilson, "to make the world safe for democracy", is no idle phrase. Seeking nothing selfishly, desiring nothing of material advantage, the United States has pledged its material and human resources to the accomplishment of its declared purpose.

It is not inappropriate to say that Belgium stood among the family of nations as Benjamin did when accused of having stolen the cup found in his sack. The excuse for Belgium's ravishing was that it had secret understandings with the Allies. Whether true or not, the world knows that this was not the real cause. It was simply a belated, irrelevant attempt at justification.

Judah might have said that it was no more his business than it was anyone else's to assure the safety of Benjamin. He might have gone further and exonerated himself with the perfectly valid excuse that as far as he and his brothers knew Benjamin was a thief and brought his trouble upon his own head. But Judah's sense of stewardship was deep and keen. Guilty though he might have thought him to be, yet it was the obligation of protection, and he was ready to fulfill it with his own life.

Belgium's safety was the keystone in the arch of liberty on the European Continent. I care not what may have been the apprehension of France and England for their own safety in the background, they none the less assumed the burden of Belgium and began this struggle for humanity and freedom. Further, however, near or remote may have been the possibilities of danger to ourselves, it is my firm conviction that the dominating impulse of the American people is not so much their own safety as that the world shall be made safe for democracy. That the struggle will be terrific and possibly prolonged cannot be denied. The intensity of it is coming home to us more and more nearly. Autocracy will not willingly give up its power or its privileges. It is a fact of history that every step of progress for human freedom has been fought for and has been achieved only with tears and blood. Whatever the cost will be, it will not be too great. Whatever the result will be, the influence of the struggle will be only ennobling. The recognition of moral responsibility will be deepened and broadened. The nations of Europe are sobered, uplifted, spiritualized. The exaltation of sacrifice has swept through them and raised them to spiritual heights. A similar result will be seen in our own country. It is possible that there will be some small and sordid souls who will seek to secure personal advantage and selfish gain, but the people at large will feel the thrill of ennobling emotion. They will answer the impulse of unselfish sentiment and they will view life with a broader and more splendid vision. They will come to know that the public weal is larger than private advantage and that each man is his brother's keeper.

FOR A JEWISH CONGRESS IN SWITZERLAND.

A committee has been appointed in Zurich for the purpose of summoning a Jewish Congress in Switzerland. This committee has already issued a call, declaring: "Two thousand years of exile and tears are enough", and also referred to the traditional unity of the Jews in their homeland. Concerning the Russian Revolution, it says: "It brings light to humanity". The committee speaks of the propaganda which the Jews of America, Russia, Poland and other countries are carrying on for this cause, and invites all the inhabitants and organizations of Switzerland to join in this movement in order to discuss the problems of the Jewish people, and enlighten public opinion. "But this work", it continued, "can only be carried on by existence of a congress, and he who does not participate is a traitor".

Is there a thing whereof it is said: "See, this is new?"—it hath been already in the ages which were before us.—Ecclesiastes.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Oct. 15, 1917.

The high holidays have come and gone, and the attenuated communal activities are about to recommence. This year the Eve of Atonement service in London was truly historical. The German aviators visited this city on several evenings during the week in which Yom Kippur fell, and as a raid was anticipated on Kol Nidre evening, the services in most synagogues were curtailed in order to allow congregants to return home before the raiders arrived. There can be little doubt that never before, in the whole history of Kol Nidre celebrations, has it been found necessary to alter the service on account of similar emergencies of war. In a few of the more orthodox synagogues the services continued in accordance with the ancient custom, and while the guns were giving the aerial visitors a hot time, these congregations proceeded with their solemnities in perfect calm, remaining in the synagogue until the raid was declared over. Little did the German military authorities think, when planning these exhibitions of warfare, that one effect of their action would be to dislocate the services at the synagogues on the most solemn day in the Jewish calendar. Yet so it was, and in days to come many of us will tell our grandchildren of our unique Kol Nidre experience. The curious thing is that in Germany preparations were also made in the synagogues against the possibility of air raids. In Frankfort, so it is reported from the Dutch frontier, it was decided to close the ladies' galleries in all synagogues on the New Year and the Day of Atonement because of possible danger from air attacks.

Now that the holy days are over, recruiting for the battalions for Jews is making headway. It will be remembered that according to a convention entered into between the British and the Russian governments, Russian subjects resident in this country had either to return to Russia for military service or to join the British forces here. The people affected, for the most part Jews, were thus divided into two groups, and two problems arose for the community. Those Jews who elected to return to Russia had to leave their families behind them. Those who remained here were drafted into the army, and it was for them that the special Jewish units were constituted. The two problems alluded to are obvious. On the one hand, provision had to be made for the dependents of those Russian Jews who returned to Russia; on the other, comforts had to be provided for those Russian Jews who joined our own army.

In either case, the business in hand resulted in the same policy. The community was appealed to. It is one of the wonders of the war conditions in all countries that though their pressure is hard on every class, yet appeals for distress do not fall on deaf ears. The Red Cross appeals and gets; the Y. M. C. A. appeals and gets; and these two enormous organizations are only at the head of a list of numerous lesser ones of all sorts. Jews have responded well to what may be termed general appeals, to appeals made to all citizens as citizens. But Jews have also had to bear the additional burden of providing relief for specifically Jewish cases. Both the dependents of returned Russian Jews and the Russian Jews in the British army come under the last named category, and there is little doubt that help will be forthcoming.

The families of returned Russian Jews are said to number between 600 and 800. It is possible that later on the Russian government may provide allowances for them. But in the meantime their wants must be supplied, and the work is being done by the United Russian Committee, of which Dr. D. Jochelman is the chairman. It will interest our readers to learn that Dr. Jochelman is a member of the First Lodge of England. The United Russian Committee is nothing if not original. It has organized a public meeting in aid of its funds, not in London, but in London by the sea—Brighton. Perhaps this meeing is symptomatic of the revolt of the new generation in Anglo-Jewry against the old, which came to a head recently in the purge of the Board of Deputies. At any rate, provincial English Jewries, proud of their local patriotism, are not content to look everlastingly to London for guidance. In truth, London may profit by looking at the energetic, if not always wise, action of the provincial congregations. At this Brighton meeting Mr. Zangwill is announced as the principal speaker, and we are glad to note that he is lending the weight of his influence in a good cause which is pressing.

The second problem is less pressing, but must receive attention. The Jewish units are a reality, and like other units will require what is usually termed comforts (in the larger sense). An influential committee of ladies has been formed to supervise their provision and distribution, and they have issued an appeal, for quoting which we make no apology, because in the first place it is couched in a direct, business-like, impressive style; and in the second, it may interest American Jews as well as their English brethren. Here it is:

"The battalions for Jews are in process of formation, and it is the duty of every Jew to provide them with all the necessary comforts, material and spiritual.

"We want every soldier of the battalions to feel himself in a friendly and homely atmosphere; we want him to love his camp, to be proud of his regiment, to be conscious of the fact that all Jewry is with him in his sacrifice for the united ideals of the allies and of Israel; and we want all misunderstandings to be forgotten in the common feeling that the Jew, even the wandering Jew, is as loyal a friend of Britain as Britain is of the Jew.

"We, therefore, address this appeal to all Jews and to all friends of the Jewish people, whatever their race and creed, and call on them to support the battalions with generous contributions and personal service.

"The scheme embraces material comforts for the recruits at the London Depot, as well as special huts at the Training Camp, and, later on, at the front, with provision for Kosher food. The scheme of spiritual comforts includes reading and recreation rooms at the Depot and the Training Camp, and the arrangement of lectures and concerts.

"Send knitted comforts, underwear, and toilet articles. Send furniture for the various recreation institutes. Send cigarettes and tobacco. Send instruments and music for the regimental band. Send books. We specially appeal to those who can send books in Hebrew, Yiddish, Russian and Polish. We also beg the editors of Jewish periodicals, published in whatever tongue, to send a free copy of their publications. Send names of persons, especially ladies, willing to offer their personal services. Send money.

"All contributions should be marked 'Comfort' and addressed to the Depot.

"All moneys should be made payable to Lord Rothschild.

"Help to make the Battalion a glory to Jews and a credit to Britain".

It would be surprising if there were no Jews among prisoners of war in all belligerent countries. ·What is surprising, however, is that these war prisoners are keenly interested in the Jewish revival. The Zionist Bureau at Copenhagen announces that it has received numerous applications from Jews who are prisoners of war for Hebrew and Zionist literature. In many prisoners' camps there are courses being held in Jewish History and Hebrew. All this is testimony to the vitality of the Jewish national idea, and in this country it appears to be the great issue which is stirring the Jewish community. A few years ago Zionism was an academic question; today it has become necessary to declare yourself as being either for it or against it. Public opinion in Europe has come to see that it is one of the problems that will call for solution at the end of the war. Many Jews, therefore, who are temporarily insular and narrowly patriotic, are somewhat fearful of the results. What these people do not appear to be able to see is that the twentieth century state is commonwealth of races or nations. The British Empire is perhaps one of the best illustrations of the new ideal, though the United States of America may also serve as an instance. The new Commonwealth is capable of holding together different races, each with their ideals, traditions, religions, folk-lore; each a separate, living, energetic entity, each contributing to the strength of the whole. If the professions in favor of disarmament, which even militarist Germany has found it meet to make, have any meaning, surely the Jewish ideal of brotherhood of man has been brought one step nearer realization. If the post-bellum world has room for Czechs, Serbs, Montenegrins and Finns, why should it not with equal logic find a niche for the Jews? Their history is as old, their contributions to civilization as valuable, as any of the other races and peoples just mentioned. The hope of mankind, to which President Wilson has given such noble utterances, is also the hope of the Jew. It is the hope of the Jew in that he has stood for the ideal while Europe has been painfully working up to it; it is the hope of the Jew in that he himself will benefit by its realization

These generalities have a bearing on Anglo-Jewry today. The community is strangely stirred by the national movements, and the old fashioned type of Jew, who is thoroughly patriotic, who cares for and loves the best in English life, cannot quite accommodate himself to the new possibilities. Perhaps it is that he is not sufficiently conscious of Jewish history. "My people die for lack of knowledge". Such types can be forgiven. There is hope for them, for once they appreciate the inwardness of Jewish nationalism, which is no way opposed to or in conflict with the present patriotism of groups of Jews, these men and women will form splendid elements on the side of the new stirring. At present it is impossible to tell how much they are being influenced Jewishly. But the stream of educative energy cannot remain without results. Last month we called attention in these columns to the scheme of University Extension lectures on Jewish History which the Jewish Historical Society of England has organized. The English Zionists have also inaugurated a series of lectures on "The History and Development of Zionism", to deal with the Jewish National Movement as a phase of modern Jewish History.' All this is to the good. That there is a desire for guidance on this very problem is evidenced by requests made to ministers to deal with the subject from the pulpit, and though opposing views find expression in the sermons, they cannot but tend to thought, and ultimately to decision.

An interesting expression of opinion on Zionism came recently from Dr. Treub, the Netherlands Minister of Finance. Dr. Treub is among the most intelligent of European statesmen, and his views as a rule are listened to with respect. He is very sympathetic towards the Jewish national movement, and expressed the hope that in the settlement after the war, Palestine would be allotted to the Jews. It should be borne in mind that this is the view of a statesman in whose country, as he rightly pointed out, there was no anti-semitism; in whose country Jews have always found toleration. How could it be otherwise in the commonwealth which William the Silent helped to cement?

Apart from these questionings, there is little to chronicle of the doings of Anglo-Jewry. So far as communal life is concerned, we are merely carrying on. The war calls on the energies of all citizens, and Jews readily take up their burden. Yet while in all countries and in all associations men are thinking of the problems to be faced after the war, we are afraid that there is but little thought on large questions of policy, as they will affect the life of Anglo-Jewry after the war. We are indeed considering how best the discharged soldiers can be helped when the war is over; and it is pleasing to be able to report that the London Lodge is interesting itself in the matter. But the wider aspects of communal reconstruction need attention. Everybody appears to be so busy that no one is available for specializing on this paramount problem. Had the community in olden days been a little more careful of its ministers, had their training and their status been different, it might have been possible now to charge them with this work. But most people will agree that the Anglo-Jewish ministry is hardly in a position to lead. This is wholly deplorable; and the community is but reaping as it has sown. It looks as though this key-problem is being neglected. The old men have their hands quite full; the young men are at the war. Meanwhile, synagogue attendance is dwindling; religious education is not receiving the reforms it so sadly needs; and the unbiased observer must confess that the Jewish communal ship of state is drifting aimlessly. The position is not altogether hopeless. What is lacking is a master mind to guide and inspire. What a splendid opportunity is being missed by some one!

The London Lodge is about to begin its activities again after the summer recess; and we believe it may be claimed that the members are alive to the need of the moment, and are determined, under the leadership of Brother President Gilbert, to do all they can in the circumstances to formulate the requirements of the community. A clear statement would be a help, and if the lodge should succeed in attracting attention to the great and immediate needs of the community, it will have done a piece of work very much to its credit.

RUMANIA AND THE JEWISH QUESTION.

The recent decision of the Rumanian Government definitely to grapple with the Jewish question, which has [illegible] demanding solution in that country, [illegible] to a large extent, one of the many indirect consequences of the revolution in Russia. With her great neighbor determined, once for all, to clear her records of all abuses in this connection, the position of Rumania, maintaining, as she does, anti-Semitic legislation that is almost medieval, promised to become extremely difficult, while it has, for some time past, been recognized at Jassy that, with the Jewish problem unsolved, Rumania would hold a precarious position in the great councils of settlements which much follow the war.

The only excuse for the restrictions imposed on Jews in Rumania up to the present time has been that restrictions, hardly less drastic, have been imposed on the great mass of the people. Owing to the Rumanian law, however, which forbids a Jew to hold land, his lot is a particularly hard one.

The question of reform as it affected the Jews came prominently into notice some four years ago, as the result of the extraordinary loyalty and devotion displayed by the Rumania Jews toward the close of the second Balkan war. Rumania's share in that war was confined to practically unopposed march from the Bulgaro-Rumanian frontier toward Sofia, and was a matter of only a few weeks; but that was long enough for the Jew to prove to his fellow country that he was ready to make sacrifices for his country and to show himself a devoted Rumanian citizen. As a consequence, immediately after the signing of the treaty of Bucharest the Jews were promised political equality. M. Take Jonescu, the prominent Democratic-Conservative leader, took up the matter, as did many other statesmen, with enthusiasm, and the Minister of Justice was instructed to prepare proposals for the necessary revision of the constitution. The party of reaction, however, had no intention of giving in without an effort, and every method to produce delay was resorted to. The matter, consequently, dragged on from month to month without any settlement being arrived at, and the outbreak of the European war found the problem still unsolved. In spite of these disappointments, however, when mobilization was ordered in the August of last year the Rumanian Jews once again rose to a great occasion, and since then they have distinguished themselves by many heroic deeds on the battlefield and also by the material sacrifices they have made for their country. The position, therefore, is peculiarly favorable for a settlement. Not only does the political situation urgently demand a solution, but the popular opinion that it ought to be found, and found quickly, is stronger than ever before. The authorities at Jassy would do well to hasten the matter.—Christian Science Monitor.

RUSSIAN JEWS AND THE LAND MOVEMENT.

A movement is on foot in certain Jewish quarters interested in agricultural work to secure the settlement of large numbers of Jews on the land in new Jewish colonies. The promoters urge that the Jews should raise the question at the meeting of the Constituent Assembly and request it to allot extensive tracts of land to them. The question will, no doubt, be discussed by the Russo-Jewish Congress, but the Jewish Colonization Association has also convened a conference of Jewish colonists and of those interested in the promotion of agricultural work among Jews, to consider the future of the Jewish colonies in Russia and the possibilities presented for the development of agricultural work among our co-religionists under the new regime.

The existing Jewish colonies in the South are now developing on free lines. The local Rabbis have assumed the powers which the former Government allotted to Crown Rabbis appointed by the Ministry, who generally proved to be mere bureaucratic officials. The office of the local Government Chief in each colony was abolished, and thus another source of oppression went. The colonies are now managed by elected officials.

EQUAL RIGHTS FOR ROUMANIAN JEWS.

The Russian peace program as drawn up by the Central Committee of the Council of Workmen's and Soldiers' Delegates, in the form of instructions to Mr. Skobeliff, ex-minister of labor, its delegate to the Paris Conference, contains the demands that Roumania be restored on condition that she grant equal rights to Jews.

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JEWISH CALENDAR

5678-1917		
Rosh-Chodesch Kislev	Fri.,	Nov. 16
Chanukah (Feast of Dedication)	Mon.,	Dec. 10
Rosh-Chodesch Tebeth	Sun.,	Dec. 16
5678-1918		
First of Tebeth	Tues.,	Dec. 25
Rosh-Chodesch Shebat	Mon.,	Jan. 14
Rosh-Chodesch Adar	Wed.,	Feb. 13
Purim (Feast of Esther)	Tues.,	Feb. 26
Rosh-Chodesch Nissan	Thurs.,	Mar. 14
Passover (Pesach)	Thurs.,	Mar. 28
Passover (Seventh Day)	Wed.,	April 3
Rosh-Chodesch Iyar	Sat.,	April 13
Lag-B'Omer	Tues.,	April 30
Rosh-Chodesch Sivan	Sun.,	May 12
Shabuoth (Confirmation Day)	Fri.,	May 17
Rosh-Chodesch Tammuz	Tues.,	June 11
Fast of Tammuz	Thurs.,	June 27
Rosh-Chodesch Ab	Wed.,	July 10
Fast of Ab	Thurs.,	July 18
Rosh-Chodesch Ellul	Fri.,	Aug. 9
5679-1918		
New Year's Eve	Fri.,	Sept. 6

ELECTIONEERING PREACHERS.

Time and time again the question has been discussed as to the province of the pulpit in face of a division of the voters whether in city, state, or nation. If we are not mistaken, a certain vacant pulpit, which is no more vacant today, but which for a time held the stage in American Jewish life, was lost to an ambitious minister who announced that he regarded it as proper to thresh out politics in the pulpit, and that in the form of taking sides for or against a certain candidate running for office. Now it is clear that politics cannot be ruled out of the domain of the pulpit. It is eminently proper for the pulpit to take a stand in a question agitating the minds of citizens. But that must be done by indirection. The pulpit should address itself to the individual conscience. Not persons, but principles, high moral principles, should form the topic of discussion. Personalities, no matter how high, are but human, and only too often they fall from grace. Today a righteous man and a paragon of virtue, tomorrow he may be a detestable grafter. Politics is largely opportunistic. It is give and take. It must compromise. But religion is the guardian of stern uncompromisingness. The eternal verities cannot be turned and twisted to suit an occasion; the occasion must be dominated by them. We insist in this country that church and state must remain separate, and for valid reasons. If Jewish ministers indulge in prescribing to their congregations how they should vote, Catholics and Protestants of all dominations may do likewise. A good deal of it is being done, sometimes overtly, sometimes under the cloak of all sorts of innocent movements and organizations. The right-minded citizen must resent the unwarranted interference of his pastor. Least of all should we Jews tolerate that it be said of us that there is such a thing as a compact Jewish vote. We deprecate such attempts below. Yet there the people are woefully ignorant and fall easily a prey to scheming politicians. Shall we not discounteance such interferences above? We on the inside know how impotent the rabbi is in swaying the Jew on the political side. But those on the outside judge the rabbi to be a sort of pastor whose advice is sought and heeded even in civic questions. Why should Jewish citizens as Jews be advised to support this or that candidate? Just now New York is divided in a contest for the Mayoralty. By the time these lines are printed the issue will have been decided. We at a distance have no voice or judgment in the matter. In so far as a motive of more than local, nay of national, moment has been injected, we are free to express our opinion that no such motive should have ever been injected into a city campaign. We shall have it said that the issue is an importation from without, that American politics is being Russianized; and yet, just because of that criticism, it may be regarded as certain that, considering our friendly attitude to the new Russia and the fact that new Russia is a bit touchy on the subject of democracy, the wiser among us will keep silence. It must not be said that America is less democratic than Russia. At all events, we Jews as Jews should not be concerned with the issue, not even with the fact that one of the aspirants is a Jew, and that adhesion to him on the part of Jews may stir up prejudice. Jews will vote for him, and just as many will vote against him. That is to say, the Jewish citizen will exercise his right to express at the polls his individual preferences in accordance with his private judgment. That private judgment must not be tampered with by the pulpit. Suppose the rabbi's advice is not heeded, and the socialist is elected. Then the cry will go out, "The Jews have elected him". And immediately we shall have the spectre of the Jewish vote with its supposed potency to determine a national election. We all know that such power is far from being wielded by us. Jews be it said once more, may be a tool in other people's hands. Those higher up are no Jews at all. There are Jewish voters, but there is no Jewish vote. And so our advice to the pulpit for all times to come is to refrain from meddling with politics. A rabbi may with propriety appear on a public rostrum and electioneer to his heart's content. But his pulpit must be kept free from it. Is the pulpit the less free because certain wise restraints are placed upon it, or rather restraints upon the wise? By no means. No one will take from the pulpit its legitimate sphere, to stir the conscience, to review a situation from the religious and moral aspect. But the pulpit is no place for the stump speaker. The pulpit is desecrated by inviting just criticism from the other side. Least of all should Jews, high or low, be admonished to vote as a body. Remember that the rabbi is not speaking to his own congregation alone, he speaks to and in behalf of the whole congregation of Israel. The congregation of Israel must stand aloof when it comes to electing a Mayor even in the metropolis. Enough for the wise!

AN INJUDICIOUS JUDGE.

Down in the city of Philadelphia, the City of Brotherly Love, municipal government is not in best hands. What that means is only too well known to the observer of municipal and state politics throughout the land. The "interests" may be a bit annoyed at the bad name which erstwhile settlers of a more or less temporary character have fastened upon the democracy of America. We likewise resent the criticism of outsiders, who frequently have indulged in hasty generalizations and whose acquaintance with America, the great continent that stretches from ocean to ocean, is confined to East Broadway. But when we are among ourselves, we are free to confess that there is something decidedly unhealthy in our city politics. The Philadelphia administration is Republican just now, it might be Democratic. The system is controlled largely by contractors and other companies doing business with the city. The incumbent in the Mayor's chair has not thought it necessary to sever his connections with a company in which he owns the majority of the stock and which furnishes bonds to city employes. He did not see any reason why he should deprive himself of the profits of his business because, forsooth, he is the city's chief magistrate. But that is the least. The system watches over the politics of the wards, and the wards are controlled and supported by the administration. The police take a hand in the elections. Just recently in a certain ward, where the contest was close, gunmen were brought over from the Bronx and under the eyes of the police permitted to terrorize the district, with the result that a policeman was murdered. There followed an indictment of those immediately guilty and a search for those higher up. They were all brought before the bar, a certain judge sitting as committing magistrate. It happens that Jews are involved. Now we all know the type of the Jew, be he lawyer, saloonkeeper, or police lieutenant, that takes up politics as a profession. He is no better and no worse than his masters belonging to another race and another faith. We hold no brief for Jewish thugs. But when the committing judge went out of his way and in open court ventured the remark that in his experience and in that of his colleagues low Jews with Irish names are indicted for crimes which no Irishman the world over would commit, we must, to say the least, utter a protest. We protest in the first place against remarks by the bench which are injudicious. A judge's business is with the case before him, and with the facts in the case. He is sitting in judgment over individuals. He must not deal in generalizations, he must not pronounce judgment against a whole race. That is the business of the statistician out of court. We want no sermonizing in the court room. Let the pulpit attend to that need. Our courts must be kept free from all subjective partisanship. Talking to the galleries is highly offensive in a judge. On a second thought this injudicious judge made an apology, but it was worse than the original statement, for it retracted nothing, and the offensive and odious comparison was left to stand. Now we have no desire to retaliate by counter incriminations. There are good and bad Irishmen, and there are, alas, bad Jews, but also good Jews. The bad are always in the minority, though unfortunately they focus upon themselves the world's attention. Be it repeated, the Jew who is in the game of politics is no cleaner than the professional Gentile. Both constitute a sore spot in our political life. It goes without saying that in all movements which have for the aim the cleaning out of the Augean stables of city politics Jews play an important part. We have our black sheep. But we shall not allow any one to besmirch the fair name of the Jew by uncalled-for aspersions against the entire race to go unnoticed. It is undemocratic as it is untrue and unjust. If Jews have been guilty, those higher up whose tools they were are not Jews, but so-called Christians. Let condign punishment meet them all. We shall lend our hand unreservedly. But we warn that judge and his like that they must once and for all leave off untoward remarks about the Jew in general. And if suchlike persist, we shall be justified in using every means at our command to combat it. So far as the judge is concerned, we are done with him. No fair-minded American will put up with him. Let him return to the obscurity from which he was lifted for a moment. But we have also a word to say to our own. The low types are beyond our reach. But there are those semi-respectable Jews who ply their nefarious trade in city hall and in state legislature. Let them remember that they have the fair name of the Jew in their keeping. Our men of high type, who are above reproach, find only too often that traps are laid for them on all sides, so as to produce the impression that a Jew cannot be trusted to put patriotism and high civic duty above personal gain. Those will take care of themselves. Our word of warning is to the men who are less scrupulous. And we shall bring the whole weight of our influence to bear upon them, to convince them that they must put a stop to their business, or we shall put a stop to them. There must not occur another such defamation of the Jewish name.

PROMINENT PEOPLE TALKED ABOUT.

Judges Hugo Pam and Jos. B. David, both of Chicago, have recently been reelected.

Mr. Michael Friedsam, president of B. Altman & Company of New York, received from Governor Whitman commission as quartermaster general of the National Guard of New York.

Professor F. M. Frankforter of the Harvard Law School has been named secretary of the special commission appointed by President Wilson to investigate lumber conditions in the West.

Mr. M. Friedman, a well known Jewish leader and ex-deputy of the Russian Duma, has been appointed a member of the Council of the Ministry of Justice.

Baron Sonnino has retained his portfolio of Minister of Foreign Affairs in the new Italian Cabinet.

Mr. Louis J. Horowitz of New York has been made Director of the Foreign Department of the Red Cross Society.

Congressman Julius Kahn of San Francisco who championed the conscription act in Congress, was the guest of honor at a dinner arranged by the citizens of San Francisco.

Hon. Simon Wolf of Washington celebrated his eighty-first birthday on Oct. 28, 1917.

Walter Lippman, editor of the New Republic, has been chosen by Col. E. M. House as one of the staff of experts to assist him in the collection of data to be used eventually in peace negotiations.

Albert E. Schwabacher of San Francisco has been appointed fuel administrator for California by the National Fuel Administration.

Alfred Bettman of Cincinnati has been appointed as State Counsel of the War Emergency Department in the Attorney-General's office.

Leo Goodman of Memphis was one of the delegates of Tennessee to the Eleventh Annual Conference of taxation recently held in Atlanta.

Col. A. Levy of the Engineers and Col. A. Mayer of the Colonial Infantry have been promoted Brigadier Generals in the French army.

Edward Monasch of Denver was reelected president of the City Commission of Charity and Correction.

At the last municipal election, Nov. 6, Toledo, Ohio, elected a Jewish mayor, Cornell Schreiber, and a Jewish Judge of the municipal court, Aaron B. Cohn. Both Mr. Schreiber and Mr. Cohn are members of Toledo Lodge, No. 183.

UNITED STATES CIVIL SERVICE COMMISSION.

Washington, D. C.

Mr. Adolf Kraus,
Pres., Independent Order of B'nai B'rith,
Chicago, Ill.

Sir:

The war demands of the departments and offices at Washington, D. C., for typewriter operators and for stenographers and typewriters are severely taxing the resources of this Commission. It is therefore requested that you assist in bringing to the attention of the public this very urgent need of the Government. The need is a vital one, for America's success in its greatest undertaking depends upon the civil service no less than upon the armed forces.

Literally thousands of typewriter operators and stenographers and typewriters, both men and women, are needed at Washington, and the call for applicants will continue for an indefinite period.

It is requested that an announcement of this need of the Government be inserted in any publication which your organization may issue; also that notices be sent to all subordinate units of the order, with the request that in each meeting room an announcement be made from the rostrum, and that the information be disseminated in any other suitable manner.

Examinations are held every Tuesday in 450 cities. Entrance salaries range from $1,000 to $1,200 a year. Promotion is reasonably rapid for those whose services prove satisfactory.

The secretary of the board of civil service examiners at the post office in any city in which city delivery of mail has been established can give further information, and persons interested may obtain application blanks and full printed instructions by writing to the Commission or to the secretary of the U. S. Board of Civil Service Examiners at Boston, Mass., New York, N. Y., Philadelphia, Pa., Atlanta, Ga., Cincinnati, Ohio, Chicago, Ill., St. Paul, Minn., St. Louis, Mo., New Orleans, La., Seattle, Wash., or San Francisco, Call.

The Commission will appreciate your assistance in this matter.

By direction of the Commission:

Very respectfully,
JOHN A. McILHENNY,
President.

RUSSIA

By Dr. Frank Crane.

Russia is the largest country in the world, territorially.

It is more than twice the size of the United States.

It occupies one-sixth of the total land area of the earth.

Its population is about 180,000,000.

Its normal increase of population is about 17 per thousand.

Seventy-five per cent of the people of Russia are engaged in agriculture.

Fifteen per cent of Russia's population live in cities. In the United States it is about 46 per cent.

In 1913 there were over 34,000 different books published in Russia; during the same year in the United States over 12,000.

Only a sixth of the children of Russia are enrolled in its schools.

Moving pictures have made rapid advances in Russia; there are over 1,500 of such places of entertainment.

Russia's national wealth is estimated at fifty billion dollars; it is thus the fifth richest nation.

There are over two million inhabitants in each of Russia's two capitals, Petrograd and Moscow.

Of Russia's 1,231 cities, 1,068 have their streets lighted at night, 162 having electric light, 128 gas and the others kerosene.

Fifty-four cities have street cars.

The five largest cities of Russia (1913), with their population in even hundred thousands, are Petrograd 2,100,000, Moscow 1,800,000, Warsaw 700,000, Odessa 600,000, Kiev 600,000.

Russia has the longest coast line of any country in the world; but most of it is locked by ice a good part of the year.

One of the most striking features of Russian economic life is the development of the co-operative movement. There are more than 37000 co-operative institutions, more than in any other country.

Russia is the most important granary of the world. In 1910, when crops everywhere were normal, it exported over 23,000,000 tons of wheat; the United States came next with 22,000,000; the world crop was 96,000,000.

The greatest tobacco growing countries are—in millions of pounds—the United States 722, British India 433 and Russia 198.

Russia raises more horses than any other country.

Russia supplies about one-third of the fur of the world.

It contains more forests than any other country.

Russia is the second petroleum producing country; the first is the United States.

Much of the business in Russia, wholesale as well as retail, is done at fairs, of which there are over 3,000 which take place annually.

The most famous fair in the world is that at Nizhni-Novgorod.

The Russian state bank is the largest bank in the world, judged by the amount of its deposits.

At the close of the war Russia will be about the most promising field in the world in which to invest capital, for it has the most tremendous possibilities.

For the above facts I am indebted to the information supplied by Mr. Leo Pasvolsky, editor of the Russian World. —The New York Globe.

ROUMANIAN JEWS IN AUSTRIA.

The Ruthenian deputy in the Austrian Parliament recently attacked the Austrian Government for countenancing the persecution of Roumanian Jews in Austria by petty officials. He pointed out that many of these Jews had been living in Austria for many years and that their sons are now fighting in the Austrian armies, and still the government has exiled many of these Jews and also introduced many discriminating laws against them in the empire. The deputy produced facts and figures in corroboration of his plea and his address made a strong impression upon Parliament.

SHOCHETIM AND MILITARY SERVICE IN HUNGARY.

A representative deputation of Rabbis and communal leaders has presented a memorial to the Hungarian Minister of Defence against the proposed enrollment of the Shochetim (who have hitherto been exempted) into the army. At first the minister was unfavorably inclined towards the petition, but when he heard that it was only a question of gaining a few hundred soldiers, that the process of learning a Schochet's duties was a long one, and also that the enlistment of Shochetim would prove a disaster to the communities, he promised to reconsider the question with his colleagues.

POLAND AND LITHUANIA IN DESPERATE PLIGHT.

People are literally dying of starvation in the streets of Warsaw and other cities of Poland and Lithuania and only concerted action on the part of America, along the lines similar to those pursued for the rescue of Belgium, can stay the ravages of hunger and disease which is already collecting a horrible toll in these two countries.

Unless prompt and energetic measures are taken, the situation is hopeless.

This information is contained in a cable message from the American Legation at Copenhagen through Secretary of State Lansing to the Provisional Executive Committee for General Zionist Affairs, informing that organization of the arrival, in Copenhagen, of a special commission from the municipality of Warsaw, for the express purpose of appealing to President Wilson to issue a special appeal to the American people on behalf of the stricken peoples of Poland and Lithuania.

The commission consists of Dr. Yechiel Tchlenow, president of the Russian Zionist Federation, Chief Rabbi Simonson of Denmark, and Shabsel Farbstein, head of the Warsaw Jewish community, who make their appeal for the Christian as well as the Jewish population of these countries, all classes suffering alike.

The cablegram from the American legation reads:

"There has arrived here a special mission from the municipality of Warsaw to obtain foodstuffs for the Christian and Jewish population of Poland and Lithuania. The mission, which consists of Tchlenow, Simonson and Farbstein, report that the position in those countries is desperate. Mortality from diseases and epidemics is progressing horribly. There are frequent instances of old men and women and of young children dying on the streets from starvation. Even the families of soldiers fighting in the ranks of the entente armies suffer great misery.

"The only thing that can save the population of Poland and Lithuania is the creation of a relief action similar to that taken in behalf of Belgium. The humane feelings of the noble American people and of their great President is the last hope of this helpless, starving people, whom it implores shall treat them as they treat the Belgians.

"The commission hopes to secure from the entente the necessary guarantees which will enable the American people to send relief, and states that it has prospects of securing the necessary tonnage to bring salvation to them. It asks the Provisional Zionist Committee to inform President Wilson, in whose hands rests the fate of millions of human beings in Poland and Lithuania, of the conditions prevailing there and to secure his consent, in principle, to the proposed relief action".

The Provisional Zionist Committee is taking the necessary steps to place its information before President Wilson.

JEWS IN THE AUSTRIAN PARLIAMENT.

The Austrian Jews have had several unpleasant experiences recently in the Reichsrat, several attacks having been made against them by deputies. The Polish anti-Semites urged the ministry to compile statistics of the military efforts made by each nationality and creed in Austria, in order, as they hope, to discredit the Jews for their alleged "insufficient response and lack of enthusiasm for field service". Deputy Dr. Straucher delivered an eloquent address proving that the Austrian Jews have done their duty, and that in the tenth Izonzo battle Jews greatly distinguished themselves. The Austrian Jewish newspapers also printed a long list containing 477 names of recently decorated Jewish officers, soldiers and doctors for bravery at the front. The list also includes the name of the First Flight Lieutenant Sack, the son of the deceased rabbi of Semichov, who obtained ten decorations and the first class of the Iron Cross.

Deputy Straucher introduced an interpellation into the Austrian parliament concerning the continued imprisonment of the Jew, Hilsner, on the accusation of having committed an alleged ritual murder.

FIRE AT A VIENNA SYNAGOGUE.

The largest synagogue in Vienna, the one in the Tempelgasse, Leopoldstadt, has been severely damaged by fire. One side of the structure has been completely destroyed. The scrolls of the law and the sacred appurtenances were, however, saved. While the fire was in progress the governor, the commandant, the chief of police and the burgomaster of Vienna proceeded to the spot and tendered their condolences to the secretary of the Jewish community. Steps have already been taken to restore the synagogue.

THE JEWISH SCHOOLS IN BAGDAD REOPEN.

The occupancy of Bagdad by General Maude's army has made possible the reopening of the Jewish schools in the capital of Mesopotamia, and the Zionist Publicity Department has just received an interesting and detailed report of these institutions written by a distinguished American resident of that city.

Although the Girls' School is attended by 1,100 Jewish children, there are about 2,000 girls for whom no accommodations are available. The old, oriental idea that girls may be neglected while every stress is laid on the education of boys, is gradually disappearing in Bagdad. The "shut out" girls are clamorous for school accommodation and there would not be a single "slacker" among the entire number if room could be found for them.

The 1,100 girls for whom there is accommodation are housed in a splendid building erected several years ago by Mme. Laura Khadourie, of India, at a cost of 10,000 pounds sterling, and is regarded as one of the finest edifices and most beautiful institutions in the city.

Thirteen hundred boys are pupils at the Albert Sassoon School, which is under the direction of Mr. J. Bassan, whose wife is directress of the girls' school. Both of these institutions are supported by the Alliance Israelite Universelle; but since the war the income of this organization—coming mainly from London and Paris—has fallen off, and the schools have suffered in consequence. All pupils who are able pay for tuition, but the income from this source is very small.

A local philanthropist, Menahem S. Daniel, maintains a school for poor children, which is attended by 160 girls and 140 boys. About one-half of these children who attend the school, which is located in the former home of Mr. Daniel's father, receive clothing and one meal a day free.

In addition to these two institutions, there is the Community School, with 2,300 boys from the poorest class, who receive one free meal a day. Some of the children are given clothing. This school needs a thorough reorganization. The community is not able to raise adequate funds; the teaching facilities and methods are very antiquated and the building itself presents a very disheveled appearance.

Since the advent of the British forces, the school children, in all of the institutions, have manifested a strong desire to learn the English language. American school teachers would be especially welcomed, owing to the reputation which the American schools in Constantinople, Beirut and Asia Minor have won in the Orient. Mme. Bassan would especially welcome the co-operation of a Jewish young woman who holds a teacher's license from any part of the United States. The children in Mr. Daniel's school have already taken up the study of English and their progress in a very short time is described as astonishing.

ENGLAND DECLARES OFFICIALLY IN FAVOR OF THE ZIONIST MOVEMENT.

Great Britiain has finally uttered a fateful word, which is the realization of the great hope that has lived in the heart of the Jew and has sustained him through the centuries.

It has officially declared itself in favor of the Zionist Movement and the establishment of Palestine as a national home for the Jewish people.

Arthur J. Balfour, Secretary of the State for Foreign Affairs, has written the following letter to Lord Rothschild, expressing the Government's sympathy with the Zionist Movement:

"'The Government views with favor the establishment of Palestine as a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine'.

"Mr. Balfour adds that this declaration of sympathy with the Jewish Zionist aspirations has been submitted to and approved by the Cabinet".

OFFER OF A JEWISH LEGION IN RUSSIA.

A number of Jews have submitted a memorial to the Ministry of War urging it to organize a Jewish legion to fight against Germany. The memorialists expressed the fear that a German victory would lead to the re-introduction of the old regime, which, as Jews, they were most anxious to obviate; hence they offered their lives for the cause of Free Russia.

ANTI-JEWISH PREJUDICE IN RUSSIA.

Immediately after the Revolution State posts were not only thrown open to Jews, but those in authority who had to find suitable officials for the Republican regime very often went out of their way to induce Jews to accept office. Many rejected the honor, even then believing that they would serve Jewish interests better by remaining in unofficial obscurity. The Railway Congress which has just been held at Kharkoff revealed the fact that in the Department of Ways and Communications the same anti-Semitic prejudice is spreading as that which led to the resignation of the Jewish employes at the Odessa postal and telegraph offices. The Congress expressed its profound regret that excuses were again being found to prevent Jews from obtaining employment on the railways, although work was more plentiful than ever and labor was very scarce.

In the province of Bessarabia, plots of German colonists, in conjunction with officials of the old regime, were discovered against Jews and the Republic.

At Pavlovsk, after prolonged trouble, order has been restored by the continued display of military force in the streets. Jews who spent many sleepless nights at the railway station are now resuming normal work. The pogrom agitation was commenced by refugees from Petrograd, who accused the Jews of the shooting affrays here and of complicity in the Maximalist plots. The anti-Semites demanded a crusade against the Jews as a means of restoring "the Tsar and order".

The Municipalities of Petrograd and Moscow have issued strong appeals to the population to counteract the pogrom movements, and to regard the Jews as brethren. A similar manifesto was issued by the Ukraine Central Council against the work of the Kieff Black Hundreds.

THE JEWS AND TURKEY.

The Jewish Correspondence Bureau in The Hague reports:

"Milli's Agency is spreading the report that the Jews in Palestine are being treated with the greatest friendliness, that the Jews of the whole world recognize this, and that in Turkey the Jews have always enjoyed absolute liberty and were warmly received.

"This report is strongly biased and is not founded on truth. The facts have proved the contrary, and the official documents, which were published by the Jewish Correspondence Bureau a short time ago, have plainly shown how a systematic campaign has been led against the Jews in Palestine since the commencement of the war. It is particularly the Zionists who are persecuted by the authorities. The Government has forbidden in a special address all participation in Zionist work and attendance at Zionist meetings, dissolved societies, placed the death penalty on the use of Jewish national signs, as stamps and flags, disarmed Jewish colonists, dissolved the Jewish organizations of watchmen who protected the colonies from the attacks of Arabs. Already at the beginning of the war Zionist leaders, heads of schools, banks, leaders of the labor party, etc., were banished. The evacuation of Jaffa has again demonstrated that the Government appears decided to destroy the Jewish work there. It is true the reports in the Entente press were exaggerated. Massacres of Jews have never taken place. Refugees from Palestine, who have gone to America via Switzerland related that they were well treated. In this time it was announced that Jews had been hanged. This rumor, too, was cleared up by the refugees. Tens of Arabians were hanged for desertion and Jews who refused to serve shared the same fate. True it is only—and this is confirmed from a German source—that the Jews were evacuated from Jaffa, the German general on the Turkish general staff not perceiving any military reason for this step—as the German, M. P. Cohn, declared in the Reichstag. It is also true that the deportation of Jewish notables—from Jerusalem, too—continues. Many families are even banished from the whole of Turkey. The eighty-year-old Hebrew writer and leader of the Union of Teachers, David Yellin, has been deported to Damascus".

ENLISTMENT OF JEWS IN CANADA.

It is stated on reliable authority that enlistments among the non-alient Jewish population number about 2,000, or about 5 per cent of the entire number of Jews of Canadian birth and citizenship. This proportion compares with 4 per cent for the general population.

Contributions to American Soldiers' and Sailors' Welfare League of the I. O. B. B. to Nov. 9, 1917

Executive Committee I. O. B. B.	$10,000.00

District No. 1.

Maccabee Lodge, New York..	5.00
Channaniah Lodge, New York.	25.00
Mt. Sinai Lodge, New York..	100.00
E. Everett Lodge, New York..	10.00
New York—S. L. Abraham, $25; A. Falk, S. Fleischman, S. B. Silverstein, F. Goldsmith, A. Silverstein, E. K. Frank, $10 each; L. Bodenheimer, $15; Singer Bros., A. Yankauer, J. Goodfriend, J. David, Dr. D. J. Kaliski, S. H. Lesser, S. W. Goldberg, $5 each; J. Ulmer, A. Schwarzbaum, A. Waldman, $2 each	141.00
Hartford, Conn.—A. D. Goldberg, $5; M. M. Taylor, $3; N. C. Freedman, A. M. Freedman, H. Goldstein, $2 each..	14.00
Albany, N. Y.—E. Uhlman, W. L. Oppenheim, L. Silverman, G. L. Oppenheim, $5 each; J. Baere, E. Baere, E. Kellert, D. Markowitz, $2 each; S. Schwartz, $1	29.00
Kingston, N. Y.—M. Block....	5.00
Stamford, Conn.—S. Sahl......	1.00
Bridgeport, Conn.—L. Asheim.	5.00
Troy, N. Y.—P. M. Smith....	1.00
Brooklyn, N. Y.—L. Dietz....	5.00
Castleton, N. Y.—D. Markowitz	2.00
Pittsfield, Mass.—Dr. M. E. Eisner, $5; B. C. Meyer, C. I. Lederer, $1 each	7.00
Boston, Mass.—I. Fox, $10; H. M. Rambach, $5	15.00
Portland, Me.—S. Rosenberg, M. L. Pinansky, $1 each....	2.00

District No. 2.

Joseph Lodge, St. Joseph, Mo.	50.00
Muncie Lodge, Muncie, Ind..	25.00
Riverside Lodge, Louisiana, Mo.	15.00
Madison, Ind.—Hager Lodge, $5; L. Shulter, $5; I. L. Stern, M. R. Shulter, $2 each......	14.00
Akron, O.—L. Meyer & Co., E. Hirsch, S. Morgenroth, H. Medwinsky, E. J. Silver, $5 each	25.00
Dayton, O.—A. H. Danneman, $25; M. Ball, $2.50	27.50
Piqua, O.—R. Louis, $10; M. Louis, $5	15.00
Cleveland, O.—B. New, L. Rorheimer, $10 each; E. H. Schwarzenberg, $5; Dr. R. Gittelson, $3	28.00
Lima, O.—N. L. Michael......	10.00
Joplin, Mo.—H. Hurwitz......	1.00
Cuyahoga Falls, O.—S. Levinson	1.00

District No. 3.

Monongahela Valley Lodge, Monessen, Pa.	15.00
New Castle Lodge, New Castle, Pa.	216.50
Connellsville Lodge, Connellsville, Pa.	100.00
Salem Lodge, Harrisburg, Pa..	25.00
Fairmont, W. Va.—S. D. Goodman	5.00
New Brighton, Pa.—F. Broyda.	2.00
Charleston, W. Va.—M. B. Goldman	10.00
Erie, Pa.—H. L. Zacks........	5.00
Lyndora, Pa.—S. Oran.......	5.00
Pittsburgh, Pa.—B. Glueck, J. A. Frankenstein, $10 each; I. Williams, J. Jacobs, L. L. Nevine, $5 each; J. Marcus, $2	37.00

District No. 4.

Montefiore Lodge, San Francisco	150.00
Hope Lodge, Stockton, Cal...	10.00
Butte, Mont.—W. Meyer, collection	800.50
Spokane, Wash.—J. Woolf....	5.00
Missoula, Mont.—E. Geiser..	10.00
Grays Harbor Lodge, Aberdeen, Wash.	10.00
Phoenix, Ariz.—B. E. Marks, collection	23.00
Hayden, Ariz.—G. H. Hirshfeld	10.00
San Francisco, Cal.—Schloss Mfg. Co., $10; J. Jacobs, D. Biederman, Mrs. D. Biederman, H. Redlick, Dr. L. Kuttner, $5 each; E. Pinto, L. Gansel, $3 each; M. Ropken, $1	42.00

District No. 5.

Micah Lodge, Albany, Ga....	25.00
Bristol, Va.—Jewish Ladies' Aid Society, $10; B. Alperin, $1	11.00
Lynchburg, Va.—Judge J. S. Diggs	5.00

District No. 6.

Ramah Lodge, Chicago—W. D. Stein, $100; Philip Stein, M. Noel, Charles Shaffner, $50 each; J. Lindheimer, A. Steindler, J. Speigel, L. Hecht, L. L. Lewis, Dr. J. B. DeLee, N. Shure, A. B. Seelenfreund, S. Oberfelder, $25 each; I. Grollman, S. Mandel, A. C. Norden, M. Krueger, B. S. Mayer, H. L. Kanter, I. Shore, D. M. Sidder, Mark D. Goodman, H. Sonnenschein, E. Sonnenschein, $10 each; E. Braude, $10; C. Cohn, G. Lewis, D. Blumrosen, B. J. Sinai, F. A. Norden, J. E. Furth, L. Raike, A. M. Koolish, L. Stein, M. M. Grossman, H. G. Lewis, H. J. Wurzberg, H. G. Eliel, M. A. Goldberg, L. Neumann, I. E. Berkson, S. W. David, Leo Rosenbluth, H. A. Gottlieb, H. M. Levey, S. L. Friedlen, J. Schultz, R. Schuham, J A. Klawans, H. Reisapfel, A. Spivek, G. I. Gartner, Dr. C. Newberger, S. Zucker, E. S. Heller, J. A. Kaplan, M. Stern, H. J. Joseph, L. Rosenbluth, J. D. Kanter, L. M. Vogel, Louis Rosenbluth, $5 each; D. Stern, M. Kotz, $3 each; D. L. Sattenstein, M. Turk, A. Turk, $2 each; C. E. Cohen, R. Friedlen, P. Greenhut, A. Stabiner, H. R. Friedman, A. M. Morris, L. Schneider, J. Kahn, J. Levin, B. Stone, $1 each	802.00
Oriental Hillel Lodge, Chicago—Adolf Kraus, $200; T. Rubovits, I. Shrimski, $100 each; B. D. Eisendrath, $50; M. L. Falk, S. Silverman, M. L. Strauss, Goodman & Co., M. M. Hirsh, J. M. Kahn, $25 each; C. H. Hefter, $15; F. Uhlman, A. Marks, W. Taussig, S. T. Binkowitz, M. Haber, I. Bezark, Arnold Wolff, $10 each; S. J. Rosenblatt, L. M. Selig, B. Ries, B. Stern, B. Sterne, A. D. Berlitzheim, J. B. David, G. Platke, K. Hochstadter, Dr. T. Schanfarber, N. D. Kaplan, Albert Kraus, A. Livingston, O. M. Roth, $5 each; R. Kohner, $2.50	757.50
David Fish Lodge, Chicago—M. M. Rothschild, $25; H. C. Levinson, $10; U. S. Schwartz, Albert Eger, S. Richter, B. Stenge, G. D. Bernstein, $5 each; G. E. Eckhouse, A. H. Mayer, $2 each	64.00
Chicago, Ill.—Mrs. L. Klein, $200; Guggenheim Bros., Mrs. E. Mandel, L. Strauss, $50 each; Stern, Mayer Co., H. Bateman, Oppenheimer & Co., P. Spiegel, Mrs. I. Block, H. Magnus, M. Livingston, A. L. Stone, H. Black, L. Mannheimer, J. S. Hartman, Young People's Auxiliary, $25 each; A. Getzert, $15; C. Haas, B. Kronthal, J. J. Nartzik, C. DeLee, G. Lewis, E. L. Rothschild, T. Mayer, M. M. Mayer, Mrs. E. Gutman, S. J. Kline, E. Austrian, Eva Browarsky, A. S. Louer, J. J. Hilborn, Mrs. H. Guthmann, $10 each; S. Netter, W. Reach, Clara Adler, A. S. Yamer, A. Kleinert, J. Stern, O. Kaspay, L. Seelig, A. Seelig, L. Reingamum, E. Stein, Mrs. J. Dryfus, Emma Powel, Flora Greenhut, I. L. Gross, R. Stadecker, J. H. Newman, G. Tamon, D. S. Simon, B. K. Riese, M. E. Falker, H. D. Pioso, Mrs. D. Wurmser, $5 each; M. L. Hefter, M. Robitchek, M. H. Saffron, G. C. Kracker, Rebecca L. Hefter, Annonymous, $2 each; Mrs. M. J. Friedman, $3; Fannie P. Henroch, $1; I. Kanter, $1; Mrs. J. Willinski, $2	949.00
Keokuk Lodge, Keokuk, Ia....	10.00
Burlington Lodge, Burlington, Iowa	5.00
Fox River Lodge, Appleton, Wis.	25.00
Des Moines Lodge, Des Moines, Ia.	750.00
Bay City, Mich.—Mrs. C. J. Levy	5.00
Wahpeton, N. D.—L. Fleigelman, H. Stern, A Friend, $5 each; H. Oppenheimer, $2; C. W. Lattimer, $1	18.00
DeKalb, Ill.—C. Neuman, C. A. Iskowich, L. Rome, $5 each; N. J. Wolf, S. Landau, $3 each; I. Herr, $2	23.00
Calumet, Mich.—S. L. Hoffenberg	5.00
L'Anse, Mich.—D. Levitan....	2.00
South Range, Mich.—W. Glass.	1.00
Winnipeg, Can.—W. M. Shales.	5.00
Rochelle, Ill.—E. Hilb........	15.00
Racine Lodge, Racine, Wis	25.00
Minneapolis, Minn.—G. Sternberg, I. Goldstein, $5 each; Markus & Shapiro, $2; B. Dockman, $1	13.00
Green Bay, Wis.—Green Bay Lodge, $35; A. Bodenheimer, $5; B .Berman, M. Rosenberg, $3 each; J. Rosenberg, $2; H. Denison, $1	49.00
Pulaski, Wis.—L. J. Berkman..	2.00
Seymour, Wis.—J. Werbelowsky	5.00
Champaign, Ill.—I. Kuhn, $50; J. M. Kaufman, $10........	60.00
Emes Lodge, Springfield, Ill..	25.00
Kaukanna, Wis.—M. A. Wertheimer	100.00
Belvidere, Ill.—D. L. Silverman	1.00
Duluth, Minn.—W. Billstein..	10.00
Urbana, Ill.—S. Littman......	3.00
Houghton, Mich.—L. Abel....	5.00

District No. 7.

Fort Smith Lodge, Fort Smith, Ark.	10.00
Memphis Lodge, Memphis, Tenn.	140.00
Dallas Lodge, Dallas, Tex....	25.00
Joseph Herz Lodge, Columbus, Miss.	22.50
Texarkana, Ark. — Mrs. E. Sherer	2.00
El Paso, Tex.—E. Wishbrun, $20; R. Weinstein, $10; M. Schwartz, $20; A. Blumenthal, $5; general collection, $39.50	84.50
Beaumont, Tex.—S. Solinsky, L. Perl, Major A. Harrison, M. Goodman, $2 each; S. E. Gordon, $2	10.00
Houston, Tex.—J. H. Sam.....	5.00
Camden, Ark.—L. M. Stern collection, $40; Jewish Ladies' Aid Society, $5	45.00
Alabama City, Ala.—L. Freibaum	1.00
Oklahoma City, Okla.—A. D. Engelsman	7.50
Bristol, Tenn.—H. J. Simon..	2.00
Ada, Okla.—Mrs. S. Harris....	5.00
Marianna, Ark.—J. Shaul	5.00
Waco, Tex.—B. J. French....	5.00
Fort Stockton, Tex.—M. Winkler	10.00
Blackwell, Okla.—B. Schoenwald, $10; B. Weitzenhofer, $5	15.00
Gadsden, Ala.—Coosa Lodge, $15; H. H. Hecht, $1........	16.00
Marwell, Ark.—I. Krow, B. F. Newman. $5 each...........	10.00
Helena, Ark.—M. G. Metzler, I. Frank, D. Solomon, J. Fink, $5 each; Solomon Bros., $25; E. Weil, S. L. Mundt, M. R. Isaacs, H. Barnet, $1 each...	49.00

THE SOLDIER JEW.

It is a foregone conclusion that the Jews as law-abiding citizens furnished their proportionate quota on Registration Day. Neither does it suffer the slightest doubt that, as good patriots and in gratitude for having found here a place of safety against the hatred of their brutal enemies, the native and foreign-born Jews were no slackers in subscribing for the Liberty Loan. But how many of them will appear in khaki? How will they behave in the trenches? How many will return with the war medal pinned to their breasts?

There is yet insufficient authentic material on the part played by the Jews in the present war, but the records of the past are known.

The Old Testament is, fortunately, still a very accessible and pretty well known book. Therefore why waste space and time in proving that the old Hebrews, under Joshua, their judges and kings, were valorous warriors before the Lord? And who does not know the story of the Maccabees and the desperate defense of Jerusalem against the powerful legions of Vespasian and Titus in the year 70 A. D.? Who is not acquainted with the heroic stand of Bar Kokba, the Hebrew Garibaldi, and his followers at Bethar 135 A. D.? But probably very few readers will know that the Jews were not only brave soldiers in their own country, but that the martial fever drove thousands of them to serve as volunteers in the armies of Alexander the Great 356-323 B. C.), and of the Syrian kings; that Ptolemy I of Egypt (323-309 B. C. employed them in preference as garrison troops in his fortified places, thu recognizing at the same time their bravery and loyalty.

Ptolemy Philometor (died 145 B. C. and his queen, Cleopatra, committe their whole kingdom to the two Jewis generals, Orias and Dositheus, for the were the only ones in the whole army o whom they could implicitly rely. Tw other Hebrew generals, Helgias an Ananias, saved the same queen's thron from the onslaughts of her own sor Ptolemy Lathyrus.

He who desires to read the story i detail is referred to the works of th famous Judeo-Roman historian, Josephu Flavius (37-95 A. D.)

Even Julius Caesar was obliged t speak in terms of high praise of th valor displayed by the 1,500 Jewish soldiers engaged in his wars against Egyp and Mithridates of Pergamon. Hero helped Mark Antony with five Jewis cohorts.

But who, unless he made a specia study of the subject, would dream o looking for sturdy Jewish warriors in th Arabia of Mahomet? It is, nevertheless a fact that, when the prophet came t Medina, he found the whole country ful of Jews ready to resist him, arms i hand. He tried to make of them his allies, but they refused.

About 100 years later (1742-1743) Rabbi Jonathan Eibenschuetz, a famou Talmudical scholar, together with othe rabbis of the Bohemian capital, stood o the walls encouraging their co-religionists to defend the city against the attack of the French army.

When, in 1794, the population of Warsaw rose in arms, a whole Jewish regiment, under its own colonel, of the name of Berko, was fighting in the suburb of Praga against the Russian general, Suwarow.

Jewish sailors in the Dutch navy excelled in courage in the conquest of Brazil.

And now to come to this country. There was only a handful of them in the time of the Revolutionary War. But the names of forty six Jewish soldiers are known, twenty-four of them being officers. Colonel Isaac Franks and Colonel David Salisbury Franks occupy a place of honor in the military history of our country.

Brigadier General Joseph Bloomfield and eight other Jewish officers distinguished themselves in the War of 1812.

The American navy carries on its roll of honor the names of Commodore Uriah Phillips Levy, Captain Levi Myers and Commander Adolf Marix.

Throughout the Civil War Jewish patriotism and gallantry shone out most brilliantly: 7,878 Jews out of a total population of 150,000 were found on either of the two sides.—New York Tribune.

THE STAGE AND THE JEW

Do You Know That—

most of the world's greatest actors and actresses are Jews? Do you know that some of the most famous playwrights, managers and producers are Jewish? If you doubt the above, read the following list and be convinced that you will find the Jews leading in "character" work, comedy, tragedy, farce, burlesque, musical comedy and vaudeville. There are the famous French women, Sarah Bernhardt, Rachel, Judith and Madame Simone. Miss Minnie Seligman, Madame Nazimova and Rose Eytinge. Miss Constance Collier, in "Peter Ibbetson," and Clara Lipman, wife of Louis Mann, are very capable actresses. Then there is Madame Bertha Kalich, the famous vaudevillians, Nora Bayes and the Dolly Sisters, "headliners". Miss Fanny Brice, Miss Natalie Alt, David Warfield, Louis Mann, Lewis Morrison, Weber and Fields, Sam Bernard, Barney Bernard. the Howard Brothers, Robert Warwick, "Al" Jolson, "Bobby" North, Sir Herbert Tree, Florence Reed, William Norris, Roger Brothers, Julia Neilson, are all Jewish.

Among some of the Jewish playwrights we have Henri Bernstein, Charles Klein, Sydney Rosenfeld, Maurice V. Samuels, Dr. Louis K. Anspacher, Israel Zangwill, Abraham Schomer, Max Marcin, Jules Eckert Goodman and many others.

A few Jewish managers and producers are: Charles Frohman, Daniel Frohman, "Flo" Ziegfield, Sam Harris, Al Woods, Liebler, Alfred Hayman, William Harris, Marc Klaw, A. H. Erlanger, David Belasco the Selwyns and Oscar Hammerstein.

Where would the stage be today if it were not for the Jewish actors, playwrights and managers?—The Argus.

Thoughts and Tidings—Review of Passing Events

By H. Eliassof

Is Kerensky a Jew?

A short time ago the story came to our shores that Kerensky, the man of the hour in the new life of Russia, is a Jew. The story reached America simultaneously with the report that the Leninites and the Black Hundreds have joined hands and are agitating for pogroms against the Jews. The American daily papers readily picked up this sensational piece of news and spread it broadcast over the land. The American Jewish press naturally fell upon it as upon a treasure-trove and exploited it to the fullest extent. Some Jewish journals even discovered a number of Jews and Jewesses in several American cities who claimed relationship with the Russian Premier and related incidents from their childhood days away back in Russia in which Kerensky figured as one of their family. But in spite of all these multifarious endeavors to plant an affirmation of the story in the minds of the people, it found no fertile soil and failed to take root. There were too many doubters and the story was dead and buried as suddenly as it had come to life. A big black question mark now adorns its grave, inviting the passer-by to find the true answer to the query: "Is Kerensky a Jew?" I think the answer can easily be given. It is to be found in the words of Horace, the Latin poet, which read as follows: **"Mutato nomine de te fabula narratur"**, change but the name, the tale is told of you. Change the name of Kerensky to the Jews and it becomes plain enough at whom this Kerensky story was aimed. Of course, it was a pure fabrication launched into the world by the combination of the evil forces, the reactionary elements of Russia, who are trying hard to destroy the provisional government and believe that by destroying the Jews they will quickly accomplish their nefarious aim. The same cowardly cohorts who have raised the cry that the Jews of Russia, who are among the stanchest supporters of the provisional government, have taken possession of everything, have also invented the sensational story that Kerensky is a Jew for the sinister purpose of proving their malicious accusations against the Jews.

Those who are well acquainted with the present chaotic conditions in Russia and are fully aware of the foul means which the turbulent reactionaries are employing for their vile purposes, could easily see the earmarks of treachery in the fraudulent tale; they detected at once its connection with the reports of the domination of the Jews in Russian public affairs, as well as with the pogrom propaganda, they soon divined the polluted source whence it emanated and wisely doubted the veracity of the Kerensky story from beginning to end.

In the meantime Mr. Herman Bernstein, the editor of the "American Hebrew" of New York, returned from his journey to Russia, where he had observed things from the vantage ground of truth and in a strong, convincing editorial in his paper he removed the last prop from under the shaky Kerensky story. In this editorial he made among others the following impressive statements:

"The extreme radicals, the Maximalists, are working hand in hand with the extreme reactionaries, the former Black Hundreds, who are now masquerading as revolutionists. During the July Maximalist riots in Petrograd, the headquarters of the Russian I. W. W., led by Lenine, whose real name is Ulyanov, and who is a member of an old aristocratic Russian family, was searched by the troops loyal to the provisional government. Among the incriminating documents that were found there was a large supply of pamphlets and postcards concerning ritual murder and other pogrom propaganda. Everybody in Russia knows that nothing would help the apostles of unrest and dissension more than a Jewish massacre, for this would bring all the anti-government elements together and strengthen their hands against the sane leaders who are bravely and heroically fighting to save Russian liberty from the hands of those who are seeking to destroy it".

After taking the so-called American newspaper correspondents severely to task for having taken up the work which the "Novoye Vremya" used to do before the revolution and for carrying on in American newspapers the campaign of falsehoods conducted against the Jews under the old Russian regime, inciting massacres and spreading race hatred, Mr. Bernstein continues:

"Other correspondents hold the Jewish people responsible for the Maximalist movement in Russia, declaring that most of them are Jews. Some correspondents have even converted Lenine to Judaism for mysterious purposes. **Others are circulating the story that Kerensky is a Jew in the hope of destroying his influence in Russia, of inciting race hatred against him, of spreading the pogram fever in Russia in order to overthrow the provisional government headed by Kerensky".**

The "London Jewish Chronicle," which is nearer to Russia than our newspapers, also stated as follows in a recent number:

"The Leninites—the very party which is attacked as Jew-inspired and Jew-ridden—are manifesting violent ill-feeling against our coreligionists, and at the other end of the scale traditional Jew-baiters of the old regime, the reactionaries, are raising their heads once again, using the ancient methods of the blood-legend and detecting in the old expedient of Jew-hatred an invaluable weapon for a counter revolution. We have no desire whatever to exaggerate these portraits; but neither would it be wise to minimize their significance".

The wise words of Thomas Carlyle which he expressed in his celebrated work, "The History of the French Revolution", in regard to the rise of the improvised Commune just before the awful days of terror, are also applicable to the Russian revolution in its present chaotic state. Carlyle states: "Very frightful it is when a nation, rending asunder its constitutions and regulations which were grown dead cerements for it, becomes **transcendental**; and must now seek its wild way through the New Chaotic—where force is not distinguished into Bidden and Forbidden, but Crime and Virtue welter unseparated—in that domain of what is called Passions, of what we call the Miracles and the Portents".

Revolutionary Russia, which has just freed itself from the nightmare of czardom, from the darkness of despotism and from the chains of oppression, and is struggling for light and liberty, for law and order and for right and justice, is also passing through the dangerous period where "force is not distinguished into Bidden and Forbidden, where Crime and Virtue welter unseparable". It requires great clear-sightedness, indomitable will-power and boundless determination on the part of captain and crew to keep the ship of state on the right course and to steer it safely past the rugged rocks which threaten destruction, into free and open waters. The Jews of Russia, alas, have the hardest road to travel. While they must support the provisional government with their full strength and vigor in order to help to safeguard the interests of their country, they are also forced to shield themselves against the spontaneous combustion of the mass of inflammable matter which has remained in Russia from the days of torturing tyranny and which may at any moment again burst into a consuming conflagration and ravage all their long-hoped-for, wept-for and suffered-for liberty; aye, even destroy their almost crushed lives. They must guard themselves against giving offense to either of the conflicting political factions of the day. So they stand between many fires and must try to tread their way with almost superhuman precaution in order to avoid the innumerable snares which are incessantly placed on their path and to escape unscathed from all their perplexing predicaments.

But the Russian Jews are strong in their faith in the God of their fathers and are confident that He will not forsake them. They do their duty as newly made citizens unflinchingly and their coreligionists in America must encourage them to continue to do so.

AMERICAN JEWISH HISTORICAL SOCIETY.

The twenty-sixth annual meeting of the American Jewish Historical Society will be held in the city of Philadelphia, on Feb. 11 and 12, 1918. All persons intending to present papers at this meeting are requested to send the exact titles thereof to the corresponding secretary not later than Jan. 5, 1918. Attention is directed to the fact that papers are not limited in treatment and subject-matter to American Jewish history, but that the object of the Society includes the promotion of the study of Jewish history in general.

ALBERT M. FRIEDENBERG.
Corresponding Secretary.
38 Park Row, New York.

By work one accustoms one's self to a severe and active life, and the character gains as much by it as the mind.—Ozanam.

REVEREND DOCTOR J. LEONARD LEVY'S LAST MESSAGE TO HIS PEOPLE.

I desire to place before you two pictures. One is so sad that my heart quivers with grief as I draw its outlines. None but a Jeremiah has the ability to paint it in all its details. If you were to see the model from which the picture is taken, your faces might become like the countenance of Dante, of whom the children of Italy used to say, "There goes the man who has seen Hell". It is drawn on a canvas as large as Eastern Europe, including Poland, Galicia, Roumania, Russia; and it must be lengthened to cover parts of the Turks' country, ancient and modern, including the land made sacred to us because our masters the Prophets of Israel immortalized it.

The background of that picture shows ruined cities, devastated towns, villages mingled with the soil. Factories are heaps of rubbish; the fair products of civilization—art galleries, churches, school-houses, municipal buildings, hospitals—lie battered beyond recognition. The fair earth whose smiling surface bore crops in plenty is wrinkled with graves. Vultures fly where, a few years ago, the patient herds wound slowly over verdant meads and vales. Charred masses lie athward the ground which, but yesterday, was adorned by forest giants which had withstood the storms of ages. On all sides the work of death and destruction is complete. A modern Necropolis marks the territory which a little while ago was the abode of prosperity, plenty and peace.

In the center of the picture we see piles of bodies awaiting burial. They have fallen in war. They have been sacrificed to the brutal god, Mars. They have gone to their long rest, after slow starvation. Their pinched and wan faces, their bare bodies, their sunken cheeks, their emaciated limbs, tell of suffering which none can describe. They are the mortal remains of old men and women, of young men and maidens, of little boys and girls—a holocaust offered on the pitiless altar of human madness.

In the foreground of this picture we see thin and trembling hands outstretched for bread. Hands, did I say? I mean the bony digits of what once were plump and powerful hands. As we follow these misshapen masses and look at their possessors, our humane sentiments are touched to the quick. We see the gaunt faces of starved men and women, living skeletons, reduced to the verge of feebleness and exhaustion for want of food, which a few pennies might purchase, but the pennies are lacking. A once prosperous series of communities are reduced to beggary. Little babes seek nourishment from the dried breasts of starving motherhood. In the midst of bitter winter and in Eastern Europe the winters are always bitter—bodies are almost naked, feet are unshod, heads are uncovered. Several millions of hitherto self-supporting people are in the danger zone into which death, with impartial foot, enters unbid.

This is a feeble and faint impression of the conditions which confront millions of those bound to us by ties of a common past, a common faith, a common heritage, a common blood. For them we plead tonight, because if we are not to be their physical support, they will soon be numbered with the unaccountable dead. For the moment, let us turn from this sad, sorrowful and sickening picture and gaze on the second I would I had the ability adequately to paint.

We see before our mental eye a canvas stretching from ocean to ocean, from lakes to Gulf. All is serenely beautiful in the background, calmly prosperous in the central portion of the picture, tranquilly progressive in the foreground. Here health and happiness reign supreme. Want is banished by the hand of industry, need has disappeared before the bounty of Nature's God. A hundred million men, women and children enjoy plenty. The air is vocal with the sounds of humming industry. The fields lie waiting to receive the precious seed the harvest of which will feed untold millions.

Among those ten times ten millions of happy people, two millions of Jews dwell. They enjoy liberty and life, unhampered. They are in the possession of every human right which a just government can ensure for its citizens. Some serve in high places. Some are greatly honored of their fellow-citizens. Some enjoy the privileges of exalted social position. Some are blessed with vast possessions, the security of which is guaranteed by the righteous laws of a free people. All may go to rest each night in the enjoyment of the knowledge that life, liberty and the pursuit of happiness are guaranteed to them and that the fruit of their honest toil will be conserved for the coming generations. The smile of peace is on their face. The joy of undisturbed domestic happiness is their treasured possession. V[illegible] say unto you, a Land of Pr[illegible] them, a land upon which the eyes [illegible] Lord look in love, a land wh[illegible] guards from the beginning of [illegible] till the end of the same.

The stricken ones of the first [illegible] in this modern reign of terror, [illegible] their brethren in America for help. None but those Jews who are in this blessed land can serve the cause in behalf of which we are met. The Jews of the belligerent lands are compelled by the force of circumstances to help the poor in their own countries and have but little for those of other lands. The Jews of America, blessed with abundance, must heed the cry of the starving, or their death will be on our souls.

Never, since the Jews have dispersed, two thousand years ago, has a cause been presented for the helpful consideration of the Jews in free lands comparable with this. We are not asking for the means of rehabilitation. We ask for bread for starving men, women and children. The sorrows of the ages are dwarfed by the pangs and pain of today. Ten million dollars will be needed to supply the barest necessities of life to the stricken multitudes. Who with a heart of pity, who with bowels of mercy, can refuse to heed the cry of food which goes up in the regions devastated, disfigured and destroyed by war? Who, enjoying plenty, will withhold his share, when he knows that twenty-five cents a week will mean the salvation of a human life"?

The Jewish heart is tender. Our rabbis tell us that the sons and daughters of Israel are recognized by three characteristics, Charity, Benevolence, Beneficence.

Suffering has made the heart merciful, as one common touch of persecution has made the whole people kin. Once the world called after us "Hep! Hep!" Our brethren now cry to us, "Help! Help!" Can we turn deaf ears to their cry? If we do, can we maintain our self-respect? In the end, we must leave everything we possess behind us. Nothing will help but the good we have done when opportunity served. Heaven, says a friend of mine, is the place where a man or women is surrounded by the benedictions of those he has served; Hell is the place where the pointing bony fingers of the gaunt and starving drive the iron, white-heated, into the soul of a man who, though able, refuses to relieve human distress. The opportunity to gain such a heaven and to avoid such a Hell is yours in this day when, on the altar of sacrifice we must place our offering in the name of God for the service of man. What shall it profit a man if he saves his money and know that, by his frugality or parsimony, a human soul has been lost?

LUZZATTI FOR A JEWISH PALESTINE.

The Jewish Correspondence Bureau in The Hague has learned from a reliable source, the late prime minister of Italy, Luzzatti, has been asked by Baron Edmund Rothschild of Paris what his attitude towards the idea of a Jewish state in Palestine is, or rather how he imagines such a state should be founded. The Italian diplomat answered that owing to his position he could not give any definite assurances or opinions on the question, but that he was decidedly in favor of a Jewish center in Palestine under the control of the Allies. He had also reason to think that such a solution of the Jewish question would meet with the approval of the Powers.

The Bureau has learned further that Luzzatti declared to a well known leader of Roumanian Jewry that the Roumanian Jewish question was the knotty point of the Jewish problem. The Roumanian Government doggedly persisted in shunning a complete and honest solution of the Jewish question and was carrying on a strange policy of deception to this end. As yet it had been impossible to move the Roumanian authorities to make a binding promise and it would probably be necessary for Roumania's Allies to exert pressure on the latter country to effect its solution.

PROTEST AGAINST PERSECUTION OF ROUMANIAN JEWS.

The Ruthenian deputy in the Austrian Parliament recently attacked the Austrian government for countenancing the persecution of the Roumanian Jews in Austria by petty officials. He pointed out that many of these Jews had been living in Austria for many years and that their sons are now fighting in the Austrian armies, and still the government has exiled many of these Jews and also introduced many discriminating laws against them in the empire. The deputy produced facts and figures in corroboration of his plea and his address made a strong impression upon Parliament.

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE OF THE INDEPENDENT ORDER OF B'NAI B'RITH

The work of the American Soldiers' and Sailors' Welfare League has grown apace. The headquarters that have been established have filled a need, and the comments on the work done by our directors, by the men in uniform themselves and their visitors, have been uniformly favorable. A young man at Ft. Logan in Houston writes to his mother that he not only enjoys the work, "but thinks the world of the worker". Another writes: "I can safely take it upon myself to act as spokesman for the Jewish soldiers in wishing the I. O. B. B. success and good luck in their new venture, and when this war for democracy is over, and in later years when the new generation reads about it, the Jew will have his rightful place in American history, and have done his share in overthrowing autocracy and making the world safe for democracy". Another young man speaking of visiting his brother-in-law at Camp Grant, stated: "If our Jewish friends could see this magnificent club room and its fine facilities, you could not keep them from contributing to its upkeep". Another observer from another camp writes: "Your director understands the great work before him, and he is carrying out his duties to the full satisfaction of everybody. The Jewish boys in the camp are very much pleased with the treatment accorded them at our headqarters". And still another writes: "Let me assure you that the boys at our camp are pretty well taken care of, and certainly appreciate the efforts in their behalf". The Managing Board feels that these letters, unsought for as they were, bear some evidence that our work is not only desired but needed.

Since the last issue of the B'nai B'rith News, the work at our different headquarters has grown in extent. Our local directors have gained in experience and the communities in which our club rooms are located have come to look upon them as centers for all kinds of activities pertaining to the welfare of our soldiers. Clubs have been formed for the entertaining of soldiers; knitting organizations have been formed for them; dramatic societies have sprung up, and a patriotic and loyal feeling for our country and its defenders has shown itself in many different ways. Religious organizations have sprung up, and one of our workers holds weekly services for the Jewish people of the city near which a cantonment, of which he is our director, is located. A glimpse of the work that our workers are doing can best be had by reading from the weekly reports sent in by the directors of the various headquarters which we have established.

Camp Dodge, Des Moines, Iowa.

On the 28th of October a smoker and house warming was held in our headquarters. There were about eighty men in uniform present, both officers and privates. We had a musical program and addresses. A feature of the evening was a vocal solo by Private Phillip Block of Duluth, formerly a cantor. Mr. Block also at another time officiated at one of the synagogues and pleased his hearers very much.

Private H. H. Epstein, of Minneapolis, gave a reading, and Sergeant Bellis, of St. Paul, gave a vocal solo. Rabbis Manheimer and Cohen delivered addresses, after which an athletic exhibition was put on by Privates Labe Saffro and S. H. Jester. The welcome given to the boys was one which a soldier said "he could never forget". Refreshments were served after the program was completed, and the citizens of Des Moines testify that this was one of the most enjoyable affairs recently given in that city.

The director of the club rooms in Des Moines, Mr. Joseph A. Wolf, and his committee are planning other affairs. The Jewish population of Des Moines has become enthusiastic in the work, and it is safe to say that the suggestion of Secretary Baker is being followed scrupulously to the end that the Jewish boys in Camp Dodge may make better and more efficient soldiers.

Camp Custer, Battle Creek, Mich.

The whole state of Michigan has formed itself into a branch of the American Soldiers' and Sailors' Welfare League. Every I. O. B. B. lodge has representatives on the Executive Committee of this branch, and Hon. Samuel Foltz, postmaster of Kalamazoo, is the chairman. Our worker there is Mr. Edgar J. Drachman, of New York. Mr. Drachman not only visits the boys at the camps, attends to the sick and to the soldiers in distress, but he has organized the Battle Creek community into a congregation, and holds services for them. The Jewish Ladies' Auxiliary Society has arranged an entertainment for the boys for Nov. 18. A soldier who had become sick needed help and our director came to his succor. This is the third case of distress that has come to the notice of the work at Camp Custer. Mr. Drachman is in touch with the Jewish inhabitants of a number of towns in Michigan, and also with the rabbis of the state, and he calls upon these to help entertain the men in uniform whenever possible.

The Battle Creek headquarters have not yet been formally dedicated, but plans to that end are being worked out.

Camp Logan, Houston, Texas.

Mr. Bernard Freefield, our director in Houston, reports that he has called on a number of Chicago boys whose parents have requested that he visit them. He is now taking a census of the Jewish boys in an effort to ascertain whether any of them are in need of anything in the way of apparel which their parents and friends may furnish them. Within the last few days three parties have called up our Chicago office asking us to make inquiries through our workers in Houston for men in whom they are interested. Our worker reports that one of our boys has been taken ill with tuberculosis and he has gotten in touch with the local organization in Houston, which is looking after his immediate wants, supplementing the regular hospital treatment in those little ways in which the sick can always be made happy and cheerful.

In a report before us from Houston we find that four entertainments were given within a fortnight for the Jewish soldiers; meetings were held with the Jewish officers of Camp Logan, and representatives for every company appointed to co-operate with our director. Personal calls were made on a large number of Jewish citizens with regard to interesting them in soldier work. During the week ending Nov. 3 some 175 Jewish men attended the halls. Personal interviews with 28 soldiers were held concerning their welfare. Nine hundred and fifty pieces of literature were given out to the Jewish men through the director and his camp assistants.

Houston has given the Jewish boys a royal welcome and letters from them testify to their appreciation of all that is being done for them.

Camp Shelby, Hattiesburg, Miss.

On Sunday afternoon, Oct. 21, there occurred the dedication of the Hattiesburg Community Hall for Soldiers. This community hall is maintained by the Hattiesburg Branch of the American Soldiers' and Sailors' Welfare League of the I. O. B. B. A large audience greeted the speakers, among whom were Judge N. C. Hill, Major Jackson Morris and Dr. Mendel Silber, of New Orleans.

Mr. Herman Katz, executive secretary of the Hattiesburg branch of the league, acted as master of ceremonies. The program was interspersed with musical numbers. Judge Hill complimented the Jews of Hattiesburg and the B'nai B'rith upon the enterprise shown in the work which the Hattiesburg branch is doing. He extended in behalf of the community a cordial welcome to the men of Camp Shelby to come to Hattiesburg. Major Morris delivered a stirring and patriotic address and appealed for united allegiance to our flag. Dr. Silber, of New Orleans, followed with an address on the patriotism and loyalty of the Jewish people of America. He spoke of the Jewish love for America and of what the Jew owes to her. In his conclusion he said: "Although this hall is open to soldiers and civilians alike, it is closed to anyone who would not sacrifice all in the defense of the nation".

The 151st Regimental Band played a number of patriotic airs and was the guest of the assembly. Rev. George D. Booth, secretary of the religious work of the Army Y. M. C. A., offered the invocation. Among the other speakers were Mr. S. London, director of the headquarters, and Mr. Herman Katz, executive secretary.

The Jewish Community Hall for Soldiers' Welfare of Hattiesburg has become the most popular place for our boys in that thriving town. For the first ten days of this month we had an attendance of 413. Seventy-five men slept in the hall. Weekly features for the soldiers are now being planned. Seven men were visited at camp hospitals.

Camp Beauregard, Alexandria, La.

The formal opening of the Alexandria Branch of the American Soldiers' and Sailors' Welfare League took place at Alexandria Sunday, Oct. 14. It was a gala day in the city. A large assemblage of both the Jewish and non-Jewish population was present. Mr. William Peterson, president of the Alexandria branch of the league, presided, and among the speakers were Mayor Whittington, Jr., of Alexandria; Mr. Abe Freyer, of Shreveport; Ralph J. Schwarz, president of District 7, New Orleans, and Mr. Sam C. Blumenthal, in charge of the headquarters. It was one of the most important Jewish functions that has ever taken place at Alexandria and marks a milestone in the development of Jewish activities in Alexandria.

Mr. William Peterson, chairman, called the meeting to order, telling those who were present that the headquarters were open for the benefit and pleasure of the soldiers of Jewish faith, although all of the soldiers are welcome. Rabbi Jacob Aronson delivered the invocation, and then the president called upon Mayor Whittington. Mr. Whittington was followed by Brother Abe Freyer, of Shreveport, to whom a large amount of credit to the success of the organization of the Alexandria branch is due. He spoke of the aims and ideals of the B'nai B'rith and of our duty to our soldiers and sailors. Mr. Blmenthal, local director of the soldier work, then delivered an address on the aims and purposes of the headquarters and on the plan of the work that is to be done. The last speaker was President Ralph J. Schwarz, who spoke eloquently of the Order of B'nai B'rith and of its organization and achievements, and complimented the local members upon the establishment of local clubrooms.

After the addresses were concluded a reception was held and refreshments were served. In the evening a dinner was given at Hotel Bentley by the chairmen of the different committees of the Alexandria branch in honor of Brothers Schwarz, Freyer and Blumenthal. Mr. Blumenthal and his local committee are to put into effect a program of entertainments, smokers and amusements. Lectures are to be inaugurated so that every class of the Jewish men may be reached by the headquarters activities.

Camp Bowie, Ft. Worth, Texas.

The Hebrew Institute of Ft. Worth, one of the finest communal buildings in the country, has been turned over to the local branch of the Soldiers' and Sailors' Welfare League for the use of the soldiers. The local committee is headed by Rabbi Charles Blumenthal of the Congregation Ahavath Sholom, and Mr. Sol Wolfson is our worker there. The local committee has been extremely active and we cite a few excerpts from the reports of our worker there: "On Saturday, Nov. 8, the regular weekly dance of the Jewish Soldiers' and Sailors' Welfare League will be given at the Hebrew Institute. The Girls' Assembly Club will serve refreshments". These notices have been sent to the soldiers as well as to the townspeople: "The general public is cordially invited to a musical and literary program at the Hebrew Institute on Sunday, Nov. 4, at 8 p.m., given by the Jewish Soldiers' and Sailors' Welfare League. The speakers of the evening are Rabbi Blumenthal, Lieut. D. E. Kahn, Private Mark H. Webb and O. B. Greening, representing the Fosdick Commission. A number of musical numbers will be rendered". Here is a notice worth reading, sent out also by our workers here: "To the parents of the Jewish soldiers at Camp Bowie: If you wish any information about your boy in the camp, please write to us and we will gladly serve you in any capacity requested. If you come to visit your son or brother at Camp Bowie, call at the Hebrew Institute, 819 Taylor Street, and we will provide room for you at Jewish homes at a nominal rate, escort you to the camp and locate the person desired. As a stranger it will save you a great deal of inconvenience. We are glad to be at your service without any cost to you".

Besides this, our worker finds time to visit the sick men at the camp, meet strangers at the depot and in one case found for a wandering mother a son who had run away from home more than a year ago and who enlisted in a Texas company. His name was on the register of the Ft. Worth headquarters and our worker found no trouble in locating him.

The director of the Ft. Worth headquarters reports that there is an attendance of from 75 to 100 men at each of the two weekly affairs given for them.

Camp Grant, Rockford, Ill.

The Managing Board procured the services of Mr. Aaron Horvitz, of Pittsburgh, a Harvard graduate and formerly a practicing attorney of Pittsburgh, as director of the Rockford Branch of the American Soldiers' and Sailors' Welfare League. Mr. Horvitz has already demonstrated his interest and ability in social work to a large number of people.

The headquarters in Rockford are located in Rockford Hall, the finest and most spacious hall in the city. It is fitted up with pool tables, writing desks and chairs, and other furniture that is not surpassed by many clubs. Just now a great dedication is being planned by the local committee. Speakers are being selected. Nov. 25 is the date set. It is hoped to run a special train from Chicago for the Managing Board, parents and friends of the men in uniform and interested workers.

A number of Chicago organizations are planning affairs for the men at Camp Grant. Among these are the Young People's Jewish Congress Society of Chicago, the Sinai Players and the Northwest Fellowship Club. The I. O. B. B. lodges of Chicago are taking a great interest in this cantonment and delegates are being appointed to attend the dedication.

Officers of the Rockford Branch of the American Soldiers' and Sailors' Welfare League are: A. E. Schulein, president; Ira Goldman, vice-president; D. Pizer, treasurer; Aaron Horvitz, secretary. The following committees were also named: Executive Committee—A. S. Scheline, chairman; Charles Shanhouse, E. Oppenheim, Geo. Rubin, J. H. Krause, Mrs. Krojanker and Mrs. D. Pizer, ex-officio. Hospitality Committee—R. Pinko, chairman. Emergency Relief Committee—S. Goldman and Sig Mayer.

INSTRUCTIONS TO WORKERS.

1. It has been found a good plan to select camp representatives to represent the local director in each company or regiment. If you have not done this yet consider the advisability of doing this. This company or regimental representative can help you by distributing notices that you may send out, giving the names of the new Jewish additions to the company or regiment, and help to keep you informed of the general conditions of the boys.

2. Send to this office a list of the Jewish papers which you think the boys in your particular camp will read and the street number of your headquarters.

3. Arrange to meet the Jewish officers of your camp at least once a month and get their ideas and consult with them.

4. Visit the sick soldiers as often as possible and put yourself in communication with their families or guardians.

5. Put yourself at the service of the visiting friends and relatives of the soldiers. Keep at your office a list of the reputable hotels and boarding houses.

6. Spare no pains in letting soldiers know what and where our headquarters is and where you can be found.

7. Arrange, wherever possible, in connection with the local rabbis and religious organizations. Thanksgiving and Chanukah entertainments.

8. Always use as much soldier talent as you can in your entertainments and amusements.

9. Use placards generously in your headquarters and in your camp. Advertise your activities both in camp papers and in dailies, unless the cost is prohibitive. Placards like these in the headquarters will accomplish a great deal of good:

> Have You Written Home Today?
> Do You Sing or Play?
> Give your name to local director.
> Remember we are at your service. It is our desire and pleasure to be of any assistance. The I. O. B. B. lodges are at your service. Do you wish them to help you? If you have any suggestions to offer, leave them in this box.

You should have a box conveniently located, with a slit in the top for those who might wish to make suggestions and who are backward about giving their names. Get a few placards printed, showing when and where local rabbis may be found and when the services are held.

10. Have a mail box handy and have a supply of stamps on hand.

JEWISH OFFICERS IN RUSSIAN ARMY.

Two hundred Jewish students of the Peterhof Military College have been appointed officers in the Army. At the Moscow Alexeyeff Military College seventy Jews received the rank of officer.

What Our Lodges Are Doing

B'nai B'rith of Chicago

Ramah Lodge.

An unusually well attended meeting of,
e lodge was held at the Covenant Club
all on Wednesday, Oct. 10, 1917. Spe-
al feature of the meeting was lecture
ccompanied by stereopticon views, deliv-
ed by Hon. Charles S. Wharton, ex-
ember of Congress on "The City of
'ashington". The lecture proved most
teresting and educational and at its
onclusion a rising vote of thanks was
ndered the speaker.

The lodge resolved to arrange a spe-
al campaign for members and a com-
ittee with Bro. O. G. Finkelstein, as
airman was appointed to take charge
this work. As a preliminary to the
mpaign a large number of petitions
r membership were presented at the
eeting. It was decided that ten teams
onsisting of ten members each, in
arge of a captain, be organized and
at a short effective campaign be con-
icted for two weeks in the hope that
minimum of 500 new applications be
cured. These teams decided to meet
ily exchange information and data,
id hold a general meeting once a week
present the applications secured. At
e time of writing this article more
an 340 applications have been secured
less than ten days of the campaign.
here is no doubt but that the full quota
ill be realized.

At the meeting of the lodge a number
standing committees were appointed.
ommittees on social and intellectual
lvancement announced a program of
ents to be arranged during the present
ason, including B'nai B'rith Day Cele-
ation, under the special auspices of the
dge, in the last week in December, at
hich time a class initiation the results
the Propaganda campaign, will be the
ecial feature.

Oriental-Hillel Lodge.

At the meeting of Oriental-Hillel
odge, No. 72, held on Nov. 5, 1917, at
ovenant Club Hall, Dr. W. A. Evans,
ealth Commissioner of Chicago, ad-
essed the lodge with reference to the
alth of the soldiers in the various
mies. Bro. L. Edward Leshman,
ational Director of the Social Service
epartment of the Order, also addressed
e lodge on the subject, "A Bird's-eye
iew of Camp Grant". Both talks were
an instructive nature and were enthu-
astically received by the members.

The lodge resolved to issue an appeal
its members for voluntary contribu-
ons to aid in its philanthropic and charitable activities. It was further resolved that if found necessary that a special assessment of $1 be levied upon such members of the lodge as have not voluntarily contributed to the philanthropic fund.

David Fish Lodge.

David Fish Lodge, No. 130, held several special meetings during the month of October as a result of an agitation to effect a consolidation with another lodge of the Order in the city. At the last meeting of the lodge held on Oct. 22, 1917, the question of consolidation being put to a final vote was almost unanimously defeated and a number of committees were appointed for the special purpose of finding ways and means to increase the revenues of the lodge and also to instill a more wholesome B'nai B'rith spirit among its members. David Fish Lodge contemplates embarking upon a short membership campaign in the near future.

Central B'nai B'rith Council.

The monthly meeting of the Central B'nai B'rith Council of Chicago representing the local lodges was held on Oct. 31, 1917, at the Covenant Club Hall. The attendance was unusually large and the subject matters brought up for action were of much interest and importance. Reports of various standing committees, social service, Anti-Defamation League, entertainment and Intellectual Advancement were presented, discussed and acted upon. The question of taking active interest in Soldiers' and Sailors' Welfare Work was discussed with the result that the Social Service Committee of the Council was requested to devote as much of its activities in that direction as possible.

Covenant Club.

"A Beefsteak Supper and Stag" was given by the Covenant Club of Chicago on Thursday evening, Nov. 1, 1917, at the Covenant Club. Nearly 300 members were seated at the tables and a bountiful repast was served. During the dinner a number of professional entertainers carried out a varied and interesting program, consisting of recitation, dancing, singing and magic. At the close of the dinner the hall was cleared for athletic exhibitions of wrestling bouts and other numbers. The remainder of the evening was spent in amusements in the club rooms. All present were much pleased with the program as arranged and the affair cannot but prove beneficial to the Club.

'NAI B'RITH OF PHILADELPHIA.

Freda Largman Lodge.

Freda Largman Lodge No. 805 held a
iblic meeting on Wednesday evening,
ct. 24, 1917, at the Pannonia Hall.

Rabbi Ely Mayer and Hon. Jacob
nger, a member of the Executive Com-
ittee of the Order for the District, de-
ered addresses.

Lincoln Lodge.

A well attended meeting of Lincoln
odge took place on Thursday evening,
ct. 4, at the Hotel Walton. There was
esent at that meeting, Dr. Rosenthal,
Lancaster, Past Grand President of
istrict No. 3, who delivered a patriotic
ldress, calling upon all members of
incoln Lodge to do their share in help-
g the government in the present world
ar.

The president gave a resume of his
sit to Fort Hancock, after which the
embers present pledged themselves to
l in the campaign of the Order to
ise money for the purchase of books
r the soldiers now encamped. A large
mmittee, which had been previously
pointed by the president for that pur-
se, reported that they were already
orking on the proposition, and with
ospects of great success.

The president appointed a committee
arrange the details for the banquet of
ncoln Lodge to be held in November,
chairman being Mr. Harry M. Miller.

ADSDEN LODGE, GADSDEN, ALA.

n obedience to the special request of
Secretary of the United States Treas-
, Gadsden Lodge, No. 734, of Gads-
, Ala., appointed a committee with
o. Ferdinand Frank as chairman, to
iduct a campaign for sale of Liberty
nds among its members and assist the
unty and Zone committees in promot-
the sale of bonds in every way pos-
le. The lodge resolved to invest all
its funds in the hands of the treasury
Liberty Bonds.

ESCHOL LODGE, DAYTON, OHIO.

In addition to the propaganda looking to securing a large class of representative candidates for initiation, Eschol Lodge No. 55, of Dayton, O., is doing excellent work for the soldiers. President Joseph Schwarz has appointed a number of committees, among them one on Soldiers' and Sailors' Welfare Work which has been very busy among the large number of boys in training at the Wilbur Wright Aviation Field near Fairfield, O., and the additional large number of Dayton boys at Chillicothe. At an open meeting on Sep. 23 the Jewish soldiers were guests of the Lodge and listened with great interest to an address by Rabbi David Lefkowitz on "Why I am a Ben B'rith". On account of the added burden of the Welfare Committee the Lodge is urging a full attendance of members at each meeting.

B'NAI B'RITH OF PORTLAND.

Theodore Herzl Lodge No. 314 held its regular meeting on Tuesday evening, Oct. 23, 1917, at the B'nai B'rith building. Report of the Campaign Committee showed seventy applications for membership were secured up to that time. The committee is hopeful that at least one hundred applications for membership will be secured for the class initiation. After the meeting was closed, a dance was enjoyed in conjunction with the Ladies' Auxiliary of Oregon.

Oregon Auxiliary No. 2, Daughters of the Covenant, gave a successful card party on Tuesday afternoon, Oct. 16, 1917, for the benefit of Jewish soldiers in the cantonment at American Lake. Prizes were donated by various members and the affair was participated in by nearly all Jewish organizations in the city.

B'NAI B'RITH OF CLEVELAND.

The members of Cleveland Lodge No. 16, of Cleveland, Ohio, while waiting for Hon. Abram I. Elkus, Ambassador to Turkey, to arrive to address them at a public meeting, subscribed over $100,000 to the second Liberty Loan.

At the meeting of the Speakers' Club held Sunday, Oct. 14, it was decided that this season's activities should be in the nature of class work, the object being the study of the art of oratory and the great American orations. The lodge has signified its intention of engaging an experienced instructor for this purpose.

The first dance of the season by Cleveland Lodge No. 16 took place on Sunday, Oct. 28, 1917. The affair proved a decided success. An attempt is being made to institute a civic forum, the object of which is to discuss city government and it is intended to issue invitations to experts in the various phases to address the members. The first meeting took place on Oct. 31 and addresses were made by Mr. I. Freiberger of the Cleveland Trust Company, Mr. Paul Feiss and Mr. Emil Joseph. Mr. Freiberger spoke on finance, Mr. Joseph in regard to the lgal end and Mr. Feiss on efficiency.

Mr. Chas. Otis, president of the Chamber of Commerce, under the auspices of the Intellectual Advancement Committeee of Cleveland Lodge, addressed the B'nai B'rith Forum on "Cleveland—the City of Great Opportunities".

About 2,000 members and their friends attended "Mysterious Night," an entertainment given on Sunday, Oct. 14, 1917. The large crowd that gathered because of the name or any other cause were not disappointed. Much credit should be given to Mr. Oscar Friedman and his committee which arranged the entertainment, the first of the season, and which affair far outshined anything the B'nai B'rith has previously produced.

The first meeting of the Modern Drama Study Class was held on Oct. 10, 1917. Plans for an interesting study of the drama, beginning with Barrie, were made. A combination of the art and needlework class was effected, so that all the members may benefit by both classes.

A fancy dress dancing party was given by Cleveland Lodge on Sunday evening, Oct. 28, 1917.

Park plan dancing in the ball room and a smoker for the men in the meeting room were features of the election night entertainment given by Cleveland Lodge on Tuesday evening, Nov. 6, 1917. A special wire was secured to furnish those present the election returns as rapidly as received. A special midnight entertainment was arranged after the results of the election were announced.

On Sunday, Oct. 28, 1917, a most enjoyable evening was spent by a group of young women from the college for women and men from Odelbert and the Western Reserve Law School, who were the guests of Cleveland Lodge. Added zest was given by the presence of Sidney Kusworm of Dayton, second vice-president of the District Grand Lodge, who, entering into the spirit of the affair, led the games.

Thursday, Nov. 8, 1917, was the beginning of the new dancing class for young people.

In view of the great interest in athletics, Cleveland Lodge has decided to bring a basket-ball program into actual existence. The use of the gymnasium at Cedar and 76th Streets has been secured. A coach will direct the players and teams will subsequently enter for city tournaments.

HOME FOR THE AGED AT YONKERS.

Bro. Henry Meyers of Washington Lodge No. 19, of New York, the chairman of the entertainment committee of the board of governors of the Home for the Aged at Yonkers, has arranged a very interesting program for Thanksgiving Day to be held at the Home for the benefit of the members. Bro. Myron Sulzberger, president of the Home, will deliver the Thanksviging adrdess. Rev. S. Schlager, cantor of Temple Emanuel of New York, will have charge of the music. Brother Meyers will on this occasion present an American flag to the Home in behalf of a few well-wishers of the Home.

HOPE LODGE OF STOCKTON, CAL., ARRANGES LOVE FEAST IN HONOR OF SOLDIERS.

Hope Lodge, No. 126, of Stockton, Cal., gave a banquet on the evening of Sept. 12 in Red Men's Hall in honor of six of its members who have joined the United States forces.

It was one of the most whole-souled, patriotic and inspiring sessions ever held by a Stockton fraternal organization. Six members of the Order have either donned the khaki in defense of the flag within the last few weeks or are now awaiting the call to the colors. They are:

Dr. William Friedberger, lieutenant in the United States Medical Corps, now at Fort Mason.

Dr. Nathan Sinai, lieutenant in the United States Army, now awaiting orders to report. He will be attached to the veterinary department of the Army.

Ben Sinai of the United States Medical Corps, now stationed at the Presidio in San Francisco.

Jack Ganelis.
M. Shupert.
George Kline.

Nate Cohn, president of Hope Lodge, presided at the session, which opened with a prayer and an address by Rabbi Horowitz. In his address Rabbi Horowitz called attention to the fact that the Jew had always been found aligned on the side of liberty, peace and justice since the early ages. He rejoiced that members of Hope Lodge were now going out to fight for all that the Jew holds dear.

Then all present joined in the singing of "America."

During a recess the prettily decorated and heavily laden tables were arranged. The decorations were all patriotic in nature and in keeping with the spirit of the evening. The favors and the napkins were adorned with American flags. Tiny silk flags were stuck in the buns placed at each plate, and the cakes also were similarly decorated.

Rabbi Emanuel J. Jack, the new pastor of Temple Israel, delivered an intensely interesting address tracing the career of the Jew from the birth of the American nation, showing that he had always rendered unto the nation that which was its due, and he had always been found loyal.

Attorney Emil Gumpert gave a short address to the boys who are going to war. Harold Hirsch in a well worded address made a presentation to each of the Hope Lodge members answering the call. Each of the six was presented with a silk flag, an engraved membership card entitling him to admission to B'nai B'rith lodges wherever he may go, and a soldier's pocket mirror and passport bag. Hope Lodge will keep its soldier members in good standing during the period of their enlistment.

Dr. Nathan Sinai replied to the several addresses on behalf of the six young men who are going to war. He said that many had expressed sympathy for them. Sympathy, he said, should go to those who must remain at home, to the relatives of those who go. The soldier en route to France, he declared, would be constantly moving in new scenes. His mind would be fully occupied. He would be encountering broadening experiences. The worrying, he asserted, would be done by those who remain at home. He looked forward to service with cheerful anticipation.

During the evening through the kindness of the management of the Hippodrome Theatre, the lodge members were delightfully entertained. Miss Hayward's violin beauties, five in number, played a number of splendid selections, rendering "Star Spangled Banner" at the close, while all arose and sang the anthem. Mr. Vine, eccentric comedian, produced ripples of laughter, while Herman Rosenthal of San Francisco sang and gave impersonations.

Rabbi Jack brought the meeting to a close with an appropriate prayer.

OFFICIAL TOUR OF PRESIDENT OF DISTRICT GRAND LODGE NO. 4.

Mr. David N. Mossessohn of Portland, president of District Grand Lodge No. 4, accompanied by Mrs. Mossessohn, left on October 31, 1917, on an official visit to the B'nai B'rith lodges in the southern half of his jurisdiction, including San Francisco, Sacramento, Stockton, Oakland, Los Angeles, San Diego, San Bernardino, Bakersfield, Fresno, California and Reno, Nev.

What Our Lodges Are Doing

CINCINNATI LODGE, CINCINNATI, OHIO.

Attention of Cincinnati Lodge, No. 4, B'nai B'rith, was centered at its first fall initiatory exercises Monday night, Nov. 12, on the need of Jewish soldiers for distinctive Jewish social service and spiritual work.

Following a luncheon in the new $30,000 annex to the Rockdale Avenue Temple, addresses on what is needed for Jewish young men at Camp Sherman, Ohio, the Ohio cantonment, were made by Rabbis Louis Grossman, of the Plum Street Temple, and Jacob W. Kaplan, of the Reading Road Temple, and Mr. H. J. Rosenbaum, Jewish Social Service Director for Jewish soldiers at Camp Sherman. The necessity of having a building separate for the use of the Jewish soldiers as the Knights of Columbus are erecting for men of their faith was shown. There should be, it was urged, a building where services could be held. Praise was given the efforts of the Y. M. C. A. to show no discrimination, but it was pointed out that its work must be supplemented by distinctively Jewish activities.

Following the talks, Harry J. Levi, a district officer of the B'nai B'rith, took the floor and asked that the members voice some expression of their opinion. Oscar Berman lead off with a subscription of $100 and in four minutes more than $2,000 was raised. It was a rare sight, seeing the whole hall full of eager "bidders".

At the lodge meeting, a large class was initiated under the direction of President Joseph H. Levi. Rabbi Grossmann spoke on "Education Among Jews". He urged the need of greater emphasis being placed on the education of children in things Jewish. He said the sabbath school should be a more vital force.

Members of Cincinnati Lodge are greatly pleased by the change in the curriculum of English in the high schools so that "The Merchant of Venice" is omitted.

Program.

Events of the evening at Rockdale Temple's new auditorium:

1. Opening of the Lodge.
2. Regular business discussion.
3. Initiation of large class of candidates—by special team.
4. Incidental music—Mrs. Henry Moses, soprano; Mrs. Mabel F. Straus, organ.
5. Address—"Education Among Jews", Rabbi Dr. Louis Grossmann.
6. Closing of the Lodge.
7. Short recess.
8. In lower hall—Luncheon and smoker to candidates and members.
9. Address—"What Our Boys Need", Mr. H. J. Rosenbaum, Social Service Director for Jewish Welfare Work in U. S. Army and Navy at Camp Sherman.
10. Adjournment.

ACTIVITIES AT B'NAI B'RITH HEADQUARTERS, NEW YORK.

The B'nai B'rith headquarters were a busy hive last year. The lodges generally had interesting meetings and were well attended, thanks to the efforts of the enthusiasts, however few, who are the life and inspiration of the lodges. Some of these enthusiastic and worthy brothers will be greatly missed in the lodge rooms this year. They are in the service of the United States Government, some serving in the army and some in the navy, and some in other branches of the Government. In serving the flag they are carrying out a fundamental B'nai B'rith principal, patriotism.

We hope that some of our brothers who might have been more active in the work of the Order than they have been, will come forward to take the places of those good brothers and continue the activities in which they were so much interested. The B'nai B'rith work must go on. The greatest honor we could pay to our patriotic absent brothers, when let us hope they will return to us in good health and in good spirits, is to show them that their patriotism and their B'nai B'rith spirit generally have inspired those they left behind to emulate the good example which they set up by their zeal and earnestness in the lodge room, where the best of Jewish manhood is and should be brought out for the good of our Order and our country.

ACTIVITIES OF OMAHA LODGE, OMAHA, NEB.

Official Visit to Lincoln, Neb.

On Sunday, Sept. 30, 1917, President Bro. Harry H. Lapidus and Past Presidents, Bros. C. H. Elgutter, Jacob Simon, Jacob Slosburg, Jr., Sam J. Leon, Henry Monsky, Sam Dansky, A. Monheit and Arthur Rosenblum, of the lodge made a trip to Lincoln, Neb., for the purpose of opening a campaign in behalf of the Soldiers' and Sailors' Welfare League of the I. O. B. B.

A meeting was held on the afternoon of that date, which was largely attended. The meeting was an enthusiastic one and rousing speeches were made.

The sum of $250 was raised at this meeting and a Finance Committee was appointed by the Lincoln Lodge to solicit funds for the Soldiers' and Sailors' Welfare League.

Patriotic Meeting by Omaha Lodge.

On Thursday evening, Oct. 11, Omaha Lodge, No. 354, held a Patriotic Meeting, which brought credit and a great deal of pride to the lodge. The meeting was attended by more than six hundred people, which was a remarkable turnout, even though the weather was unfavorable. It was the prevailing opinion that this was the best Patriotic Rally ever held in Omaha under the auspices of a Jewish organization.

Class Initiation.

On Sunday afternoon, Oct. 14, Omaha Lodge, No. 354, held a special meeting for the purpose of initiating a large class, as members of the lodge. The meeting was well attended and the degree team outshone itself in the splendid and inspiring manner in which the work was done. Men who have heard the ritual a number of times at initiations were never inspired as they were at this time. The lodge feels proud that it can boast of an initiation team which is a credit, not only to the lodge, but second to none in the District.

Omaha Lodge is making a mark for itself along all lines of B'nai B'rith activities.

Under the auspices of the Social Service Committee of Omaha Lodge, No. 354, of Omaha, Neb., cards known as "Loyal American Child's Pledge" were distributed to 30,000 school children attending the grade schools in Omaha. The Social Service Committee deserves much credit in fostering this movement and the teachers and principals of the various schools were glad to distribute these cards. We publish herewith the card as it appears:

Loyal American Child's Pledge.

I will avoid all waste—to this I truly swear;
I will be careful of my clothes and everything I wear;
No foolish pennies will I spend, but save that I may give
To those less fortunate than I, who find it hard to live;
And what I take upon my plate, I'll eat up every bit,
Nor make complaint, because I'm not fond of it;
And dishes new I'll eat, as far as I am able;
But one thing I will never be—that's finicky at table.
This pledge I take, because I am
A soldier true of Uncle Sam.

.... Signature..

Compliments of Social Service Committee, Omaha Lodge, No. 354, Independent Order of B'nai B'rith.

B'NAI B'RITH ACTIVITIES IN BEHALF OF RED CROSS.

At the suggestion of Bro. Myron Sulzberger, president of the Board of Governors of "Our Home" at Yonkers, the Ladies' Auxiliary of the Home have been doing some very fine work for the Red Cross all through the summer months. These good women met regularly in the hottest days all through the summer and worked from morning till evening sewing garments for the soldier boys. Bro. Herman Asher, chairman of the Building Committee, placed the reception rooms of the Headquarters at the disposal of those worthy women in the interest of this worthy cause.

If any of the mothers, sisters, daughters or wives of our brothers feel that they can spare a morning or an afternoon on Wednesdays let them call at the B'nai B'rith Headquarters and they will find plenty to do. There is much to be done and we cannot do enough for our Government.

SAN FRANCISCO YOUTHS' AUXILIARY.

By Paul A. Braun.

The Leo N. Levi Youths' Auxiliary of San Francisco deeply regrets the loss of their honored commissioner, Dr. Richard M. Cerf, who has answered the call of his country.

Just after the declaration of war, Dr. Cerf enlisted in the Reserve Corps and was soon promoted to the rank of lieutenant. He received the call from Washington and directly departed for Camp Linde Viste, where he is now stationed.

A joint meeting of the two auxiliaries was held, in which Prof. S. E. Welfield was introduced as acting commissioner in Dr. Cerf's absence. He opened the meeting with a short talk for the boys, entitled "The American Boy's Part in This War". He told how the American boy will play a big part in saving the food for the soldiers and thus helping America win this war.

Prof. Welfield also promised a series of lectures on hygiene and announced that the first will take place soon.

The Library Committee reported that the new circulating library will be in full operation by the end of the month, and that all members will be able to take out books.

Upon recommendation of one of the members the following resolution was read and approved:

Whereas, our President proclaimed a state of war against Germany on April 2, 1917, and

Whereas, it has been made to appear in connection with said proclamation of war that Germany has ruthlessly attacked and destroyed American lives and property in violation of humane practices and international law, and has also wantonly failed to recognize the principles of justice and humanity, and

Whereas, it has been made clearly evident that the democracy of America is threatened, and the lives of American people and property endangered by a reckless and cruel foe, and

Whereas, the exigent situation has commanded the call to arms of America's manhood, and

Whereas, in response to such exigent situation Dr. Richard M. Cerf, former commissioner of our Leo N. Levi Youths' Auxiliary, I. O. B. B. did patriotically and of his own volition, enlist his service to his country's cause.

Now, therefore, be it resolved that the said Dr. Richard M. Cerf be highly commended for this act, and that he be designated as "Honorary Chairman" of the said Leo N. Levi Youths' Auxiliary, I. O. B. B., by the members' unanimous vote sitting in regular session.

And it is further resolved that a copy of this resolution be forwarded to said Dr. Richard M. Cerf at the cantonment where he is now situated.

(Signed) PROF. S. E. WELFIELD,
Acting Commissioner.
(Signed) SOL SILVERMAN,
Secretary.

JOPLIN, MO.

While in Joplin at the invitation of prominent Gentiles to deliver several addresses before women's organiations and churches, Brother Oscar Leonard, superintendent of the Jewish Educational and Charitable Association, St. Louis, and acting chairman of the Social Service Committee of District No. 2, was a guest of the United Cities Lodge in Joplin. He addressed the lodge, telling of the need of special welfare work for Jewish soldiers in the United States army. He urged all members of the B'nai B'rith to respond generously and readily to the call for funds when it comes from those in charge of this work under B'nai B'rith auspices.

HOLYOKE, MASS.

Holyoke Lodge No. 728, of Holyoke, Mass. tendered a banquet on Oct. 24, 1917, to four of its members who entered the military service. The honor men were Eli Miller, secretary of the Lodge, Louis Goldstein, Samuel Green and Sol Green. Serviceable comfort kits were presented to the soldiers, also fountain pens. The banquet was largely attended.

Mr. Max Bernstein, president of the Lodge, acted as toastmaster and the speakers included Chas. Shapiro of Bridgeport, Conn., a member of the General Committee of District Grand Lodge No. 1, Henry Lasker and Fred Cohn of Springfield and Michael Slotnick of Holyoke.

B'NAI B'RITH OF SEATTLE.

Anniversary Celebration of Hildesheimer Lodge.

About 400 people gathered at the Odd Fellows' hall on Oct. 24 to celebrate the seventeenth anniversary of Hildesheimer Lodge No. 503, I. O. B. B. Music and addresses crowded the hours and made them pass swiftly. The entertainers were talented as well as plentiful.

Miss Geiger opened the program with a violin solo. She was followed by Mr. Peltz, who rendered a cornet solo. Mrs. Peltz then sang and was accompanied by Mr. Peltz on the violin.

Past President Leopold Stern briefly reviewed the history of Hildesheimer Lodge and told of a few of its many worthy accomplishments. Miss Maxine Frye then sang and gave a very artistic interpretative dance. She was accompanied by Miss Esther Mohr on the piano. Mrs. Taylor, instructor of the Taylor Dramatic school, followed with a dramatic reading.

Past President Aubrey Levy addressed the assemblage on the war, its effects and ultimate results. Mr. Morris Friedman, a talented Seattle music student, gave a vocal solo. He was accompanied on the violin by Miss Jennie Mohr, and on the piano by Miss Esther Mohr.

Mr. Van Hammath, who was introduced by President Harris as an enthusiastice war worker, spoke on that most important and up-to-the-minute topic—Liberty Bonds.

Miss Florence Kuby gracefully closed the formal program with a violin solo, and then light refreshments were served. During the evening the lodge voted an additional sum for Liberty Bonds.

The lodge is beginning a campaign for new members it was announced.

Emma Lazarus Auxiliary, Daughters of the Covenant, have arranged for their annual ball to be held on Thanksgiving evening. The funds raised will go for welfare and Red Cross work.

The auxiliary gave a card party on Oct. 31, 1917, which proved a great success.

LITERARY MEETINGS AT B'NAI B'RITH HEADQUARTERS, NEW YORK.

There was a large get-together meeting at the headquarters of the District of all the metropolitan lodges of Greater New York under the auspices of the Intellectual Advancement Committee, Thursday evening, Nov. 8, 1917. The following were the speakers:

Current Activities—President Joseph Rosenzweig.

Social Service—Bro. Rabbi Herbert S. Goldstein.

Welfare Work Among Our Soldiers and Sailors—Bro. Clarence G. Bachrach.

How to Advance the Order—Bro. First Vice-President Maurice P. Davidson.

The addresses were made particularly interesting by the public discussion which followed the various addresses. A special feature of the evening was the unfurling of the service flag with 150 stars, representing the number of brothers of the District already reported for service in the army and navy.

The meeting was presided over by Bro. Myer L. Victorius. The committee on arrangements for this big B'nai B'rith rally was Bros. Wm. Asher, Dr J. L. Blumenthal, Dr. M. M. Stark, Chas. J. Katzenstein, and Paul Gold.

INSTITUTION OF B'NAI B'RITH LODGE AT BANGOR, ME.

A new lodge under the name of Pine Tree No. 817 was instituted on Sunday, Oct. 21, 1917, at Bangor, Me., by the president of the District, Bro. Jos. Rosenzweig, and Past President Bro. Herman Asher, with the kind and able assistance of Bro. Dr. Elias Caplan, president of Israel Lodge, of Portland, Me.

The ceremony was very impressive The lodge was formed about two months ago by the secretary of the District Bro. Bernard M. Kaplan, who visited that community for that purpose at the suggestion of the president of Israel Lodge of Portland.

The lodge consists of our most prominent co-religionists in the community.

The president of the lodge is Bro Adolph B. Friedman and the secretary, Bro. Eli Adelman.

What Our Lodges Are Doing

IMMON LODGE, RICHMOND, VA.

Patriotism reached heights on the ccasion of the celebration of Field Day xercises by Rimmon Lodge No. 68, of ichmond, Va.

Appealing and impressive speeches ere delivered by Lieutenant Kaplan of he Base Hospital at Camp Lee, by udge Milton Strassburger of Washing on, D. C., and Dr. Douglas S. Freeman.

Charles Hutzler, president of the odge, presided, and presented all the peakers. The occasion was opened by rayer by Dr. E. N. Calisch, after which he national anthem was sung. Lieuenant Kaplan spoke of the activities of he Jews in communities near the canonment and expressed his deep gratifiation for the uplift work that the people ere doing for the soldiers, particularly he private.

Judge Strassburger paid a glowing ribute to Virginia and its patriotic sons f Revolutionary times, saying that if he boys in the camps are so patriotic as anifested, how easy it ought to be for irginians to be patriotic when they reall the names of Henry, Jefferson and Vashington. He appealed that the pirit of 1776 be emulated by the people f 1917.

Dr. Freeman said that there is too uch optimism in America about the ar. "Some people", he said, "believe hat the war will soon end". His conlusion, however, was that the war ould last at least two years, and he aid that it was no secret that the United tates was preparing for a five-year ar.

Following the speeches the occasion as brought to a close with refreshents and dancing.

B'NAI B'RITH OF SAN FRANCISCO.

Arrangements are being perfected by he Committee of Fifty, representing he B'nai B'rith lodges of San Francisco, or a mid-winter ball to be given on unday evening, Nov. 25, 1917. The proeeds will be used to carry on welfare ork among Jewish soldiers and sailrs stationed in and about San Franisco.

The arrangement committee consists f I. Wolff, chairman; Milton Meyer, econd vice-president of the Grand odge; Sidney Hymes, John Rose and I. K. Wolff.

On Monday evening, Oct. 15, 1917, a oint meeting of the two youths' auxiaries of the I. O. B. B. of San Franisco was held. Prof. S. E. Welfield was ntroduced as acting commissioner in he absence of Dr. Richard M. Cerf, who as enlisted in the service of the United tates.

Professor Welfield opened the meetng with a short talk to the boys on the ubject of "The American Boys' Part n This War". He also promised a eries of lectures on hygiene and anounced that the first of these lectures ill take place on Nov. 12, 1917.

The Leo N. Levi Auxiliary passed a esolution commending Dr. R. M. Cerf or having joined the United States rmy.

At a meeting of Occidental Lodge No. 45 held on Oct. 22, 1917, Mr. M. M. owenthal delivered an address. Modin, phir and Columbuia Lodges held a oint meeting on Monday evening, Oct. 2, 1917. A program was successfully arried out.

HOREB LODGE, NEW HAVEN, CONN.

Horeb Lodge No. 25, of New Haven, onn., is raising funds to purchase an mbulance which will be presented to e American Red Cross by District No. in addition to the ambulance already esented by the District.

Horeb Lodge No. 25, of New Haven, onn., was visited by the president of e District, Bro. Joseph Rosenzweig, Sunday, Oct. 14, 1917. The president ve a very interesting address on the eals and the present needs of the rder, which was very much appreated by the large audience present. hile in New Haven the president was e guest of Bro. and Mrs. Jos. H. Ullan.

Members of Horeb Lodge were also vored during the month of October th a visit from Bro. Chas. Hartman, New York, member of the executive mmittee from District No. 1.

B'NAI B'RITH OF PITTSBURGH.

A permanent branch organization of the American Soldiers' and Sailors' Welfare League of the I. O. B. B. was effected at a meeting held on Oct. 20, 1917, in the Y. M. H. A. building.

Mr. L. S. Levin was elected president; F. Hemple, first vice-president; Mrs. A. Cohen, second vice-president; A. L. Rauh, treasurer, and S. I. Pink, secretary.

A meeting of the Alleghany County branch of the American Soldiers' and Sailors' Welfare League was held on Oct. 12, 1917, at which were present representatives from practically every Jewish organization in the county. The meeting was called at the suggestion of Mr. Marcus Feuchtwanger of New Castle, Pa., a member of the Executive Board of the League, and the principal speaker of the evening was Rabbi George Fox, field secretary of the League, who explained its aims and objects.

At the last regular meeting of Abraham Lippman Lodge No. 672 a committee was appointed to direct the entertainments for the coming season.

It is also planned to reorganize the Ladies' Auxiliary and make it an enthusiastic part of the lodge. As a result of the committee's efforts a card party was held on Oct. 24, 1917. Elaborate prizes were awarded to the winners. Refreshments were also served.

MISSOURI LODGE, ST. LOUIS, MO.

A meeting of Missouri Lodge was held on Sunday evening, Oct. 21, 1917, at which a large attendance was present.

In addition to the regular order of business the members enjoyed a number of violin selections most artistically rendered by Arthur Baron. After the meeting a buffet luncheon was served.

The greatest feature of the evening, however, was the patriotic spirit which was displayed and which resulted in the purchase of $10,000 worth of Liberty Bonds by the lodge and the members.

The patriotic address by Mr. Baron aroused the commendable spirit shown.

A special meeting of the lodge was held on Thursday, Nov. 8, 1917, at which time action was taken on a number of new applications for membership, reports of committees and the Propaganda Committee's report on the recent campaign for membership.

Arrangements for a big joint celebration of Missouri and Ebn Ezra lodges of St. Louis in the near future were discussed.

Judge Samuel Rosenfeld of the Circuit Court addressed the members on the subject, "Ideals of Justice".

The membership propaganda campaign has recently closed, resulting in the gain of several hundred members.

RACINE LODGE, RACINE, WIS.

On Oct. 25 an enthusiastic meeting of Racine Lodge, No. 697, of Racine, Wis., was held in the city of Kenosha. A class of eleven candidates was initiated and several new applications were presented. Bro. Julien J. Gusfield, of Chicago, member of the General Committee of the District represented the Grand Lodge and addressed the lodge, emphasizing the need at the present time of liberal contributions towards soldier welfare work and Jewish war relief. The lodge resolved to contribute $250 for these purposes.

After the close of the meeting, all adjourned to a nearby hotel where dinner was served. Brother Gusfield again addressed the gathering on the subject "The Various Activities of the B'nai B'rith".

COVENANT LODGE, DULUTH, MINN.

Covenant Lodge, No. 569, is organizing a B'nai B'rith Council joining with the lodges on the nearby range towns, for the purpose of facilitating propaganda work. The lodge is arranging for the observance of B'nai B'rith Day on the last Sunday in November and expects a large attendance from the surrounding communities and sister lodges.

The next regular business meeting of the lodge will be called "A Reunion of Old-Timers" for the evident purpose of awakening the dormant interest of the older members.

On Tuesday evening, Oct. 23, the lodge held one of its regular monthly "Open House" meetings at which cards, music and refreshments were on the program.

"GET TOGETHER" MEETING OF NEW YORK LODGES.

There will be a "Get Together" meeting of all the metropolitan lodges of Greater New York at the Headquarters of the District, 2307 Broadway, Sunday evening, Nov. 8, 1917.

Washington Lodge, through its worthy president, Bro. Philip Davidson, and past president, Bro. Dr. M. M. Stark, has given up the lodge room, its regular meeting night, for the "Get Together" meeting.

An interesting feature of the evening will be the unfurling of the "Service Flag" by Br. William Silk, member of the General Committee in honor of the enlisted brothers.

The following distinguished brothers will address the meeting: Brother Joseph Rosenzweig, president of the District; Brother Dr. Herbert S. Goldstein, Brother C. L. Bachrach, and the first vice-president of the District, Bro. Maurice P. Davidson.

The subjects to be discussed will be timely and therefore of special interest.

Brothers are cordially invited to be present.

Bro. Myer L. Victorious, chairman of the Intellectual Advancement Committee, will preside.

The committee on arrangements for this big B'nai B'rith rally are Bros. Wm. Asher, Dr. J. L. Blumenthal, Dr. M. M. Stark, Chas. J. Katzenstein, and Paul Gold.

STEUBENVILLE, OHIO.

A large and enthusiastic meeting of Steubenville Lodge No. 787 of Steubenville, Ohio, took place on Sunday, Oct. 28, 1917.

During the afternoon the largest class in the history of the local lodge was initiated in the lodge rooms; the services being very ably supplemented by Bro. Edwin Schanfarber, of Columbus, Ohio, a member of the General Committee of the Grand Lodge. He delivered a very interesting and timely address to the members during the afternoon and at an open meeting held in the lodge rooms in the evening he was also featured as the most interesting number, giving a most entertaining and intellectual discourse on the B'nai B'rith, as well as the timely subjects of the present day. Quite a number of prominent out-of-town B'nai B'rith were in attendance at both meetings.

The evening program was opened by the large audience singing America, then followed by a vocal solo by Miss Gertrude Reiner; a patriotic recitation by Miss Rebecca Rothstein; a piano solo by Mrs. Harry Levinson; and a vocal solo by Miss Bella Reiner; the address of the evening by Mr. Edwin Schanfarber, and concluding remarks by Mr. Ralph Levinson, president of the Steubenville Lodge.

JEWISH ORPHAN ASYLUM, CLEVELAND, OHIO.

A new site for the Cleveland Jewish Orphan Asylum was recommended by the local board at a quarterly meeting of the trustees and directors of the institution, held Oct. 14, in Minneapolis. If the recommendation of the Cleveland board is accepted a new group of buildings will be established on a 170-acre farm in the outskirts of Mentor. The site is now known as the Cerry farm. The institution will adopt the cottage plan in the erection of the new buildings and the present site on Woodland avenue will be sold.

B'NAI B'RITH OF SAN FRANCISCO.

Golden Gate Lodge, No. 129, through its Social Service Committee, has arranged a whist party for Wednesday evening, Nov. 21, 1917. The committee promises the members a most enjoyable evening.

In honor of the visit of Bro. D. N. Mossessohn of the District Grand Lodge to San Francisco, a luncheon will be tendered by the B'nai B'rith of the city on Wednesday noon, Nov. 21, at the Palace Hotel.

The Committee of Fifty, representing the San Francisco lodges, recently entertained the inmates of the Old People's Home, which entertainment is an annual event. Members generously volunteered automobiles so that all of the inmates could be afforded a pleasure ride through the city. They were driven through the interesting spots of the city and enjoyed themselves immensely.

SPRINGFIELD, MASS.

Springfield Lodge No. 684, of Springfield, Mass., is publishing a very bright monthly bulletin under the name of B'nai B'rith Live Wire. In addition to local news items it contains some very brilliant comments on B'nai B'rith matters. The editorial staff consists of Bros. Max Leavitt, Alfred Katz, Max S. Jacobson, Dr. Myron Wessler, Phinney L. Davison.

Bro. Chas. H. Shapiro of Bridgeport, Conn., second vice-president of the District, and Past President Chas. M. Stern of Albany, N. Y., visited Springfield Lodge No. 684, of Springfield, Mass., on Oct. 15, the occasion being the presentation of a beautiful silk flag to the lodge by the Ladies' Auxiliary. In addition to Brothers Stern and Shapiro there were also addresses by Bro. Judge Jacob Asher of Worcester and Bro. Hon. Henry Lasker of Springfield.

The meeting was held in Memorial Hall and was attended by over 300 Jewish residents. The flag was presented by Mrs. Paul Kramer on behalf of the Ladies' Auxiliary, and was accepted for the lodge by Bro. Fred M. Cohen, the president of the lodge. The First Vermont Infantry Band from Camp Bartlett furnished the music for the occasion.

ESCHOL LODGE, DAYTON, OHIO.

The Propaganda Committee of Eschol Lodge, No. 55, I. O. B. B., has been very busy right along and at present is working hard developing a large "representative" class for initiation, etc.

Brother President Jos. Schwarz has appointed some new committees, and the activities of Eschol Lodge will soon be in full swing. Committees on Soldiers' and Sailors' Welfare Work have been very busy, as a good number of Jewish boys are in training at the Wilbur Wright aviation field near Fairfield, Ohio, and a good many local boys are now in training at Camp Sherman, Chillicothe, Ohio.

During the holidays the local congregations and their members entertained the Jewish boys during services at their homes.

At an open meeting held Sept. 23, the Jewish soldiers were the guests of the lodge and enjoyed an address by Rabbi David Lefkowitz on the subject "Why I Am a Ben B'rith". A social hour followed.

The officers of the lodge are working hard trying to have larger attendances at meetings, which is very necessary now that the lodge has the added work of war welfare committees.

NEW CASTLE, PA.

A Sunday school under the auspices of New Castle Lodge No. 609 enrolled a large number of children for the coming term. The Sabbath school is again in charge of Mr. Marcus Feuchtwanger and he is assisted by a corps of six teachers.

New Castle Lodge held services on Sunday, Oct. 28, 1917, in accordance with the president's proclamation for peace and victory prayers. A large membership and a number of friends were present.

Mr. Feuchtwanger as state chairman of the American Soldiers' and Sailors' Welfare League for Pennsylvania reported that a large number of lodges have responded to the call for funds. He urged upon all present the necessity of this work and pledged for the support of the Jewish communities in the District.

DISTRICT NO 1.

The secretary of the District, Bro. Dr. Bernard M. Kaplan, will lecture at the Young Men's Hebrew Association on Friday evening, Nov. 30, on the subject "The Claim which the Independent Order of B'nai B'rith has upon our Young Men".

Among the new members initiated into Flatbush Lodge No. 753 of Brooklyn is the Hon. Harry E. Lewis, District Attorney of Kings County. Flatbush Lodge, under the leadershp of Bro. Clarence G. Bachrach and first vice-president of the District, Bro. Maurice P. Davidson, assisted by Bros. Herman Eldt and Paul Gold, has more than doubled its membership this year, notwithstanding war conditions.

The lodges all through the District subscribed liberally towards the second Liberty Bond.

Bro. Dr. M. M. Stark of Washington Lodge No. 19 of New York City was appointed examining physician for the Home for the Aged at Yonkers in place of the late Brother Dr. Hochheimer.

Bro. Col. Harry Cutler of Providence, R. I., was the guest of honor of Zerubbable Lodge No. 53 of Rochester, N. Y., on Sunday, Oct. 21. Brother Cutler was met by Bros. Harry Robinson and Alex N. Freiberg, who escorted the distinguished brother to the J. Y. M. A. hall, where he was greeted by a very large audience. Brother Cutler delivered a most interesting and inspiring address on B'nai B'rith work. While in Rochester Brother Cutler presented a set of resolutions on behalf of District No. 1, I. O. B. B., to the family of the late Bro. Martin Beir.

Bro. Maurice P. Davidson, first vice-president of the District, will pay an official visit to our Boston lodges on Monday, Nov. 26. The occasion will be a reunion of the brothers in Boston.

Bro. Chas. H. Shapiro of Bridgeport, Conn., second vice-president of the District, has been invited by the Board of Education of New York City to deliver a series of lectures on the United States, its people and its laws for the special benefit of the foreign element of our population. The District volunteered to defray all expenses in connection with these lectures, which will be given at the different public schools.

Brother Shapiro also traveled all through the state of Connecticut in the interest of the Liberty Bond of the second issue.

The District mourns the loss of our late Bro. Isidore Metzger, who was a most active and devoted Ben B'rith. He was secretary for a number of years of Mt. Sinai Lodge of New York, also for many years delegate to the Grand Lodge conventions. Brother Metzger was particularly interested in the welfare of the Home for the Aged at Yonkers, for which he secured some valuable donations.

The funeral services took place from Temple Israel on Nov. 6 and was very largely attended. The funeral oration was delivered by Bro. Dr. Maurice Harris, who was a lifelong friend of the deceased.

Bro. Max S. Meyer of Canaan Lodge No. 29 of New York celebrated his golden wedding anniversary on Tuesday, Nov. 6. Brother Meyer has been active [illegible] rcles for many years [illegible] host of friends. He [illegible] ive for a number of [illegible] and benevolent work

Maimonides Lodge No. 809 of Liberty, N. Y., will give a B'nai B'rith ball on Thanksgiving day, the proceeds of which will be devoted to charity.

Jordan Lodge No. 15, of New York, will give a social and dance on Saturday evening, Nov. 24, at the headquarters of the District. The proceeds will be devoted to welfare work among the soldiers and sailors.

Worcester Lodge No. 600, of Worcester, Mass., sold $35,000 worth of Liberty Bonds of the second issue. The lodge also sold an equivalent amount of Liberty Bonds of the first issue.

Mt. Sinai Lodge No. 2, of New York, held a very interesting meeting on Monday evening, Sept. 24, at which a symposium was held on Woman's Suffrage. Some very interesting addresses were delivered on both sides of the question. The meeting was presided over by Bro. Myron Sulzberger.

DISTRICT NO. 2.

At a regular meeting of Ebn Ezra Lodge No. 47, of St. Louis, Mo., held on Oct. 25, 1917, plans to aid Jewish soldier boys were discussed.

Under the auspices of the Social Service Committee of District Grand Lodge No. 2, regular Jewish services were held at the Ohio Penitentiary on Oct. 28, 1917, by Rabbi I. D. Jashenoski. The topic of his sermon was "Optimism versus Pessimism".

Mr. M. M. Markowitz of New York spoke on "Much Success Awaiting Those Who Will Work For It".

The next annual convention of District Grand Lodge No. 2 will be held in the city of Akron, Ohio, commencing Sunday, May 26, 1918.

At its regular meeting on Nov. 13, Toledo Lodge, No. 183, had an illustrated talk entitled "With Our Boys in Uncle Sam's Service". The talk was given by Bro. Isadore Kadis, director of the Jewish Educational League Building, and was interspersed with slides showing scenes at various training camps as well as those of Jewish soldiers and sailors in the forces of our Allies.

DISTRICT NO. 3.

Charleston Lodge, No. 788, of Charleston, W. Va., has resumed its activities. At a meeting of the lodge held on Nov. 5, at which a good attendance was present, election of officers was held. The lodge has extended an invitation to Bro. Edward Hemple of Pittsburgh, chairman of the Propaganda Committee of the District Grand Lodge, to visit the lodge at its meeting on Nov. 14, at which installation of officers and initiation of a class of candidates will take place.

DISTRICT NO. 4.

Bakersfield Lodge No. 764, of Bakersfield, Calif., is making arrangements to entertain Bros. David N. Mossessohn of Portland, Ore., and Dr. J. Nieco of San Francisco, president and grand orator of District Grand Lodge No. 4, during their official visit to that city.

Fresno Lodge No. 723, of Fresno, Calif., gave its initial dance of the season on Tuesday evening, Oct. 23.

Etham Lodge No. 37, of Sacramento, Calif., has resumed its activities after the summer vacation and a number of new members have recently been added to its membership.

Paradise Lodge No. 237, of San Bernardino, Calif., met on Oct. 18, 1917, to celebrate the first anniversary of the Sabbath School for children instituted under the auspices of the lodge. Prizes were awarded to several pupils.

A dance given by Victoria Lodge No. 758, of Victoria, B. C., on Saturday evening, Oct. 13, 1917, was the first of the season and was attended by almost the entire Jewish community.

DISTRICT NO. 5.

Something of a novelty was the first of a series of military balls given at Washington, D. C., under the auspices of the Y. M. H. A. of Argo Lodge of the B'nai B'rith.

The privilege of the floor, aside from the ladies, was restricted to men in uniform.

Judge Milton Strasburger and Harry Frank were in charge of the entertainment.

DISTRICT NO. 6.

Grand Prairie Lodge No. 281, of Champaign, Ill., has this year again, as in former years, forwarded check for $50.00 to the University of Illinois at Urbana, which money is to be used as prizes for the three best essays written on Jewish subjects.

Minnesota Lodge, No. 157, of St. Paul, Minn., is making arrangements for the observance of B'nai B'rith Day on Nov. 26, 1917.

DISTRICT NO. 7.

A branch of the American Soldiers' and Sailors' Welfare League is being formed under the auspices of the B'nai B'rith lodges of Houston, Tex. The object of the branch will be to look after the needs of the Jewish boys training at Camp Logan. Mr. Bernard Freefield has taken charge of this work.

Bro. S. J. Westheimer was elected president of the branch.

Barnett Lodge No. 754, of Forrest City, Ark., held an important meeting at Marianna, Ark., on Oct. 14, 1917. Four new members were initiated and much enthusiasm prevailed among those attending the meeting.

At a meeting of Memphis Lodge No. 35, of Memphis, Tenn., held on Oct. 28, 1917, representative members expressed their enthusiastic indorsement of the recommendations of the United States Food Administration as to conservation of food. A committee was appointed by the lodge to co-operate with other Jewish organizations in the city in the work of enrolling every Jewish family in food conservation work.

A number of members made short addresses during the meeting.

SKETCHES OF MODERN JEWISH HISTORY

(Continued from page 4.)

sorts of caricatures, just for the sake of becoming ridiculous. This is plain nonsense. Frederick was a protectionist, and, therefore, believed in the manufacture of luxuries at home. Not finding anyone who would take the risk of establishing a china factory, he started such a business on his own account. The original product probably was not very good, and in addition goods of this kind require a certain reputation. So the king expected to engage the commercial ability of the Jews to assist him in finding a market for the goods of his establishment abroad. This law was abolished in 1787. Frederick the Great had died in 1786, and the leaders of the Jewish community, feeling that now the time had come to act, approached the new king, Frederick William II, with the request to improve their condition. The king recognized the justice of their demand in principle, but Prussia, as a bureaucratic country, moved slowly. A commission was appointed in 1787. It presented reports and sent out circulars, demanded opinions, reported on the opinions, so that in 1792, the king indignantly demanded action. In the same year, however, war broke out and the action was postponed and although the king ordered that the preparation for such legislation be continued to be acted upon when peace should have been established, he died in 1797 without seeing any definite result. The abrogation of the compulsion to buy the royal china, and of the "Leibzoll," where it still existed, were the only tangible results of the reform movement.

Meantime the literary propaganda for the improvement of the Jewish condition helped in preparing the way. One of the most noteworthy works of this kind was a book, written by Christian Wilhelm Dohm, a royal official in the war department, who upon the request, and with the assistance of Mendelssohn, wrote a book, entitled "The Civic Improvement of the Jews", which was published in 1781. We may briefly sum up the arguments of Dohm by stating that complaints against the Jews, as far as they are just, are the result of the restrictions imposed upon them. He advises to give them the right to engage in all honest occupations instead of compelling them to live by petty trading and money-lending, and there will be no Jewish question at all. Dohm's book was the result of a movement which agitated the Jews of Alsace. This German province, containing by far the majority of all Jews, living under French jurisdiction, was overpopulated with Jews, who in addition were restricted to villages and some small towns. Their occupation, therefore, was mostly that of peddlers, horse and cattle dealers, living in straightened circumstances, and at the same time being compelled to eke out an existence by forcing their goods on the peasants, demanding a high rate of interest on their loans, and so becoming in many instances really obnoxious. There were among them exceptionally some prominent merchants who clearly saw the source of the trouble. The most prominent Alsatian Jew at that time was Herz Medelsheim (1726-1794), a contractor for the army, who was the first Jew to be admitted to Strasburg after the expulsion which took place in the fourteenth century. Herz adopted the French name of Cerfberr, but in signing letters, even those addressed to the highest officials of the state, he puts the Hebrew name in the flourishes under his signature. His business books were kept in Yiddish, and they are now quite a curiosity, as is the place where they were preserved, the archives of the Prince of Monaco. To the efforts of Cerfberr, the agitation of public opinion in France on the Jewish question was mainly due. The academy of Metz offered a prize for the solution of the problem, how the Jews could be made happier, and at the same time more useful citizens. Three essays were awarded the prize, the first written by the Catholic priest Gregoire, afterwards bishop, and a prominent politician in the revolutionary period; the second by Thierry, a lawyer of Nancy, and a third by Zalkind Hourwitz, a native of Kowno, who having come to Metz as Bahur at the Yeshibah of Rabbi Aryeh Loeb, who was also a native of Lithuania, drifted into Paris, where he made a living by tutoring. The most remarkable of these three essays is the one by the Catholic priest. Father Gregoire's advice can be summed up in the words: "Treat the Jews better, and they will be better citizens". His philosophy is the inverse presentation of Karl Emil Franzos' famous epigram: "Every country has the Jews which it deserves". Gregoire's book was published in 1788. A year afterwards the states-general was called to Paris, Gregoire was a member of this assembly, and soon had an opportunity to act on behalf of the Jews in the same sense in which he had written for them.

Thus the epoch-making event, inaugurating a new period of Jewish history, revolutionized all existing conditions and accepted ideas. It was only natural that even on the Jewish side the importance was not fully appreciated. The Jews lacked political training. They had been used from time immemorial to believe in their isolation as a divine destiny and all they wished was the protection of their lives and their property, and some improvement in these laws that restricted them in their chance of making an honest livelihood. In their spiritual life most of them wished to be left severely alone. The best illustration of this sentiment comes from a Hasidic legend. Loeb Sarah's (1730-1790), one of the most popular Hasidic rabbis and a disciple of the famous Baer the Maggid, is said to have transported himself miraculously eve Friday to Vienna, where he slapped th face of Emperor Joseph II, pinched ar cuffed him until the poor man yelled wi pain and asked for assistance, which n body could render him, because Loe had made himself invisible. Finally th emperor made a pilgrimage to Jaltushk in Podolia, where the Wunderrabi r sided, and begged him to rather kill hi than to subject him to such pain. Loe however, made himself again invisibl and so the emperor returned to Vienn but not without depositing a charm the threshhold of Loeb's hovel, and both died in the same year, 1790, th rabbi as the victim of witchcraft, and th emperor of the rabbi's curse.

THIRTY-TWO RABBIS ARE CHAPLAINS IN FRENCH ARMY.

Rabbi A. Blum received the followin letter from his friend and colleague Rabbi Albert Levy, Grand Rabbi of th Central Consistory of France, in repl to a request made before the Jewis holidays, that he should notify all th Rabbis of the cities where the America soldiers are stationed, to invite the Jewish men to celebrate New Year and th Day of Atonement with their coreligionists.

The Rabbi of the large city of Dijo asked Grand Rabbi Levy to send special request to General Pershing, saying that the Jewish community offers it hospitality to all Hebrew American so diers for the Jewish New Year and th day of Atonement.

Grand Rabbi A. Levy sent to Rabbi A Blum a list of the following rabbis wh are acting as Jewish chaplains in th French Army:

2nd Army Corps, L. Berman and M Levy; 4th—A. Hertz; 5th—M. Zeitlin 6th—J. Sachs; 7th—H. Stourdze; 8th—H. Levy; 11th—N. Eisenbach; 13th—M Sachs; 14th—L. Sommer; 15th—L. Hirshler; 18th—J. Cohen; 20th—M. Tehernaia 21st—M. Vitzen; 30th—M. Rapaport 31st—J. Weill; 32nd—J. Taourel; 34th—J. Schule; 39th—M. Poliatcheck. Detached Army of Lorraine—J. Schwartz Chaplain of the Sector Army—2nd Guinsburger and, 28th, P. Hagenauer. Chaplains attached to the groups of divisio stretchers—37th Division, M. Liber an 45th Division, S. Poliakoff.

1st Division of the African Division—A. Back, M. Parle. Chaplains in th fortified cities—Belfort. L. Wolff; Toul—I. Bloch and Hospital of 12th Sector J. Ruff.

Chaplains attached to the Army of th Orient—H. Adelman of the Sanitary Department and M. D. Berman, Pos Section.

Chaplain of the Marine—J. G. Bruner on board Winn-Long Warship.

Rabbi Ruff was recently killed in battle.

ITALIAN GOVERNMENT TAKES ZIONIST INITIATIVE.

New York, Oct. 15.—The Italian Government is taking the initiative in the councils of the Allies to secure Palestine for the Jewish people, and the move it has already made in that direction have vastly strengthened the hands of the United States, England, France and Russia, which are known to favor the project of establishing a Jewish State in the Holy Land.

The Executive Committee of the Italian Jewish Communities has sent this information to the Provisional Zionist Committee, quoting a recent interview, granted by Signor Boselli, the Italian Minister for Foreign Affairs, to Nahum Sokolow, the head of the International Zionist Political Committee, at which several members of the committee were present.

Signor Boselli received Mr. Sokolow with unusual courtesy and displayed unusual familiarity and sympathy with the aspirations of the Jewish people as laid before him by the deputation. He expressed his confidence that the war would bring about full civic and religious liberty for the Jews in the lands where these rights have been denied them, and then added that the Italian Government would intervene directly in the matter of securing Palestine for the Jewish people, and that what it had already done had greatly strengthened the steps already taken in that direction by the Allies.

The Executive Committee of the Italian Jewish Communities is taking steps to convene a conference of Jewish organizations throughout the world to be held in Paris at the earliest possible moment, for the purpose of taking the practical steps that will be necessary to establish the Jewish State when the way for it has been cleared by the Allies. Jewish organizations in America will be invited to this conference.

B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

Vol. X DECEMBER, 1917 No. 4

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JAN 3 1918

Review of Late Events in Soldiers' Welfare Work by the Independent Order of B'nai B'rith

Much is being said about the work of ie American Soldiers' and Sailors' Welre League of the I. O. B. B. The test f this work is the way in which it has een accepted by the soldiers themlves and by their friends and relaves. From many of these letters have een received. We reprint extracts from few of them.

Mr. Sam Schwarz, of Hempstead, ex., writes:

"For your kindness extended to my randson you have my sincerest thanks".

Mrs. Gussie S. Galewsky writes to our epresentative at Camp Bowie, Fort Vorth, Tex.:

"What a world of comfort your few nes this morning brought to us. It is he first direct news that we have had rom our boy. It was with keen appreiation that I read the sincere sentinents you expressed. My 'mothereart' instinctively felt that if ever my oy needed befriending, I could call pon you".

Sergeant J. Herstein, of Camp Shelby, rites home in part as follows:

"The lodge has opened a hall for the oldier boys and they are doing wonerful work. During the holidays they eld services for the Jewish soldiers and fter services arranged that all the boys e cared for by the Jewish families for heir meals and sleeping quarters. They ave writing tables in the hall and all he writing necessities, such as paper nd envelopes, pens and ink and plenty f reading matter and even sleeping uarters for the boys who wish to stay n town over night. The camp is twelve niles out of town and often the boys niss the train, so that these headquarers are a great convenience for them".

Mr. E. L. Gaston, cashier of the Citiens' National Bank of Meridian, Miss., rites to our social worker at Hattiesurg:

"I wish to thank you sincerely for our letter of Nov. 2, giving informaon that was of considerable value and nportance to Private Harry Mabb, who at this time confined to Turner's Hosital. Due to your activities this young an has not only heard from some of is comrades at Camp Shelby, but has eceived from one of them the money hich was on his person at the time of is accident several weeks ago. He is ery grateful for what has been done r him and has asked that you be exnded his most sincere appreciation".

Sergeant Morris Roe of Company A, hree Hundred and Tenth Battalion, ignal Corps, U. S. A., Camp Custer, attle Creek, Mich., writes to his father:

"Father Dear: You can see by the bove heading I am answering your ost welcome letter from the B'nai rith Club rooms they have outfitted comfortably for the boys when they ome to Battle Creek. They certainly e treating the boys royally and exersing all their efforts to make it homeke. Every Wednesday, Saturday and unday afternoon and evening they rve good coffee with real cream and ce home-made cookies".

Mrs. Emily Weinberg, one of the unders of the Council of Jewish omen, writes:

"Your recreation rooms at Rockford ave already proved a boon for many the boys at Camp Grant, who now el that they have a place to go to when Rockford, and also have a place to ceive their mothers and sisters.

"It is my sincere hope that the good ork of the B'nai B'rith Welfare eague will grow larger and larger and am sure that every right-thinking Jew man and woman can but feel that it ds in keeping our boys in the right th."

Mr. Bernard Finkel, who is stationed Camp Custer, Mich., a member of enver Lodge, writes to the secretary Denver Lodge as follows:

"I attended a meeting of the B'nai rith Lodge in Kalamazoo. I want to take this opportunity of informing you that the Order is certainly doing great work among the Jewish boys at the camp, and that the local communities are co-operating with them to a degree that makes brotherly love not an empty phrase".

Private Jerome B. Schram, stationed at Camp Grant, writes:

"Yesterday was a big day. The B'nai B'rith gave an entertainment and dance and we had a wonderful time."

The following letter was written to Mr. Adolf Kraus by Mrs. Abram S. Farber, of Chicago:

"When I was asked to be chaperon, together with a number of other women, to a group of girls who were going to Rockford on Sunday, Dec. 9, to participate in an entertainment for our soldiers, the idea at first did not strike me favorably, and I deliberated many days before I decided to take the trip. I thought the wisest thing to do before I would offer any criticism, would be to see what work the B'nai B'rith was doing. I cannot find words in my vocabulary that would sufficiently praise this wonderful undertaking. We clamor for social centers and playgrounds in our schools to keep the young people off the streets, but are prone to criticize such an undertaking as yours and yet it is the most wonderful thing that could ever happen to a soldier boy, when he has a few hours away from camp, to be afforded clean amusement and a little rest after his tiresome duties of the day".

Lieut. Col. N. Lapowsky, of the 61st Depot Brigade, stationed at Fort Worth, Texas, in a letter to the Jewish Monitor of Fort Worth, Texas, among other things says: "Having been in the service for the last twenty-seven years, I know the life of the soldier thoroughly, especially that of the enlisted man away from home. . . . I, therefore, was delighted to receive an invitation to a social and dance given by the Jewish Soldiers' and Sailors' Welfare League at the Hebrew Institute at Fort Worth. I wish to state that never in my career have I witnessed such entertainment given for the benefit of the soldiers, and it is indeed commendable. . . . I shall say that it is just what the soldiers away from home need. They appreciate it very highly and patiently wait for the next Saturday to come so that they can attend the next one."

Every mail brings us similar letters.

The work of the B'nai B'rith is a work of love, prompted by patriotism, and is recognized as such by the War Department. In a letter addressed to Mr. Kraus, bearing date Nov. 27, 1917, Mr. Raymond B. Fosdick of the War Department Commission on Training Camp Activities, Washington, writes as follows:

"Your activity at Rockford, which has already been brought to our attention and which you mention in your letter, is a very creditable piece of work and we sincerely hope you will continue it and extend it".

Is it possible that in all the United States a man can be found who will charge that we undertook the welfare work in order to EXPLOIT THE SOLDIERS FOR THE BENEFIT OF THE ORDER? Yes, such a man has been found. He is a lawyer, a prominent member of a congregation, a member of the American Jewish Commitee, a member of the Jewish Board for Welfare Work, a gentleman whom we heretofore regarded highly. He is Mr. Fred M. Butzel, of Detroit. Under date of Nov. 14, 1917, Mr. Butzel writes to Col. Cutler as follows:

"I wish to say that we have tremendous respect for and confidence in Mr. Samuel Folz, of Kalamazoo". (Mr. Folz represents the B'nai B'rith welfare work in the State of Michigan.) " We, however, realize that he is a good lodge man and do not wish to have him acting under the direction and authority of the B'nai B'rith lodge for the purpose of exploiting the soldiers for the benefit of the Order. As an independent committeeman with proper associates under the general direction of the Jewish Board for Welfare Work he is undoubtedly the ablest man whom we could get".

We agree with Mr. Butzel that no better man can be secured to attend to the work of looking after the welfare work of soldiers in Michigan than Mr. Samuel Folz, of Kalamazoo, and for that reason he was selected to take charge of that work. We also, like Mr. Butzel, have a tremendous respect for and confidence in Mr. Folz. He fully understands that we have undertaken the soldiers' welfare work out of patriotic motives and not for the purpose of exploiting the soldiers. If our object was to exploit the soldiers, neither he nor any other good citizen would be a party to it.

Mr. Butzel's reference to "proper associates" is a direct insult to each and every member of the Order, including Colonel Cutler, who, as a member of the Order, has received the highest honors which his district could confer. We are not in possession .of Mr. Cutler's reply.

We would not notice such slurs from a man of no standing, but Mr. Butzel's attempt to tear down instead of helping to build up, cannot be permitted to go unnoticed. All of us have enough to contend with against enemies from without. We did not look for such an attack from such a source from within.

We now call attention to the following letter written on the official letterhead of the Jewish Board for Welfare Work:

"Nov. 27, 1917.

"Mr. Meyer B. Silberman, Des Moines,
Iowa.

"Dear Sir: I am in receipt of your letter of Nov. 22, addressed to Mr. Harry Cutler, who asks me to reply to the same. We fully realize the position of your community, and it is not our desire to duplicate the work of what you are doing; but the desire of the Jews of the United States has been to coordinate the work and not have a duplication of the same through independent efforts.

"I am inclosing herewith the correspondence from the Secretary of War. After all his word is the final one as to the activities to be carried on in the camps. It would appear to us as vital that your community co-ordinate with us and that you form your local branch as part of our work. All the communities in the country are doing so, and as soon as we hear favorably from you we will be pleased to send you the exact lines of how the various communities are forming their local boards and working in co-operation with us.

"Yours very truly,
(Signed)
"HENRY J. BERNHEIMER,
"Chairman Propaganda Committee".

It is some satisfaction to have at last found a man who knows what the desire of the Jews of the United States is and who is in the position to inform us that all the communities in the country are co-ordinating and working with the Jewish Board for Welfare Work. If anyone except Mr. Bernheimer would have made those statements we would, without the slightest hesitation, have said that he is misinformed, but as Mr. Bernheimer says so there is nothing more to be said. By the way, who is Mr. Bernheimer?

We, however, fully agree with one of Mr. Bernheimer's statements, namely, that the word of the War Department is the final one. If Mr. Bernheimer and his associates who have flooded the country with copies of Mr. Fosdick's letters tending to show that the Jewish Board for Welfare Work will be the only Jewish agency to be recognized by the War Department for work within the camps, will pay the same respect to Mr. Fosdick's hope that we will continue and extend our work outside of camps, there will once more be peace and an unseemly strife will be ended.

Mr. Bernheimer also writes:

"It is not our desire to duplicate the work of what you are doing".

To that we answer, Amen!

We have noticed in a certain publication a criticism based on incorrect statements of fact as to reasons why the B'nai B'rith decided not to join forces with the Welfare Board. We have no intention to continue discussing the reasons why we work independently of the other organization, as it can serve no useful purpose, but may only tend to destroy friendships previously existing. Therefore, we will confine what we have to say on that subject to this publication. The present administration of the B'nai B'rith has adopted the policy to merge activities on important matters with other Jewish organizations, but not to merge the organization. This policy will be adhered to by the present administration. An agreement for co-operation in welfare work was reached between the Jewish Board for Welfare Work and the B'nai B'rith and would have been carried out had not at the last moment the Welfare Board insisted that all the work had to be done in the name of the Jewish Board for Welfare Work. In other words, demand was made that not only the activities but also the organizations should merge. Mr. Kraus, while in New York on Oct. 28, 1917, was told on good authority that Colonel Cutler on behalf of the Jewish Board for Welfare Work had declared that that decision was final and no concessions would be made. As that position was against the declared policy of the Administration of the Order, it could only be construed as an abrogation of the agreement previously entered into.

Our friends, the enemies, will no doubt say that such a policy is prompted by the desire to receive credit for work done. Were it so, it would be legitimate, but it is not so. We have learned from experience that we can obtain better service from our members if we do not merge our organization with other organizations, and in the work we are now engaged in we want the very best service—therefore, our policy.

On Nov. 29, the heads of fraternal organizations met the Secretary of War in Washington, at his invitation. The Secretary at that conference said that the most important work in order to maintain the efficiency and morale of the men, was not in the camps, but was outside of the camps. Mr. Kraus there stated that that was the very work which the Order was doing at Rockford and other places and would probably so confine its efforts.

The Advisory Committee of the Order met on Nov. 2, 1917, and decided to avoid as far as possible duplicating any work already started by the Jewish Board for Welfare Work and to do the work independently of any other organization. That decision was promptly made public. Yet Mr. Fosdick in his letter of Nov. 27, states:

"We understand that your fraternity made arrangements with that Board" (The Jewish Board for Welfare Work) "to work through its agency".

We cannot help but wonder who gave Mr. Fosdick the impression as late as Nov. 27, that we had made arrangements to work through the agency of the Jewish Board for Welfare Work.

Mr. Kraus was of the opinion that the ruling of the Department that work within the camps should be done through the agency of the Jewish Board for Welfare Work, applied only to such work as the building of shacks and places of meeting and entertainment for the soldiers within the camps, and as many of the Jewish men objected to having separate shacks built for them, and since the B'nai B'rith had no intention of doing

(Continued on page 11)

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE OF THE INDEPENDENT ORDER OF B'NAI B'RITH

The work of the League has been growing in importance and usefulness. With each passing day the usefulness of the club headquarters has been more firmly demonstrated. Thousands of Jewish soldiers and many non-Jewish soldiers are taking advantage of the clubrooms and many favorable comments have been heard. Many letters bear testimony to the services that our workers are rendering, both to the men and their friends and relatives. In a letter to Mr. Adolf Kraus, the Hon. Raymond B. Fosdick, chairman of the Commission on Training Camp Activities, writes: "Your activity at Rockford, which has already been brought to our attention, is a very creditable piece of work, and we sincerely hope you will continue it and extend it". Our work outside of the camp has thus been both recognized and commended by the War Department.

The activities of the clubrooms have received the praise of both officers and men. At the dedication of our clubrooms for Camp Grant, at Rockford, Ill., Col. H. O. S. Hiestand represented Major General Barry, and told those present that a clubroom such as is there located was to be commended. Two officers who were present at an affair given in one of our headquarters, in lecturing on "Efficiency" to their respective companies, expressed the sentiment that if the soldiers would spend their time out of camp in places of this sort that such lectures would not be necessary.

At one of our headquarters the following incident took place. Three soldiers came into the rooms. One saw a pool table and remarked to our director that he would like to play pool. When invited to do so, he told our director that his friends did not play, and thereupon our director offered to play with him. At the end of the game, the soldier threw down what he thought would be the charge, and of course it was returned. He asked what sort of a place this was, and why playing was permitted without charging. He was told that the clubrooms were under the auspices of the B'nai B'rith, a Jewish Order, and that all of this was for the benefit of the men in uniform. He went back to speak to his friends, who were writing letters on our stationery, and after a whispered conversation, the three walked up to our director, thanked him for his courtesies, and commented most favorably upon the liberality of an organization that provided such fine quarters and even free amusements for men who were not even of the Jewish faith.

One evening our director at one of the headquarters received a message to meet an elderly lady who was coming to meet her soldier son. He went to meet the early morning train, and there found an old lady who could hardly make herself understood in English. She had decided suddenly to visit her boy, and though she could hardly speak English, she decided to come, knowing that the worker would render her every service that she needed. It is hardly necessary to say that little time was lost in locating the boy and bringing him to his mother.

At another camp a soldier met with an accident. The first thing that his folks knew about the mishap was the communication from our director that the boy was doing nicely. Our director was rendering a service which no money could pay for.

Our work has been especially effective in those cantonments where recently near-epidemics have been prevalent. Even where camps have been quarantined, the personal service has been in such demand that our men have been kept busy from morning until night.

New work has been undertaken since the last report. At Omaha, Neb. a sum has been set aside and the Y. M. H. A. rooms have been fitted up as the town headquarters and clubrooms for the large balloon station near that city. A strong branch of the League has been organized, and the men are taking every advantage of these new recreation quarters.

A number of the boys at the Rock Island arsenal have been reached through the B'nai B'rith representatives at Davenport, and besides stationery and supplies, sweaters, socks and other articles have been given those boys who needed them. Plans are now under way to equip a clubroom for the men from the arsenal at Davenport.

District No. 3 has decided to equip a town headquarters at Trenton, N. J. With this in view, a visit was made by the representatives of that district, and negotiations are now pending whereby that city will have clubroom quarters for the men of Camp Dix. District No. 2 has also decided to establish quarters at various camps in its territory, and a committee is now working out plans to this end. The work of the League is being extended, in response to demands from soldiers and civilians alike.

Camp Bowie, Ft. Worth, Texas.

The activities of the League among the soldiers in this camp and those of the surrounding aviation camps, have greatly increased, due to the fact that the men are becoming better acquainted with our headquarters. Here two affairs are given every week, a dance on Saturday night at which refreshments are served, and a social and musicale on Sunday night, followed by one hour's dancing. The largest affair this month was the General Hoffman evening, attended by more than 450 persons. On that night General Hoffman delivered an address in which he praised the work of the Jews, and that of the organization which sponsored our activity. The 61st Depot Brigade furnished the music. In connection with this affair we quote from a letter of Lieut. Col. Lapowski, to the Jewish Monitor, in which he says:

"Having been in the service for the last twenty-seven years, I know the life of the soldier thoroughly, especially that of the enlisted man, away from home, with hardly any entertainment, occupied all week by his schedule issued from the Division Headquarters, from 5:30 in the morning until 8:00 o'clock in the evening. I therefore was delighted to receive an invitation to a social and dance given by the Jewish Soldiers' and Sailors' Welfare League at the Hebrew Institute, extended to me by Rabbi Charles Blumenthal. I accepted it with pleasure, and I wish to state that never in my career have I witnessed such entertainment given for the benefit of the soldiers, and it is indeed commendable. In fact, after attending several of the affairs I was exceedingly surprised at the way everything was carried on, and I shall say that this is just what the soldiers away from home need. They appreciate it very highly, and they talk about it the balance of the week, and they patiently wait for the next Saturday to come, so that they can attend the next one. And, therefore, on behalf of the Jewish soldiers of Camp Bowie, I take the liberty of thanking Rabbi Blumenthal and his committee for their splendid efforts in our behalf".

The Ft. Worth headquarters were visited by more than 1,000 men during the month of November, besides a large number of friends and relatives from all parts of Texas and Oklahoma. The attendance here has been so large that the capacity of the reading and writing rooms had to be increased.

Frequent visits have been made by our workers to the base hospital on account of the large number of cases of illness. There are three aviation camps near Ft. Worth, besides Camp Bowie, and these, too, are now included in our activities there. It is an inspiring sight to meet men from the United States, Canada and England in our clubrooms, all fighting for a common purpose. The camps have been quarantined, but our workers there have planned to keep in touch with the boys by sending them packages of sweets, books and magazines.

Camp Logan, Houston, Texas.

The work in Houston has been increasing on account of the large number of men that are being sent there from the North, mainly from Camp Grant at Rockford. The local community is planning a number of activities under the direction of our worker, the most important of which is a dance to be given Dec. 16 for the benefit of the local branch of the American Soldiers' and Sailors' Welfare League.

During the month of November thirteen entertainments of a various character were given for the soldiers under the direction of our worker. These included dances, smokers and other gatherings. One hundred and seven personal interviews were held with soldiers regarding matters of personal interest to them. Thirty-three visits were made to the base hospital and one man was given civilian medical attention while on leave.

During the cold spell every sick soldier was presented with a sweater. Thirty-four acts of personal service were rendered to friends and relatives of the soldiers, and 1,284 men visited the clubrooms. This does not include the number of those who visited the entertainments. Three loans were made to soldiers aggregating the sum of $89.00, and more than 1,100 pieces of literature, including letters, notices and invitations, were distributed at the camp.

Maj. Gustavus M. Blech, formerly of Chicago, and assistant Division Surgeon of the 33rd Division, delivered an address at the affair for the soldiers given at the Jewish Literary Society on Nov. 27, in which he spoke of the work of the medical men and the Red Cross. In the course of his remarks he expressed his appreciation and that of the Jewish officers and men at Camp Logan for the efforts in their behalf.

Camp Shelby, Hattiesburg, Miss.

The work at Camp Shelby has increased and the soldiers have become more familiar with our clubrooms. A number of cots have been installed for the boys who remain over night, and these have proved very popular. There are now more than forty of these cots, and the local committee is contemplating the purchase of more. It was found necessary to enlarge these quarters and several hundred dollars have already been spent. While on week days the attendance is not taxed to the capacity of the Jewish Community Hall for Soldier Welfare, it has been found that men have been turned away on Saturday and Sunday, especially when it comes to the use of the over-night facilities.

A number of affairs have been given at Hattiesburg, and our director there has made a special effort to use soldier talent in all of the entertainments planned by him. On Nov. 14 a dance was given, and it was one of the best attended affairs of the season. These affairs have proven extremely popular and there were more than 125 men in attendance.

On account of the recent cold spell the activities have been lessened. Services have been arranged each Sunday morning for the men who are outside of the camp, and these are being conducted by Mr. Herman Katz. The Jewish community of Hattiesburg is exerting every effort to make the stay of the boys of that camp pleasant, and with our director of the Jewish Community Hall a great deal of service has been rendered, not only to the soldiers themselves, but to the many relatives and friends of the soldiers who come to see them.

Letters have been received, and one especially interesting from a non-Jew, in which he thanks our director for the services rendered to a friend of his who had met with an accident, and about whom nothing had been heard until our director had interested himself in the case. It is such work as this that is making the B'nai B'rith recreation quarters and their service workers indispensable institutions in the camps near which they are located.

Camp Beauregard, Alexandria, La.

There is little to report from this camp this month in view of the fact that the camp has been in quarantine. One large affair was given Nov. 7. Our worker is making every effort to keep in touch with the men who are sick, and with their relatives. It is a rather interesting fact to note that the percentage of illness among the Jewish boys is much less than that among others. It is hoped that the quarantine will be lifted very soon, when our recreation quarters will again become the popular meeting place that it has heretofore been.

Camp Dodge, Des Moines, Ia.

Our director at Camp Dodge reports that the new men who have been sent there are just beginning to acquaint themselves with our headquarters, and that the attendance daily has been running from 15 to 30. There are only 200 Jewish men at Camp Dodge at the present time, but a large number is expected in the course of time.

At a smoker some 90 men in uniform were present, and the soldiers furnished the entertainment. The ladies of Rabbi Cohen's congregation tendered a tea party and dance at which 40 men in uniform were present, and the ladies of Rabbi Mannheimer's Temple gave a series of dinners at which there were about 30 present. On Nov. 10 and Nov. 17 dances were arranged at the clubrooms and on Nov. 18 a whist party was given at which there was a large number of men present. The women of Rabbi Cohen's congregation arranged a big Chanukkah spread for the boys.

Our camp director has been somewhat busier than usual on account of some serious cases of illness at the base hospital. In one case one of the boys in uniform had to undergo an operation, and he asked that our director be with him in his hour of distress This service, of course, was gladly rendered. To the other boys our worker brough refreshments and books and rendere such personal service as the men wh are sick, and who have no friends an relatives nearby need. These are case which show how badly needed the services of our director are. Two men wh were ill found that they needed som funds and our worker was asked to withdraw funds from the bank in order t aid them. One of the men who was i found that there was danger of hi insurance lapsing, and in his dilemma h called upon our worker, who very gladl adjusted this matter. Six men foun themselves in temporary need of fund and came to our worker, who, with hi committee tided them over.

The relative of one of the boys cam to Des Moines unannounced and it became the duty of our worker to fin work for him.

Conditions at this camp are rathe unsettled, as some of the men are bein transferred to Camp Pike, and other are coming, but efforts are being mad by our director, and by the communit working with him to render as muc service as possible to the men who ar there. Our headquarters here have become the meeting places not only fo the men and the officers, but also fo the Jewish citizens in Des Moines, wh are interested in soldier welfare work The headquarters that have bee equipped offer fine facilities for amusement and recreation and one of the distinctive features of this clubroom is very fine library.

Camp Custer, Battle Creek, Mich.

The work at Camp Custer, which i under the direct supervision of the Michigan Branch of the Soldiers' and Sailors' Welfare League of the I. O. B. B has been receiving the attention of man visitors who have visited this camp Mr. Samuel Folz, the chairman of th Michigan branch of the League is rendering noble service for the men i uniform. At his suggestion the Jewis community of Kalamazoo has also interested itself very deeply in the boys o Camp Custer.

One hundred Jewish soldiers from this camp were entertained in the B'na B'rith clubrooms in Kalamazoo. A banquet was served and Mr. Folz gave a address. A number of affairs have bee given in Battle Creek for the boys b the Ladies' Auxiliary Society, and the attendance here has been extremely gratifying. The women of Battle Creek are exerting their best efforts to make the men at Camp Custer forget their homesickness and the monotony of their duties and the director of our headquarters has rendered them every assistance.

Our worker there had more than 30 personal interviews in one week with men who found they needed his services and encouragement, and the commanding officer was invited to get into communication with our director any time that his services might be of use. Three cases of distress claimed his attention. The duties of our headquarters director are manifold in Battle Creek, as in other places. He has had to arrange the various affairs for the soldiers, arrange for services and in some cases even to look into the matter of distributing sweaters and knitted articles for the Jewish soldiers, whose friends made them and sent them to him. In one case it was found that an alien had been drafted into the army, and after some conferences he was given a certificate of discharge. There were some cases of dissatisfaction in this camp, and when our director spoke to the men and pointed out that every man must do his bit, there was a better feeling.

Camp Grant, Rockford, Ill.

Two outstanding events mark our work at Rockford during the month of December. One was the dedication of our headquarters on Nov. 25. More than 300 soldiers were in attendance. The people of Rockford were invited and in a special train from Chicago came many members of our Order from that city. Among the speakers were Col. H. O. S. Heistand, Adjutant General; Sigmund Livingston of Bloomington, Ill., chairman of the Soldiers' and Sailors' Welfare League; the Hon. Robert Rew, mayor of Rockford, Judge Philip Stein of Chicago; Dr. George Fox, Executive Secretary of our League; the Rev. C. P. Connolly of Rockford, and A. E. Schulein, one of the leading Jewish residents of Rockford, who was chairman for the occasion. The famous 343rd Regimental Band, led by Bandmaster Price, contributed several selections, and at the close played the "Star Spangled Banner".

(Continued on page 16)

A New Idea of God

By

Dr. Max L. Margolis

(Written for the B'nai B'rith News)

I have before me a booklet, written apparently by a liberal Christian minister, which offers to the world a new idea of God. As I lay the book aside I must concede that it is written in a lucid style. It is meant to be understood by the people. It must also be acknowledged that the writer is a serious-minded man. But when all that is said, there is not much else to be pronounced in favor of the book. Had I chanced upon it in my younger days I might have said, A capital book. To warn young men and to give them the benefit of maturer thought these lines are penned.

The chief objection to the old view of God is that the Deity is invested with a monarchial character unsuitable to these days of democracy. God is spoken of in the liturgy and hymnology as a King seated upon a throne. We do not believe in kings. It reminds me of the American English translations of the Bible in which the phrase "God save the king" has been altered to read, "Long live the king". The "king" could not be gotten rid of, but the English acclamation of royalty could not be left in an American Bible. Within our own memory an ex-Jew has been kind enough to offer to surround God with a parliament. For if we have broken with autocracy in earthly government and democracy and constitutions are the watchwords of modern politics, we should not want absolutism to remain in power in heaven. Of course, there may be heretics who are quite disenchanted with democracy. Not that a return to absolutism were desirable. But somehow we feel the difference between the real democracy, which is largely still in the making, and the make-believe democracies as they exist today. The faces of the poor may be ground quite as much in a democracy as they were in absolutistic countries. Nor does it make any difference whether the oligarchy that does the actual ruling is a hereditary aristocracy or a coterie of multi-millionaires. Then again, the phrase has been uttered that we, that is, the Entente, are fighting to make the world safe for democracy. In a measure, it is quite true, and no one will gainsay it. Yet there is a deeper meaning to it, and the whole purpose by no means lies on the surface. Now all nations among the belligerents honestly believe in the righteousness of their cause. And we should not be patriots were we for a moment to waver in that view. But what is to be the function of the church, of religious bodies, of religion in all of it? It is quite right for the church to join in patriotic demonstrations. Only it must be confined to a legitimate sphere. Pray, by all means, for the success of our arms and for the welfare of our soldiers, and do not make yourself ridiculous by pleading pacifism. But religion must not countenance self-righteousness. True, piety is extremely humble and modest. It is impious to approach God—I almost said the throne of God—in a tone of self-satisfied righteousness. Were I a preacher I would frame my patriotic prayer somewhat in this fashion: "O Lord, Thou alone art just, and we men are sinners. With Thee alone is light, and we dwell in darkness. This nation has gone into war. We believe that our cause is righteous, but we may be in error. We take the war as a visitation from Thy hands. We pray Thee that Thou wilt be with our warriors, sustain us in the hour of grief", etc.

Yes, we men are sinners. But the author before me refuses to grant that men are sinners. He works himself up into a state of excitement over this culmination of mankind. He recalls the average man and woman as he knows them and denies that in any of their shortcomings they mean to be rebellious. That is quite true. But whether they be rebellious or not, it cannot be gainsaid that they fall short of the ideal. With all misdeeds it is a question of motive solely. And while the fewest mean to be rebellious, all of us are thoughtless, and all of us too indolent to think of the consequences of our actions. The author admits that we do not carry our religion which we profess on Sunday (or Saturday) into the week; that our business and other activities are carried on without any thought of God. I quite agree with him that there ought not to be this cleavage, that all life ought to be hallowed. Nevertheless, it is a question whether without the impetus which comes to us through worship even on one day of the week life would be less selfish and more pure. Judaism indeed conceives life and religion as united. They must not be severed. Religion cannot be concentrated in the house of worship and for one hour only. And what the author says about the average preaching is quite true. It must be of the safe kind. And it usually is. But still the institution is there. Given a fearless man, he will not refrain from using his office to rebuke and to warm. The fault is not with the institution; the fault is with those complacent self-seekers in the pulpit. It is true that the church seemingly connives at social injustice; that those that grind the faces of the poor occupy the front seats in the house of God and are clothed with church offices. But the church rightly believes that human nature cannot be done away with; it may, however, be curbed. And to the curbing of the unsocial instincts the church is bending all its efforts. And pray, how is it in the liberal churches, and in the ethical societies? Are their members purer, nobler? Are the employers of labor among them less exacting, less exploiting? Are they less rich?

But the burden of the book is taken up with the notion that the old idea of God exhausts itself in describing Him as one working from without, by whose fiat the world came into being and by whose word the right is ordained. The new God is the one who works from within. We remember the cheap witticism of the heathen at Welmar about the God who pushes from without. Our author wants God to be identified with the Life-force that determines the evolution from within. Now, he is by no means the first to have advanced this concept. We did not have to wait for the novelist, Wells, nor for the dramatist, Shaw, and all that ilk to proclaim the new revelation. The late philosopher, Royce, at Harvard, long ago believed that he solved the mystery of suffering by declaring that God not merely sympathized with suffering humanity but was actually undergoing the suffering Himself. I told the learned professor at the time that he was simply re-stating in a diluted form the Christian dogma about the suffering on the cross. And our author is quite unambiguous about it. God is daily on the cross. He is a toiler like the rest of us. He suffers like the rest of us. He is actually in need of us. Were it not for us and with our ingenuity He could not accomplish His purposes. Now, it is one thing to say that God uses us as instruments and another to say that He is in need of us. It may be that the Christian conception of God lends itself to this re-statement in terms of evolution, though I doubt that. Judaism will agree with Jesus that God is the God of the living and not a God of the dead. With a dead, inert world He could accomplish nothing. But then, the world of the living is of His creation. God's Omnipotence must not be interpreted after the anology of a human despot. For with God, will and power and thought and love are the same. We Jews shall cling to the notion that God is both within and without. He is without in the sense that the world cannot be identified with Him, does not exhaust Him. As the ideal He remains unapproachable. That is the meaning of the attribute of Holiness. The world as we know it is evil as well as good. A God confined within the world only must necessarily share in all its impurities. The author, with all like-minded thinkers, begs the question when he associates God with the good only. That is a remnant of the old idea of God which somehow asserts itself. You can not escape it. You may, if you choose, conceive the word as Godless. You may dispense with God entirely. That is an honest procedure. But you can not speak of God and then divest Him of all Godhead by merging Him in the world. Now we understand why Maimonides fought so stubbornly against ascribing to God corporeal qualities. He would have protested against pantheism. He would have protested against this modern heresy of "God the Toiler" who resides in the "urge and outreal". And so do we protest likewise. For this new idea of God leaves simply God out in the cold.

ZIONIST ORGANIZATION OF AMERICA.

An extraordinary conference of the Zionists was held at Baltimore on Sunday and Monday, Dec. 16 and 17, 1917, which conference was called for the purpose of devising plans to meet the great opportunity as a result of the British declaration and the capture of Jerusalem by the British army.

Address by Mr. Sig Livingston At Dedication of B'Nai B'Rith Club Rooms for Soldiers, at Rockford, Ill.

"There is no people in all this world who can more fully appreciate the terror and the agony of a small nation, invaded by over-powering nations. In the early epochs of the history of nations, we have the over-powering and mighty nation entering the small country of Palestine, annihilating the Jewish state, of despoliation of their temples, the entering into the sacred precincts of home, the expulsion of its peaceful God-fearing men and women into foreign lands, and then sent out in the world wanderers among the nations, and made orphan children among the nations of mankind. Is the invasion of Belgium, the invasion of Servia, the invasion of France any different? Have not the holy temples again been destroyed? Have not the peaceful homes been entered? Have not men and women been sent into exile away from their own beloved home? The terror and the anguish which must fill the inhabitants of these lands, can well be appreciated by the descendants of that nation which early in history suffered from these unpardonable crimes. The Jew of this country therefore has a double incentive at this time. Loyalty to the country which has given him an equal chance, the land where he at last was privileged to worship as his heart dictated, the land that gave him freedom, and that brought to realization the exile's dream finds earnest response in the Jew. When this, his country, called to its support the men willing to defend it in this world's struggle, the Jew responded with enthusiasm. Even before the draft became effective, in order to test the feeling of the Jew, we had a survey made in a number of cities located in different parts to determine the percentage of volunteers of Jewish faith. For illustration, in one city the Jewish population of serviceable age numbered 40, and there were 22 volunteers. In another city there were five Jews of serviceable age, and there were three of these five that volunteered. In Woodbine, N. J., where the Jewish agricultural colony is located, and where the population is almost all Jews, sufficient had volunteered that the quota under the draft law was one man. The survey altogether showed the favorable response on the part of the Jew. There are today in active service practically 50,000 Jews. This is far in excess of the ratio of the Jewish and non-Jewish citizenry of this country. And why should it not be so? The Jew has gone through the fire of persecution. He knows what it means to be oppressed. He has for centuries wandered from land to land to seek a home of liberty and equality. It has been his dream that the world shall finally be guided by social justice, and that there be one democracy to rule all this world, and that democracy should have its guiding principle, the brotherhoood of man.

In a recent edition of the weekly publication known as "Life" there appears a caricature which attempts to portray the idea that the Jew is wanting in patriotism, that he is not sharing the burdens of this country; that he is shirking military duty; that he is a stranger to the combat in which this land is now enmeshed. Such an utterance is an insult to the 50,000 Jewish boys now in active service, and many of whom are now on the firing line in a foreign land while such a miserable creature as the man in whose brain such caricature found birth, is living at ease and security in the land which these boys are protecting with their life. A man or any concern which attempts to traffic in furthering antagonism between the citizens of this country, the man or the concern which by utterance or by deed attempts to play upon the prejudice of the past, and thereby create an animosity and ill-will against any part of the citizenry of this land, is a coward, and a traitor to the highest principles of Americanism. It is high time that men who make a living in such a disreputable fashion, by ever trying to stir up class hatred, by trying to keep afresh the prejudice and the errors of the past, should be condemned by the American public for their nefarious work which weakens this country in its time of greatest need, by creating class hatred and prejudice, when the demands of the time require every loyal citizen to gird the loins, and to stay the hands of the united manhood of this land, so that unitedly we may fight the foe which threatens the security of the democracies of the world."

THE INCOMPARABLE APPEAL FOR THE RELIEF OF WAR STRICKEN JEWS OF EASTERN EUROPE.

The great heart of American Jewry is moving now to respond to the sorrow and suffering of the Jews of all the world.

New York, the largest Jewish community in the world or in history, through its great Jewish Relief Committee, is marshalling its forces to lead the list of American philanthropy for its people in travail.

Ten million dollars is the sum set for American Jews to raise.

Five million dollars of this sum is allotted to the Jews of New York, which is the metropolis of the universal but scattered Judea.

The Jewish citizens of New York have nobly assumed the splendid obligation, and with royal spirit have engaged to raise not only this sum but another million dollars to provide for a Jewish Welfare Board for the fifty thousand heroic Jewish boys who have gone forth to sacrifice their lives, if need be, for their country's honor and the world's democracy.

The intensive drive is going now, with all the hearts of all the Jews behind it, and with the eyes of their Christian brethren looking on with admiration and pulsing sympathy.

It is, indeed, a noble and beautiful spectacle, this generous expression of national faith, of racial devotion, pride and loyalty that has never faltered or failed in all the history of an illustrious race.

And the case that calls is thrilling with deepest tragedy and irresistible appeal.

The longer the war lasts the graver becomes the situation of the war-stricken Jews in Eastern Europe. The disintegration of the entire political fabric will inevitably add to the suffering of the Jews in the Russian Empire.

Hunger and cold and the dark forces of political chaos surround them. Their needs are so elementary that no man can ever find an excuse for not giving to those who bore the brunt of the battle and are now exposed to famine and starvation and all the horrors of war.

The Jews in Poland, starving to death, can surely not help the Russian Jews. The Jews in Russia cannot possibly help the Jews in the Ukraina, and the latter cannot help the Roumanian Jews.

Every one of them needs help desperately and looks to America to send it.

One of the most eloquent of American Jews has declared: "Every one of us who is in a position to give and does not give, or who can give more than he does give, is actually the gravedigger of Eastern European Jewry"!

No nation has ever fronted an appeal so touching and so thrilling as that which meets the warm-hearted, large-souled people of this race.

They are called upon now to show not only the universal Jewry, but to the whole world, how deep is their devotion to their race in sorrow and danger and how deathless is the tie that binds this indestructible people to one another.

And not to the Jewish race alone, but to all Americans of every race comes this matchless appeal from the smitten East. The tragedy in the East is like the sorrows of Belgium. To that great cry of the stricken in Christian Belgium there were no responses more prompt and generous than those which came from the American Jews, our fellow citizens. The charity of the American Jew knows no narrow limits of race or religion. The cry of the distressed, wherever it comes from, goes to his heart, and his hand travels to his pocket in generous haste.

And so the Christian element of our population should respond as liberally as the Jews themselves to the appeal which is now being made by our American Jews for their unhappy brethren in Eastern Europe. These Jewish citizens who have rallied so nobly to so many Christian charities have a right to expect that Christians should rally now to the most distressful period in the history of the Hebrew race. The whole people of America, regardless of race or religion, should hear that far cry from the agonized East and answer with one voice of human charity.

There is no fear of the result. Touched by such sorrows and fired by such ideals, the most prosperous race of Jews in all the universe and the most generous Christians in the world are not likely to fail or falter in the supreme emergency.

American Jews will raise the ten million dollars which is expected of them, and the incomparable generosity of the New York Jewry and Christianity will oversubscribe its splendid quota in the name of their chosen people and of their fathers' God.—New York "American".

Sketches of Modern Jewish History

By Gotthard Deutsch

IV. Spiritual Progress.

Romance is to history what ivy is to trees. It looks beautiful, but it is injurious, and in the end deadly to the lumber. Such historical ivy is the widespread belief that Moses Mendelssohn aroused the Jews of western Europe from an intellectual trance, and liberated them from spiritual isolation. This statement must not be understood to deny the great influence which the German translation of the Pentateuch, published by the "Sage of Berlin", exercised first on the lives of the German Jews, and by and by also on those of Poland. It is necessary, however, to reduce the valuation of this influence to its proper size.

Up to the end of the eighteenth century, the great majority of the Jews of western Europe limited themselves in their intellectual life to Hebrew studies. Yet, these Jews did not live entirely behind a Chinese wall. Nor was there the tendency to emancipation entirely absent. The Jews of Italy and those of Portuguese descent, living in Amsterdam, and other commercial centers of Europe, always numbered in their midst men of sound secular education. A striking example is the project of David Portaleone of Mantua, who in 1564 planned the establishment of a Jewish university, whose curriculum should comprise both secular and Jewish studies. In the same city of Mantua we find at this time a Jewish opera company, giving performances at the court, and David de Sommis (1527-1590) wrote quite a number of plays in Italian. Moses Di Castellano was a wood engraver of high standing, who in 1521 obtained from the Republic of Venice a copyright for the protection of his woodcuts.

Numerous young men from Germany and Poland went to Italy, especially to Padua, to study medicine. We find this study often hereditary in one family. Loew Winkler of Vienna obtained the degree of doctor of medicine in Padua in 1629. His sons, Jacob and Isaac, obtained their degrees in the same university in 1669, and Isaac's son, Wolf, in 1701. One Loew Ben Benjamin practiced medicine in Fuerth from 1640-1667. His Christian rivals protested against this encroachment upon their privileges, but Loew had the protection of the Bishop of Bamberg, who allowed him, after he had passed examination, before the state's authorities, to continue his practice. He was succeeded by his son, Wolf, who afterwards transferred his domicile to Prague, where he died in 1712. In Frankfurt-am-Main we find the Buxbaum family as medical practitioners for three generations. Wolf Buxbaum graduated in Padua in 1669, his son, Guttmann, in Leyden in 1697, and his grandson, Anschel, was already permitted to enter a German university, obtaining his degree at Giessen in 1729. We find, however, already exceptional cases in the seventeenth century, when German universities permitted Jews to study medicine. Moses Kohen was one of the many fugitives, fleeing from the Cossack massacres in Poland in the seventeenth century to Germany, where he was elected rabbi of Metz. His son, Tobias, obtained through the intercession of the elector of Brandenburg, who immortalized himself in Jewish history by the admission of the Vienna exiles to Berlin, the right to study medicine in Frankfurt-an-der-Oder. His medical work in Hebrew, to which Dr. Levinson of Chicago recently devoted a monograph, still has an important place in medical history. He entered the University of Frankfurt about 1675, and practiced medicine in various places among others in Adrianople.

The practice of medicine was naturally limited to the few large congregations then existing in Germany, Frankfurt-am-Main, Prague, and Fuerth. The physicians who practiced there were pioneers of modernism, and the leaders of the congregations felt that they had to take measures against the heretical influences which might emanate from these men, whose services otherwise were indispensable. So we find that the congregation of Fuerth elects in 1760 Solomon of Bamberg as congregational physician, but stipulates in his contract that he must not shave nor wear a sword, nor a "Zopf Baruck" (pigtail). In order to avoid misunderstanding, it must be said right here that the objection was not due to the suggestive name "pigtail", but to a departure from the mode of dress common among the Jews of that time. It further must be understood that the study of medicine was not regarded as cultural, but as strictly technical, although the student of medicine had to devote himself to secular studies aside from his profession. Typical in this respect is a warning sounded by Jacob Emden of Altona (1696-1776), perhaps the most learned rabbi of his days, who is asked by a medical student of Goettingen whether it was permitted to attend lectures on anatomy on the Sabbath. The rabbi's decision is quite noteworthy as illustrating the viewpoint, even among the progressive Talmudists, as we might classify Emden, on secular studies. In deciding the question, Emden in accordance with the principles of his age, discusses at length the strictly legal side of Sabbath legislation, with regard to the dissecting and the handling of a corpse. In the end, however, he dismisses these considerations, altogether, and says: "Sabbath is given to us as a day of rest, and of religious worship, and therefore it is not material, whether you do any actual work in dissecting a body or not. The real point at issue is, that the spirit of the Sabbath is violated, when you attend an anatomical demonstration instead of devoting the day exclusively to religious thought". Having decided the question from a religious point of view, the rabbi adds a word of admonition. It is perfectly permissible, he says, for a Jew to study medicine. The study is necessary for the preservation of human life, and, therefore, not only permitted, but even meritorious, affording in addition an honest and respectable livelihood. Your studies, however, must be limited to medical subjects, while academic studies, especially philosophy, are not meant for a Jew. They may be useful for "Goyim" who have no Torah, but to Jews they have no meaning. What is good in them has been said long ago by our sages, as Scripture says: "He showeth his words unto Jacob, his statutes and his judgments unto Israel. He has not dealt so with any nation, and for his judgments, they have not known them".

This idea of secular studies, as merely practical, may indeed be considered the general viewpoint of this age. Jair Hayim Bacharach (1636-1702) of Worms, also one of the most enlightened rabbis of his time, in outlining a course of study to the father of a Bar Mizvah, makes no allowance for secular instruction. Exceptions, however, existed even at that time and in that section of the country, for Christoph Wallich of Mayence, a converted Jew, reports that about 1690 he and another Jewish boy attended the public school of his city. It is possible that western Germany presents a more liberal conception of secular studies. One Kalman Cohen of Duesseldorf wrote in 1758 a textbook of commercial arithmetic, which was used as official textbook in the schools of that section, and earned for its author the title of "Priviligierter Rechenmeister". In the same city of Duesseldorf, we find Moses von Geldern, who graduated as doctor of medicine at the University of Duisberg in 1742. His cousin, Gottschalk von Geldern, graduated at the same university ten years later. He was the maternal grandfather of Heinrich Heine. His thesis, which is published, is written in Latin, as is also the thesis of Benjamin Wolf Gintzburger on the medicine in Talmudic literature, on which the author received the degree of doctor of medicine in Goettingen in 1743. He is the young man who submitted his scruples to Rabbi Jacob Emden. The mere fact that these young men wrote their thesis in Latin shows that they must have had other training besides that of medicine. Still, this was not general. In most instances education as cultural training was largely limited to rabbinic studies. The best proof is the case of Heine's grandfather, Dr. Gottschalk von Geldern, whose older brother, Simon, made his studies at the Yeshibah of Frankfurt, became a mystic and went to Jeruslem, from which city he returned several times to Europe as a regular Schnorrer. He died in Forbach, Lorraine, in 1774. Heine, in his usual way, bluffs about that uncle, who according to his statement traveled in the far off Orient, and turned up from time to time in his home, scattering the wealth that he had amassed in his business ventures. This wealth, needless to say, consisted of the harvest that he reaped as a Schnorrer, and which earned him enough to make wedding presents to the members of his family when he returned. The intimate and private life of the masses is not recorded in historical sources. We are, however, justified in assuming that in the second part of the eighteenth century, secular education made considerable progress in Jewish society, although even Heine's mother, Peierche, afterwards euphoniously called Betty, born in 1771, wrote her letters to her son whom she survived always in Yiddish, though as the daughter of a physician the culture of her family was undoubtedly superior to the average of her time and environment.

A proof of the spreading of secular culture at that time is furnished in a letter of Queen Louise Ulrike of Sweden, addressed to her brother, Frederick the Great, in 1772. The queen had attended a Jewish wedding, and expresses her surprise at the number of cultured people that she met there. The impression which she received, so she writes to her brother, was so that she might have believed herself to be in an aristocratic society. Frederick the Great, who, as stated before, was not very fond of the Jews, answers with some sneering remarks. He had noticed before that the Jews had made considerable progress of late in their culture, and he did not wonder at that, because they considered themselves the chosen people of God, and are expecting the Messiah who would give them control of the universe, for which role they are preparing themselves. In the Berlin of Frederick the Great this progress was quite noticeable in those days. Moses Mendelssohn had made his debut as author on philosophy in 1761, and in 1772 a Lithuanian Jew had published a volume of poems. This exceptional character was Issacher Falkensohn Behr of Salatin, government of Kovno, who studied medicine in Germany. His poems, published under the title, "Gedichte eines Polnischen Juden," obtained the high compliment that Goethe reviewed them. This is about the best that can be said of them. They may have been written for certain occasions, dedicated to members of wealthy families in Berlin, who supported the ambitious young man. One of them is addressed to the Itzig family, which numbered nine daughters. The poet enthusiastically compares these young ladies to the Nine Muses, and records their protest that they are no muses, but "I's daughters". This answer shows the difficulty in which these cultured Jews were placed. On one hand they were Germans, admirers of music, art, and poetry, and on the other hand—their name was Itzig. Daniel Itzig (1723-1799), the father, had made a considerable fortune by horse contracts for the army. He was a strictly observant Jew. His son, Isaac Daniel Itzig (d. 1807), became a wealthy silk manufacturer, being in business with his brother-in-law, David Friedlaender, both leaders in the progressive movement of the Berlin congregation. His son, Julius Edward (1780-1849), assumed the more euphonious name of Hitzig, and became an author on criminal law, the grandson, Georg Heinrich Hitzig (1811-1881), was an architect who—this may be a case of atavism—immortalized himself in Berlin as the architect of the stock exchange building, and the great grandson, Julius Edward Hitzig (1838-1909), was professor of psychiatrics in Halle. The family has become entirely estranged from Judaism and counts amongst its descendants quite a number of people with aristocratic names as a countess of Fries, and a Count of Coudenhove, the latter descendants of Fanny Itzig, one of the nine muses, who married the banker Nathan Adam Arnstein of Vienna. Another sister married Arnstein's partner, Baron Bernhard von Eskeles, the son of the previously mentioned honorary Landesrabbiner of Moravia, Berusch Eskeles, and grandson of the rabbi of Metz and Nikolsburg, Gabriel Eskeles, of Cracow. Bernhard von Eskeles died as Jew in 1838. He was succeeded in his firm by his son, Daniel, named for the grandfather, Daniel Itzig, but afterward as a Catholic named Dennis, who lost his fortune through unfortunate speculations in the war of 1859, but retained his standing in the aristocracy by the marriage of his daughters to members of the aristocratic families of Austria, one of whom was the illustrious general, Baron von Gablonz.

We return from the history of these nine muses to the Berlin society where they grew up. Behr was not the first Jew to write German poetry. He was preceded by Moses Ephraim Kuh (1721-1790) of Breslau, whose epigrams still possess some merit. He was a nephew of Veitel Heine Ephraim, the banker of Frederick the Great, and entered his uncle's business. He was, however, not fitted for business, and otherwise an eccentric character, who ended in an insane asylum. In his own family, he was the only one to die as a Jew. All others converted to Christianity, as was the case with the descendants of Veitel Heine, among whom the novelist and Egyptologist, Georg Ebers, obtained international fame.

All these cases mentioned present individuals who are only in so far typical as they show us the endeavor of the Jews to merge from their spiritual isolation. The community at large still remained attached to the traditional modes of education. In 1734, one of the occasional complaints about the rapid increase of the Jewish population of Berlin reached the king's ear. An investigation was begun, which showed that a great number of "unvergleitete" (not possessing right of residence) Jews were living in Berlin. The congregation, which had police power, and was responsible for the enforcement of the restrictive laws, was asked to explain. The trustees answered that these "unvergleitete" Jews were teachers, who had to be imported from Poland. It was then, and at a much later date the general rule to employ Polish Jews as tutors. Even Mendelssohn employed Solomon of Dubnow, afterwards his co-worker in the edition of the Pentateuch, as tutor of his oldest son. It is equally typical that up to 1812 the records of the Berlin congregation were kept in Yiddish.

The change of sentiment, however, becomes apparent from the numerous complaints found in the rabbinical literature during the last decades of the eighteenth century. Joseph Hirsch, rabbi of Margonin, now province of Posen, says in the introduction to a book which he published in Leghorn, 1779, "I have not learned anything of the books of the philosophers, for they are not worth studying. They are so light that the wind will carry them away. The most insignificant of the scholars of Israel, if placed on a scale, would outweigh all of them. The little good that is found in them can be duplicated from every verse of the Bible, and every passage in the Talmud". Similar is the view taken by Rabbi Saul Loewenstamm of Amsterdam, in the preface to an apologetic work, written by Judah Horwitz of Wilna in 1766, and even his colleague, the Haham of the Portuguese congregation of Amsterdam, Solomon Salem, joins in the condemnation of people who study secular literature and neglect the Torah. Simon Copenhagen of Bonn in a booklet which describes a flood of the Rhine in 1784, makes an allusion to a Hebrew book on metaphysics, published previously by Herz Ulma of Mayence, and punning on the author's name, he says with an allusion to a rabbinical passage, that if one is inclined to become an infidel, Satan will open for him the portals of his temple (Ulma).

The greatest rabbinical scholar of that period was Hayim Joseph David Azulai (1723-1806), a native of Jerusalem, who, after traveling all over Europe, in the interest of the Palestinian Jews, settled in Leghorn, then one of the wealthiest congregations of Europe, whence he directed the relief work for the poor of the Holy Land. Leghorn was always a cultured community. The German author, Johann Heinse, who visited Leghorn in 1781 speaks of the surprising impression which he received, when coming in contact with the local Jews, who neither in their language nor in their manners betray the Jew. Azulai, in a work published in 1793, speaks repeatedly of the decline of religion, saying that the people have no Hebrew book in their library except a dilapidated Pentateuch or a prayer book, that they neglect the Torah and study philosophy, not appreciating the fact that Satan is the most expert philosopher, who uses philosophical arguments to make skeptics out of good Jews, whom he seduces to become lax in religious practices, telling them that philosophic training will confirm religious faith, and make them better Jews. The real intention of such people, however, is not to become better Jews, but to mimic the Christians. They do not change their dress on Sabbath. go Friday evening to the cafe, or to the club, attend costume balls, ridicule cabalistic practices, like the vigil of Shabuoth night. First they claim to oppose Cabbala as a misrepresentation of Judaism, and glory in Maimonides' rationalism, but soon afterwards the Torah is neglected altogether. These liberals play chess and cards until late at night, go to theaters and circuses, winding up the evening with a supper, and in consequence rise late in the morning, indifferent to the time of prayer, neglect the synagogue, and perform their devotions perfunctorily. The same rabbi,

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Disraeli and the British Commonwealth

By ABRAHAM CAPLAN, Baltimore

The movement to substitute the term "The British Commonwealth" for that of "The British Empire" is not a mere impulse. There is absent in that movement the hasty sense of pious determination that comes upon individuals and nations in times of trial. The notion has a historic continuity. Contrasted with German ante-bellum political philosophy, it takes on a most suggestive significance. It is only a phrase, but an illuminating one. An expression that lends itself to easy utterance by the lips of men and is comprehended by them may have tremendous effect on human progress. "The state—it is I" was a formula that did not go very far. Its repetition by the present German emperor, in substance, if not in exactly the same form, is an illustration of twentieth century humor that is almost lungless. It is about to die. But "equality and fraternity", however badly distorted by disingenuous politicians and the untutored masses, represents a truth the vitality of which is to be observed in the unseemly welter of the great war. There is in this movement of re-designating the name under which Great Britain is henceforth to go a consciously earnest effort to express in popular phraseology a historic tendency that, if not very old, is nevertheless the most potent influence in the development of human liberty and free institutions.

The British Empire, the most wonderful aggregation of peoples that the world has ever known, has for the last one hundred years prosecuted a beneficent attitude in the politics of the world. Old-school British imperialism came to an end with England's defeat in the War of 1812. The lesson England learned in the course of its relations with the American colonies she took to heart. She realized the difference between selfish imperialism and enlightened expansion. England took to ideas. Its policy of expansion was thenceforth dictated, first of all, by a sense of practical wisdom and secondly by a consciousness of the irresistible growth of democratic forces. The reaction on British political philosophy set in motion by the triumph of American independence was not short-lived. The concept of expansion on the necessary basis of free self-government and self-determined autonomy was incorporated in whole into the structure of British political ethics. The sense of expediency was but a step in the direction of a still higher concept. Great Britain became enamored of the work of freeing humanity, of spreading to remote people's the doctrine of human rights and of making permanent and generally clear the basic elements of free government. For free government has been with the English people a historic passion—a passion that in the nineteenth century received an intellectual stamp and general application.

In the course of the same century, however, the power that at this point is taking its last and hopeless stand before the hosts of human right saw its rise and growth and its mirage in the form of a challenging destiny. The defeat the Prussians received at the hands of Napoleon at Jena awakened in them the feeling that, if anything was to come of the purpose on which the early Prussian kings had set their hearts, they would have to put in motion the as yet hazy scheme that would lead to their imperialistic goal. That Prussian imperialism was wholly sinister and possessed of black purpose needs but passing emphasis. The philosophy of Fichte and the internal social and educational schemes he fathered had only one thing for their object. They contemplated that sort of a national solidarity that could be used with the utmost ease by the designing ruling class. Fichte's sociology was inherently local and Prussian and could have no applicability elsewhere. It is hardly to be doubted that Fichte was aware of what he was doing and that he was elaborating a so-called phliosophy the goal of which was not to apprehend general values but to enable an increasingly dangerous military power to become more dangerous. And what Fichte auspiciously began German philosophers, great and small, slavishly and joyously furthered.

Napoleon's defeat at Waterloo, to which Prussia contributed its share, has, if carefully considered, meant little for Europe. For Prussia it has meant a great deal. The worst thing that happened to Europe in the last century was the participation of Blucher and his lustful legions in that significant battle on the plains of now outraged Belgium. Prussia did not fight for the liberty of Europe. Altruism never dominated Prussia's political motives. What Prussia really did was to put itself in the position of carrying out freely and in an unmolested way its own and infinitely more dangerous designs. The Battle of Waterloo was hardly the decisive engagement we thoughtlessly imagine it was. While it put an end to the Napoleonic wars and to Napoleon's audacious purposes, it gave powerful impetus to the Prussian dream of conquest that was even then on its way of slow unfoldment. The Battle of Waterloo merely changed the scene of Europe's menace from France to Prussia.

The difference between Napoleon's method and that of the Prussian kings throughout the nineteenth century is obvious. Napoleon was open, spectacular, conscious of his powers and of his defects. He was a marvelous soldier, but at the same time he possessed the practical sense that, were he successful, might have gone a long way to amend for his destructive work. He was, however, no Genseric, after whom the Prussian rulers patterned. The Prussian kings were more sinister, more diabolical and possessed of a more thoroughgoing menace. With colossal intrigue, insinuation and perfidy they ate their way into the vitals of European nations. They translated every agency of enlightenment into a tool of hate and menace. They manipulated every lie of which they were capable to serve as a furtherance of their imperialistic plan. This cajoled the German states into what is their irreparable doom. They insinuated themselves into nations far and near, to the end that resistance would be ineffectual. They capitalized the ingenuous praise which they exacted from distant and trustful peoples so that they could the more easily present themselves as the superior and dominant race. Back of it all was the basest selfishness, the grossest materialism, the most repellant rapacity into which a nation could steep itself.

This contrast between Great Britain engaged in the process of consolidating its vast dominions into a union of free, autonomous states and Prussia determined on manacling by force and base diplomacy those countries that haplessly fell before her blandishments is the outstanding feature of European politics in the last century. Unfortunately for Europe and for the world, few were the statesmen who divined the possible crisis to which these two divergent forces would lead. For they might have given the alarm and put a halt to the progress of Prussian machinations. However, there did appear on the scene the man in whom there was combined the genius for practical statecraft with the power to discern great forthcoming contingencies, in whom there surged a passion for human freedom. That man was Benjamin Disraeli.

Disraeli was the most romantic political figure of the last century. That he was misunderstood, misinterpreted and feared by the politicians adds suggestiveness to the profound part he played in the politics of the world. There are times and conditions when politicians find it suited to their purpose to do naught else but doubt and fear positive statesmanship. Disraeli was a statesman who knew his object. Call him a Tory, and the designation partially suggests that his policy was that of establishing an order of things that would yield a fulsome bounty of justice and prosperity, a condition of affairs that would be free from the errors of rash political dogmatism. However constructive his measures for internal situations may have been, it is more important to consider Disraeli as one of the creative factors in the development of England's broad foreign policy. In his attitude toward international affairs he, of course, reflected the unbendable Jew that he was. In this role he did more for the good name of England than in any other. In shaping British foreign policy he put Great Britain into the position of guardian of the world's liberties, a position which the imperialism had necessarily caused Great Britain to assume. But what Disraeli did was to give that attitude the breath of conscious idealism. The foreign policy of a nation, rather than its internal policy, reflects the idealism or lack of idealism of that nation. It is inconceivable that wise internal political measures would not hold pace with an enlightened and constructive view of international relations. Where a foreign policy is dark and sinister internal policies are essentially negative, and, if apparently enlightened, are nevertheless open to suspicion.

Disraeli's work was that of supplying to England not only the territorial and political supremacy in the East but the consciousness that the great and determining struggle would center around the Orient and its significant prizes. In this work is evident the Oriental heritage which dominated Disraeli's life and point of view and caused his contemporaries to misunderstand him. "He was thoroughly and unchangeably a Jew. He had 'none of the hereditary prepossession of the native Englishman.' He was an Englishman in nothing but his devotion to England and his solicitude for her honor and prosperity". He was more than that. He was of the conviction that there were great dangers yet to be met—greater, perhaps, than the generality of English statesmen realized. He knew the Teutonic bent of mind, not so much as a result of intimate contact with men and things Teutonic, but as something that was definitely in contrast with the ingenuous nature of the Anglo-Saxon mind. He, of course, could delve beneath the superficial finesse of European diplomacy. He divined in Prussia's tendencies the surpassing menace to the peoples in the East as well as to the nations of Europe. In thwarting Russian designs in the near East Disraeli realized that he was doing more than checking Russia. He was aware of the peculiarly advantageous position of Prussia in the politics of Central Europe and of the ultimate triumph of Prussia over the less aggressive rulers of Austria and Russia if Prussia's objective in the near East were not kept from her. In subduing Russia Disraeli became the stumbling block in the advance of Prussia upon the Orient.

Disraeli may not have been the first to suggest the purchase of the Suez Canal, but there was no man in all England who was better aware of its strategic importance. His work in giving to Queen Victoria the title of Empress of India was based on the conviction that the integrity of India as well as the completeness of his imperialistic policy depended upon England's control of the Suez Canal. But Disraeli's imperialistic policy, it must be understood, had its idealistic aspect. Disraeli's imperialism was the outgrowth of his conviction that successful government was based upon freedom. As a democratic Tory, if such a term may be allowed, Disraeli espoused the cause of liberty for the individual as well as for nations. He was consistent throughout. The development of his administrative policies was founded on this controlling conviction as well as on a high regard for intelligent discernment. To this attitude Disraeli brought the added conviction, arrived at after mature introspection, that of all powers Great Britain was best fitted and most earnestly inclined to construct for the world and to defend, if necessary, the principle of free government and liberty to the individual and to nations. Disraeli was, above all, an enthusiast. Removed from the trivial aspersions to which he was subjected by narrow-minded political opponents and from the perhaps unkind raillery of party associates, he stands out as a statesman full-visioned and inspired by a sound and beneficent internationalism. Disraeli the Jew certainly looked forward to approximately that state of world affairs for which the underlying passion of the Jewish people yearned. Disraeli the Englishman contemplated, as the first step in the direction of a peaceful adjustment of the world's affairs, a harmonious commonwealth of peoples to which the English genius of government could give definite form and character. Disraeli the imperialist was, all things considered, if not the first, at least the fullest-visioned and the most constructive builder of the British Commonwealth.

In the nature of the case such a concept as that of the British Commonwealth represents one of the truly romantic movements in the history of international politics. Political romanticism means aspiration toward international uprightness and the peace of the world. The unquestioned solidity of the British Empire in the great war proves that a commonwealth of nations is more than a possibility. That a league of nations, however disparate in racial and intellectual character but informed by a common democracy and mutual feelings, can subsist needs no labored testimony. Those who doubt that universal peace may some day come should consider that a quarter of the earth's surface already is welded together in an unbreakable comity. Once a positive democracy is diffused, the nations of the world will be ready to enter upon the glorious era to which the war is perhaps the necessary prelude. It is hardly necessary to insist that just as long as the outworn notions of autocracy remain they will stand in the way of the world-wide brotherhood. Freedom and autocracy are implacable enemies. [illegible] these must succumb. Need it [illegible] that in the end freedom will [illegible]

The British Commonwealth, [illegible] political concept, has its ethical [illegible] tiveness. Disraeli certainly [illegible] make that suggestiveness real and potent. There was nothing in the mental make-up of Disraeli to suggest that his imperialism was to stubbornly insist upon an undifferentiated aggregate of nations to be moulded into a vast unwilling community. That he was, as he forces one to conclude, ethically and intellectually a Jew and at the same time a British imperialist is sufficient proof that his imperialism was saturated with a democratic fervor. Disraeli the imperialist emphasized, as perhaps no one else, that imperialism may be free from the terrors that are historically associated with that term. He gave to imperialism a new and vital interpretation. He saw in the growing unity of the British Empire the reward for its recognition of the right and the necessity of its component parts to regulate their own affairs. In that unity also he saw the promise of a still wider growth of the idea of an international commonwealth, the goal of which is the commonwealth of the world. As a political seer he discerned in the onward sweep of British imperialism the power that would give rise to an organization of free nations whose purpose it would be to realize the condition of universal brotherhood.

That Disraeli had an uncommon gift of vision can be proven easily. What statesman of his time had a broader grasp than he of political conditions and tendencies outside of the British Empire? No prime minister since his day has displayed finer leadership, earnestness and discernment in grappling with the broader aspects of British imperialism. No British statesman should be judged, so far as treatment of purely internal English questions is concerned, so generously as Disraeli. For it must be understood that Disraeli, while a more or less strict adherent of the Conservative party, more than once rose above his party and demonstrated his superior capacity for constructive statecraft. Whether or not he always showed political munificence in questions of concern to England alone, he did excel in his broad-gauged attitude toward Great Britain's foreign policy and toward her imperialism. If he erred in questions of political and social economy, he compensated for his errors in his prophetic and determined outlook on affairs that were world-wide in scope.

Disraeli was a romantic figure because the apparently paradoxical nature of his mind made it hard for superficial observers to sense his passion for justice and uprightness. Disraeli was the romantic leader of a still more romantic movement—the movement to establish the British Commonwealth as the basis for the bigger universal commonwealth. His nature and heritage naturally tended to direct his mind toward attitudes that aim to encompass an appreciably ideal status of the world's affairs. If he occasionally gave way to political expediencies and trivialities, he nevertheless remained loyal to the high visions which doubtless stirred his being. His unquestioned morality is his security. Such morality was incompatible with an imperialism that aimed at selfish power and prestige. It is not to be wondered that he was the man who gave to British imperialism its ideal substance. What Great Britain needed most was a leader who could bring to the indigenous capacity of the English people to govern and to teach others to govern themselves the universalistic aspect, the loftier vision, a gripping passion for service to the whole world. As a Jew Disraeli possessed that special moiety of idealism that has helped the British Empire to become the British Commonwealth.—Jewish Comment.

DEFENDING THE GOOD NAME OF THE JEW.

The recent action of the Independent Order of B'nai B'rith and other fraternal organizations of Philadelphia adopting resolutions condemning the remarks of Judge Charles L. Brown, who during the hearing of a murder case cast reflections upon Jewish character, should be highly commended.

The judge is alleged to have stated: "That Jews, bearing Irish names, have been brought before him for crimes which no Irishman would ever commit".

A failure on the part of the people of Philadelphia to openly and actively resent an untruthful and unwarranted statement of this nature would have proved a dereliction deserving extreme censure.

We are glad to note that the B'nai B'rith vigilantly performed its proper function in this case, and will ever prove foremost in defending the name and character of the Jew.—American Jew Review.

THE PSALMISTS
(PART 1)

Ninth Essay in the Series of Historical Portraits of Jewish Leaders, by Rabbi Samuel S. Cohon, Chicago

As the genii of the forest sing through the full-throated lark and nightingale, so the genius of a nation expresses itself through the poet's voice. Indeed, poets are to their people what songbirds are to the woodland. Their melodies thrill all hearts and fill them with lasting joy. Even before emerging from barbarism and before acquiring the art of writing, the nations treasured the songs of their bards and transmitted them orally from generation to generation. Due to the skill of the poets, the ancient traditions, proverbs, and even laws, were saved for later ages. Rhyme and rhythm are strong preservatives. They catch the ear and live in the mind long after a story or word of counsel is forgotten.

In Israel, as in many other nations, the earliest literary products were transmitted through the art of its poets. Snatches of their song found refuge from oblivion in the narratives of the historical books of the Bible. The Song of the Sword (Genesis iv:23-24), the Song of the Well (Numbers xxi:17-18) and numerous other fragments of folk ditties, riddles and war songs are like echoes of another world. The Song of the Sea (Exodus xv), the Ode of Deborah (Judges v), the extracts from the lost "Book of the Wars of Yahweh" (Numbers xxi:27-30), and the "Book of Jasher" (Joshua x:12-13; 2 Samuel i:18-17) celebrate the exploits of Israel's early heroes. The Blessings of Jacob (Genesis xlix) and of Moses (Deuteronomy xxxiii) present the characters and geographic positions of Israel's tribes. The Oracles of Bala'am describe the political relations between Israel and the East-Jordan nations during the period of the monarchy.

Not only the past of Israel, but its land also is forever enshrined in poetry. Palestine is naturally a home of song. About two thousand species of flowers are said to have grown there. A modern writer tells that he was lost in delight over the anemones, cyclamens, asphodels and iris which rose to his view in the Gilead as he rode "knee-deep through the long, rich, sweet-grass". There flourished the oak and the terebinth, the orange and the citron, the fig and the pomegranaite, the date-palm and the walnut, the olive and the vine. Grain of all varieties covered its lower plateaus, broad valleys and plains. That tiny land lying between the desert to the East and the Mediterranean Sea to the West unites all possible climatic contrasts. Its mountains to the North are capped with eternal snow; its regions to the South are sub-tropical in climate and vegetation. It was a land flowing not only with milk and honey, but with song as well. Three hundred fifty species of birds, twenty-six of which are peculiar to that country, filled the air of Palestine with music. A land so varied, so rich in color, and so vibrant with melody was created for poets. Her hills were girded with gladness; her valley shouted for joy.

Only such a land could have inspired man to sing the Song of Songs, that wondrous masterpiece wherein "the spring of nature and of love has been caught and fixed in its many exquisite lines". The pure delight in which the lover sings to his beloved reflects the soul of the people and of the land. Professor Cornill writes: "They must have been a people of an unusually musical temperament, whose daily nourishment was song and sound" (Music in the Old Testament, The Monist, vol. XIV, p. 241). They have always been lovers of music. From times immemorial they have known of stringed and wind instruments, as well as of percussive instruments. Among the great benefactors of civilization, their traditions include Jubal, "the father of all such as handle the harp and pipe" (Genesis iv:21). Like their Egyptian and Assyro-Babylonian neighbors, they delighted in the rhythmic beat of the timbrel and the clash of the cymbal in their dances. They were roused to public duty by the shrill blasts of the ram's horn. And they sang praises to the Most High "with an instrument of ten strings, and with the psaltry, with a solemn sound upon the harp" (Psalm xcii:2-4). They enlivened their labors and drove away dulness while sowing, reaping, watching the flock or drawing water, with melodious chants. Sacrificial meals, marriages, funerals, sheep-shearing, vintage gathering and all public functions were not thought of without vocal and instrumental music. The living voice came first. Instruments were known as "Kele hashir—instruments of song," i. e., used as accompaniment for singing; and musicians were called "singers". (Ibid; also W. O. E. Oesterley, The Psalms in the Jewish Church, chap. II-IV).

The Hebrew singers had no great difficulty in clothing truth in the forms of beauty, for their language is peculiarly fit for poetic expression. It is wondrously rich in words, full of imagry, of emotion and of action. Even the prose parts of the Bible are picturesque, dramatic and melodious; and the whole prose history of ancient Israel reads like a grand epic poem. Hebrew poetry differs from the poetry of other languages in that it is free from rhyme and metre. Its distinguishing characteristic is a strong and natural rhythm, making itself felt in the cadence of each separate clause, as well as in the balance of clauses within the verse. The terse clauses offer effective media for conveying the changing moods of the soul. Hebrew poetry is enriched by assonance and alliteration and principally by the balanced symmetry of form and sense, which goes under the name of Parallelism. In this "balancing of the parts of a sentence, one against the other", the equilibrium depends on the thought rather than on the sound. Hence, parallelism has been called "sense rhythm" or "thought rhythm", as distinguished from rhyme or metre. This simple artifice was learned from nature herself. "It is", writes Henry Van Dyke, "the rise and fall of the fountain, the ebb and the flow of the tide, the tone and the overtone of the chiming bell. The two-fold utterance seems to bear the thought onward like the wings of a bird. A German writer compares it very exquisitely to 'the heaving and sinking of the troubled heart'." This freedom of form has rendered Hebrew poetry well adapted to antiphonal chanting and easy translation into other languages. Though denuded in the process of translation of its native graces and characteristic word-play, Hebrew poetry can be rendered into all languages almost unimpaired. Even its outward dress, i. e., its parallelism, can be carried into the speech of all nations with comparatively little difficulty. Thus Hebrew poetry, by its very nature and form, has lent itself to become the poetry of all humanity.

What especially distinguishes the songs of Israel from the songs of other nations, even more than their naturalness, is their religiousness. Even the love poems of the Bible exhibit the ethical tone of sacrifice and self-effacement "which all love must have to be thoroughly worthy". It is chaste love purified by religion of which the Hebrew bard sings. Rightly could Israel say: "He hath put a new song in my mouth, even praise unto our God; many shall see and fear and shall trust in the Lord" (Psalm xl:4). This quality of Hebrew poetry recommended it to the hearts of all mankind and rendered it universal, for, in Homer's words; "Dear to God and men is sacred song".

Poetry was the favorite vehicle of the Prophets' preaching. They borrowed its flowers of speech and its artistic forms for the expression of their sublime thoughts. Their books are collections of rhetorical-didactic verse. Poetic fragments are strewn also over the non-Prophetic books of the Bible. In addition there is a collection of one hundred fifty religious lyrics, known as the Psalter, or the Book of Psalms, which represents the ripest product of Israel's song. The word Psalm, derived from the Greek and signifying a composition rendered to the accompaniment of a stringed instrument, is the equivalent of the Hebrew Mizmor and Tehillah (in the plural Tehillim, and in shortened form Tillim), "employed in the technical language of the Temple service for the execution of a jubilant song of praise to the accompaniment of music and the blare of priestly trumpets" (1 Chronicles xv:4 seq. xxv:3; 2 Chron. v:12 seq. See W. R. Smith, Encyc. Brit. xxii, p. 534). Though not all the Psalms give indication of having been set to music, they are all "songs of praise", beginning with the praise of the righteous man and ending with a diapason of Hallelujahs to God. Of their high excellence, Milton, England's loftiest master of poetic art, wrote: "Not in their divine arguments alone, but in the very critical art of composition, the Psalms may be easily made to appear over all kinds of lyric poetry, incomparable". Professor F. Delitzsch fittingly said: "What the heart is to the human body the Psalms are to the Bible". Prof. H. C. Cornill expressed a universal sentiment in stating that the Psalms belong "to the most precious treasures among the spiritual possessions of mankind".

Who were the authors of these sacred lyrics? Uncritical tradition ascribes their composition to the royal bard, David. When still a shepherd in the wilds of Judah he won fame for his song. As minstrel he was brought to the court of Saul to soothe the melancholy king with his melodies. As king he gave a great impetus to the musical development of the nation, surrounding himself with male and female singers (2 Sam. xix:36). Upon establishing his capital at Jerusalem and transferring the Ark to that city, he instituted regular divine worship. As this consisted of song as well as of sacrifice, he doubtless devoted his poetic ability to the composition of hymns for the service. Psalm eighteen, ascribed to him also in 2 Samuel xxii, is an unmistakable product of his genius. From the strings of his heart many other songs have rung out, which in whole or in part, possibly revised and modified by later hands, are imbedded in the Psalter. It was not without cause that later generations cherished his memory as "the sweet singer of Israel". That he merited this reputation may be gathered from his elegy, composed at the death of Saul and Jonathan (2 Samuel i:17-27), which still ranks with the finest of its kind in literature, and from other fragments of his song (2 Samuel ii:32-33; xxiii:1-7; see also Amos vi:5). However, that he did not compose all of the Psalms is clear from the unmistakable allusions made in several of them to events which took place many centuries after his death (Psalms cxxvi, cxxxii, cxxxvii, etc.), and from the fact that many of them are ascribed to Asaph, the poet and chief of Choirs under David, to the Levitical family of singers, to the sons of Korah and to others. Tradition itself, critically examined, makes David the founder of the Psalmody rather than the author of the whole Psalter (see Midrash Rabba to Song of Songs IV).

"The Praises of Israel" were composed by a whole array of gifted singers. "What is best written or done by genius in the world", writes Emerson, "was no man's work, but came down by wide social labor when a thousand wrought like one, sharing the same impulse". Our Bible is the product of the collective genius of Israel. Prophet, priest, sage and saint contributed their grains of gold to this great treasure of religious thought. Also the Bible within the Bible, the Book of Psalms, with its wondrous music, poetic range, philosophic depth of mystic force, is the anthology of ages of song and devotion of the whole nation. To this sanctuary of the spirit the great seers and singers of human hope and destiny brought a heave offering of the first fruit of their genius. There one hears echoes of the preaching of Amos (see Psalms cxxxix:7-12 and Amos ix:2-4), and clearly distinguishes the voice of Jeremiah (see Psalm i and Jeremiah xviii:5-8; Psalm lxv:7-8, and Jeremiah x:12-13, etc.), and the ringing notes of Deutero-Isaiah (of Psalm xcvi-xcviii, and Isaiah xlii:10 ff., etc).

The Psalms take on the form of hymns in praise of God's glory as revealed in the universe, in the life of man, in the destinies of Israel and of humanity, and in the moral law. Many of them are of a national nature, singing of Zion and Jerusalem and extolling the ideal king. A large number of Psalms consist of admonitions, philosophic reflections on life, lyrics expressing the religious sentiments of the human heart. odes of thanksgiving and prayers for divine mercy and guidance.

This large variety of subjects represents the spiritual labor of many ages. Prof. S. Driver, summarizing the best results of modern scholarship, says that while several of the Psalms come from pre-Exilic times, "the Psalter as a whole is the expression of the deeper spiritual feeling which marked the later stages of Israel's history. It has not inaptly been termed the hymn book of the Second Temple. Its compilation can hardly have been finally completed before the third century B. C. E.; while, if it is true, as many scholars think, that there are Psalms dating from the time of the Maccabean struggle (Psalms xliv, lxxiv, lxxix, lxxxiii, and perhaps others), it cannot have been completed till after 165 B. C. E". (Encyc. Brit. III-853-4). Its present five-fold division, corresponding, to the five books of the Torah (Psalms i-xli; xlii-lxxii; lxxiii-lxxxix; xc-cvi; cii-cl) still shows distinct traces of the gradual editorial process to which it was subjected. The group of Psalms headed "David", the "Sons of Korah", "Asaph", "Hallel" and "Songs of Ascent", seem to indicate that the Psalter is the product of several editors as well as of many different authors.

The Psalms are the concrete monument of Israel's national consciousness. Unlike most poets, the Psalmists rarely disclose their own personalities. Like the Second Isaiah, they sing not of their own but of their people's passions, hope and love; and the beloved to whom they sing is none other than God. Where they speak in the first person, one is to understand either Israel or the pious within Israel. In their lyrical strains the soul of the nation is poured forth in communion with itself in prayer and in adoration of the Divine. Prof. T. K. Cheyne ascribes the fervor of Israel's religious poetry to the fact that "its writers spoke for the community, having absorbed that passionate love of God and country which glowed in each of its members. The Psalter (at any rate, books I-III) reminds one of that mystic eagle in Paradise, composed of interwoven, ruby-souls, glowing with the rays of the divine sun, whose beak Dante heard utter with its voice, both I and My when, in conception, it was We and Our. Never were there such prayers and praises as those of Israel, precisely because in the Psalmist as such the individual consciousness was all but lost in the corporate". (Origin of the Psalter, pp. 264-265).

The Psalmists, next to the Prophets, are Israel's noblest interpreters of God and of religious experience. In their sacred songs the ideals of Israel blossomed forth in all their wealth. They afford us a glimpse into the convictions and aspirations of the purest souls of the nation. Though they sing of a variety of subjects, "God is as it were the sun around which all revolves, and His light and heat illuminate and animate the whole" (A. F. Kirkpatrick, The Psalms, p. 10). Like the Prophets, they were not scientific theologians, writing systematic treatises on the Infinite and His relation to the Cosmos. They were religious poets who endeavored to communicate their own deep spiritual experiences to their fellowmen. To employ Hengstenberg's expression, they freshened up in them the blanched image of God. Their compositions help us to bring God out of the shadowy realm and to make Him the immovable Rock of Ages. Cheyne adds: "The freedom with which the Psalmists use anthropomorphic, or let us say at once, mythic expressions, is a consequence of the sense of religious security which animates them. They have no expectation of being taken literally" (Origin of the Psalter, pp. 185-6). The spiritual nature of God forms the central doctrine of their creed. He makes for life and order in the universe and for righteousness in the life of man.

HANUKAH, THE FEAST OF DEDICATION.

The midwinter festival of Judaism is Hanukah, the Feast of Dedication, which begins this year on Dec. 10 and lasts a week. It commemorates the victory of the Maccabees and their rededication of the Temple on Mt. Zion after it had been despoiled and defiled by the Syrian tyrant, Antiochus Epiphanes. These events of the second century before the Christian era, are told in the two books of the Maccabees, which give a detailed picture of the time. They narrate that Mattathias, the priest of Modin, refused to sacrifice to Jupiter, that he and his five sons took to the hills and conducted a guerilla warfare for years, fully conquered the enemy in a pitched battle, and thus won both political and religious freedom for their oppressed people. Judas Maccabee, the greatest military leader, died before the war was ended, but his example continued to give inspiration to the people and the struggle ended in the complete victory of the Jews. Hanukah is the only warlike festival of the Jewish people, but even in it the soldiers divide honors with the martyrs among whom we may mention Hannah, a heroic woman who with her seven sons died rather than desert the faith.

The festival has become symbolized by the progressive kindling of lights during the week of celebration. One candle the first evening, increasing each successive night to eight the last evening. It is the custom also to give gifts to the poor, and to exchange them with one another as tokens of good will.

RIGHTS RESTORED TO A RUSSIAN JEW.

On the petition of Senator Grusenberg full civil rights have been restored to M. Pinchus Dashevsky. These rights he lost consequent on the sentence of imprisonment passed on him for the attempt to assassinate the late M. Krushevan, of Kishineff, for having organized the great Jewish massacre in that city and for arranging other pogroms.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Nov. 14, 1917.

The British government has officially expressed its sympathy with Jewish aspirations in Palestine. Mr. Balfour's letter to Lord Rothschild, dated Nov. 2, 1917, in which this information is conveyed, will undoubtedly rank as one of the most interesting documents in the checkered history of the Jewish people. Truly, wonders never cease! It was in the year 70 that the greatest empire of those days put an end to Jewish life in Palestine and scattered the inhabitants. After eighteen hundred and forty-seven years the greatest empire of these days is willing to re-establish Jewish life in Palestine, and it would seem that the victorious progress of British armies in the Holy Land will bring the realization of so many hopes nearer. Not only Jews are interested and glad; very many Christians, to whom the early history of the Hebrews is a subject of keen interest, share in the joy of the prospect. The subject in this country has had a good press. The leading journals warmly approve the scheme. The only dissenting voice is heard from within Anglo-Jewry itself.

* * *

Who are in the center of discontent? We have informed the readers of this page how an unnamed body has carried on a pamphleteering campaign against the Zionist aims and aspirations; how they have sent out ancient expressions of opinion, some deep, others shallow, broadcast in the land with the intention of influencing public feeling against the Zionists. We have called attention to the disgust of many people in Jewry at this undesirable method of controversy. A reply, written by Leon Simon, has just been published, and its simplicity of statement and clearness of treatment will be effective for all honest people. But the point to note is that circulation of the anti-Zionist shafts bore testimony to the existence of an anti-Zionist party. Even if its numbers are small, its influence would seem to be great. It is not an organized party; it has neither habitation nor name. But it exists—or a number of opponents exist. It is these people who rend the air with their lamentations because of Mr. Balfour's letter. Their representatives have rushed into the press to prove how evil a thing it would be for Jews to settle in Palestine; they have adduced a thousand reasons for opposing any such proposal, and it is rumored that they will organize a petition to the government to stay its hand in this matter.

The attitude of this angry band is difficult to comprehend. One need not be a professed Zionist to be glad that Palestine and the Jews should once more be brought into close contact. It is a phenomenon which cannot but touch the sentimental chord in any man who knows something of the trend of the world's history, in any Jew who has the smallest sympathy for his people's past. No philosophy of life is involved; no theory of history is questioned; no belief in the destinies of the Jews uprooted. Fr what, in effect, does Mr. Balfour's letter make possible? That whereas before a small number of Jews made desperate efforts to settle in Palestine, where, under Turkish rule, the political conditions were intolerable, now the prospect of good government is held out to these settlers and to others who may care to join them. The world will agree, we imagine, that Turkish rule is bad. It did not need the war to point out this weakness in the Turkish political system. It has cried out to the world for more than a generation. In making the statement, therefore, the motive is not one generated by war antagonism. It is a self-evident truth, vouched for by experience, known to all who are acquainted with political conditions in the Turkish dominions. The Jewish settlers did not desire to seize on the land; out of the love they had for it, they worked to open up and develop its possibilities, to the satisfaction of an admirable feeling in their own breasts, and to the advantage of the Turkish owners. In place of the bad government prevailing hitherto, the British government expresses its sympathy for good government in Palestine and the settlement of Jews under its sway. Though Great Britain is conquering Palestine from the Turks, whose claim to the country is one of conquest only, it signifies its approval of the restoration of the land to the people, who alone can be regarded as its rightful claimants. And are we to see in this any cause for regret or vexation? Look at it from the broad humanitarian point of view, from the point of view of President Wilson's plea for small peoples; look at it from the Jewish point of view; look at it from the British point of view—and can any sane observer see any cause for doubt and questioning?

* * *

Yet here in the midst of Anglo-Jewry we have a group of cavillers. Their fears are difficult to comprehend. Have they so little faith in the justice of the Allied cause that they fear their own rights as English citizens will be circumscribed? And suppose they are passionately attached to the belief that the spiritual mission of the Jews is to spread the knowledge of God in the world, and that in order to do so effectively the Jews must be scattered among the nations—how can the settlement of a comparatively small number of Jews in Palestine affect such a belief? There is the mustiness of mediaeval thought about this opposition. The cavillers forget that we are living in the twentieth century.

* * *

Outside the community a good deal of sympathy has been manifested for the Jewish resettlement of Palestine. The First Lodge of England, London, circularized a number of members of Parliament on the subject and received very encouraging replies. One and all, they welcomed the restoration of the Jews to Palestine. The London Lodge, though its members are composed of professed Zionists, non-Zionists and even anti-Zionists, has always agreed that it would be a sound thing to settle Jews in Palestine. When one hears from eye witnesses of what the colonists have achieved, it is heartening to think of possibilities in the future. And it is heartening, also, to learn that very many Jews are in the Palestine Expeditionary force, among them Capt. Norman Bentwich, a member of the London Lodge. Reports have come to hand of the Holy Day Services last Rosh Hashana and Yom Kippur conducted by Captain Bentwich on the edge of the desert, with the Holy Land in sight and the blue waters of the Mediterranean visible from the camp. It was a moving scene and a rare experience. Jewish soldiers at the gate of Palestine, praying in the ancient language of Palestine.! It was an occasion that must have suited Captain Bentwich admirably, and he improved it to the uttermost. Even the most careless was moved, and those who were privileged to participate in that unique ceremony will remember the experience throughout their lives. Perhaps the surest cure for the cavillers in our midst today would be to send them to Palestine for a short space of time.

* * *

One of the best features in the work of the lodge, both this year and last, has been the conferences arranged to be held after the formal business, in which problems of the day were discussed. The last occasion was devoted to an address by Mr. L. J. Greenberg, the editor of the "Jewish Chronicle", whose subject was the journalistic anti-Semitism which was manifesting itself in this country. There can be no gainsaying that the fair fame of England as the land of freedom, the land where the refugee always found a home, is being besmirched by a small coterie of writers brilliant with a superficial kind of flashy attraction. They are baiting the Jew. In particular, they complain that during air raids the Jew goes into the tubes to an extent beyond which he is entitled. It is an idle charge. What happened was that in September, when the enemy sent his aeroplanes to bomb such military establishments as hospitals, churches and workmen's dwelling-house flats, a section of the press, in its panic, declared that the one safe place in London were the stations of the Underground Railways. The result was that when the alarm was given, people—and the poorer and helpless sorts in particular—flocked to the tubes. Jews were there, too. That raised the ire of these same panic-mongering journals which had prescribed this very remedy. As though Jews were not citizens! As though Jews had no right to flee into safety, just like other people! The fact was that the tubes were packed, but it is certainly untrue to say that Jews were in any way predominant. No doubt their English accent was not of the purest, and the average man, unaccustomed to think, dubbed them foreigners. One did expect that that section of the English people which in the past spoke of foreigners with contempt would have woke up out of their stupor, considering that they are fighting the Germans side by side with nearly all the "foreigners" in the world—Frenchmen and Italians and Russians, Serbians and Montenegrins and the rest. One did expect that the outworn prejudices of this kind would have vanished away in an age in the world's history when the great politicians lay stress on the rights of small nationalities. But the rowdy journalists referred to above are of no real significance; with them it is a case of empty vessels making a great noise. The question is, should anything be done to stop the noise? Some would take no notice of it, holding that to ignore it is the only dignified course. Others, however, would take action to stop it. They feel, as Mr. Zangwill so admirably put it at the Brighton meeting to which we called attention in this column last month, that Jews have done their duty to the country—and more than sufficiently—and that they were therefore to have precisely the same liberty as non-Jews. In a word, the Jew was a citizen, like anyone else, bearing the citizen's burden, entitled to the citizen's privileges. If he chose to go into the tubes during an air raid, just as numbers and numbers of non-Jews did, he should do so. If he chose to remove his residence outside London, just as numbers and numbers of non-Jews did, he should do so. The Jew in the twentieth century must stand on his rights as a citizen, and if the flashy writers aforesaid attack those rights, there are ways and means of defense. On the whole, the discussion at the London Lodge inclined to the more positive policy of defense against unjust attacks. It is somewhat late in the day to stir up popular prejudices now. People in allied countries describe their cause as that of liberty and justice. The anti-Semetic clique of writers apparently merely mouth these words, recking of their meaning but little.

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It is but just to add that the clique in question is of tiny dimensions, distinguished only by being able to include in their number one man who has won fame for saying brilliant things that are not true, and another who claims to be something of a military expert. The responsible press of this country has not lost its balance and is as fair to the Jew as he can wish. War is not good for nerves, and no doubt nerves are a bit on edge just now all over Europe. But the war will end one day, and commonsense, like justice, will triumph in the end. There is therefore no occasion for taking these attacks tragically. But it is well to be alive to their existence and to be ready, should occasion arise, to deal with them as public nuisances.

* * *

The Arthur Davis Memorial Lecture, an account of which was given in this column some time back, has now been established, and the Jewish Historical Society of England is acting as a kind of sponsor to the scheme. The purpose of the lecture is "to foster Hebraic thought and learning", and the first lecturer of the foundation will be Mr. Israel Zangwill, whose subject will be "Chosen Peoples—the Hebrew versus the Teutonic Ideal".

* * *

The Anglo-Jewish Association has published its annual report for this year, and, as usual, the position of the Jews in various countries is surveyed with an insight and a knowledge that is rare in similar documents. This year, however, little can be said that is new; the outline is only too well known. Perhaps the blackest spot in the picture is still Roumania. The general conditions in that country must be awful in the extreme, but Jews are apparently suffering more than others. When the great conference settles the affairs of the world after the war, the position of the Jews in Roumania will need to receive careful attention. For the moment little can be done, and the report makes that clear. Of more immediate interest are the educational statistics furnished by the report. The number of children that are being educated in schools, either wholly or in part subsidized by the Anglo-Jewish Association, was as follows: Boys, 3,134; girls, 3,050; infants, 943. A considerable portion of the association's subventions is made for the teaching of English in schools in the East.

TWO JEWS IN PREMIER CLEMENCEAU'S CABINET.

Paris.—Amongst the ministers named by Premier Clemenceau in his new cabinet, there are two Jews, Louis Klotz, Minister of Finance, and Henry Simon, Minister of Colonies. Premier Clemenceau is well remembered by Jews throughout the world on account of the fight he made on behalf of Captain Dreyfuss.

ADDRESS BY MR. ISADORE SHAPIRO ON THE OCCASION OF THE ENTRAINMENT OF SOLDIERS FROM THE BIRMINGHAM (ALA.) DISTRICT

We stand in the presence of an [illegible]ing occasion. Again we are impressed with the gravity of the world strife. But the horror of it all is subdued by the consciousness that America is right.

We do homage to ourselves when we honor these men who soon commence their march toward the goal of international brotherhood.

You men are pilgrims of liberty. You journey to foreign soil as the protagonists of human rights. You step forward to liberate the world. You go as our representatives to fight for the things that are precious, for democracy, for the rights of nations, big and small, for the privilege of governments to live their lives unmolested and undisturbed, for the unclinching of the mailed fist, for the destruction of sword rule, for the free exercise of the right of travel, for the freedom of all mankind.

Your mission is sacred, and the manner of its performance profoundly significant. Your task is great, but no greater than its worthwhileness.

It chills your hearts, we know, to discard the customary affairs of life and to close the door upon things held dear.

The last glance, the final embrace, the parting kiss, the godspeed, the vanishing wave, the flitting gleam of things familiar—we know how hard it is to withstand them all.

But isn't it glorious, men, to embark upon a crusade for the preservation of all this? Isn't it soul-stirring to become an artery in the war against war? Isn't it exhilarating to know you are doing something for a country that has done so much for you?

You go to make home more secure, to make honor more honorable, to make firmer our national existence. Home would be stifled, country would be shamed, love would be afraid, if we yielded to autocratic domination.

Go forth into the land of the enemy and conquer—conquer for civilization. Officer or private, the integrity of our country and the sanctity of our homes are in your keeping.

May you never know cowardice. May you be strong in courage and warm in heart.

You leave with our faith that you be brave, our hopes that you be safe, and our prayers that you return to us sound in body, glorified in triumph, and added honors to the red and the white and the blue.

To the kindred of these men who go to democratize the world, we tender our sympathy and thanks. Sympathy for the absence of their own, and thanks for the heroic offering. It should be fine solace to them to know that they are contributing to the liberation of the world and the betterment of the human race. God sustain them in their noble sacrifice.

And we men and women who remain at home—we are not absolved from duty. Rising to sing the "Star Spangled Banner" does not terminate our obligation to country. Saluting the flag does not pay our debt. Participation in these ceremonies does not end our gratitude. These soldiers who go from the womb of Jefferson County must always be uppermost in our minds. We must minister to their wants and provide for their comfort. And their dependents must become our dependents.

It devolves upon every one to render to the country the maximum service. Our patriotic utterances must be translated into patriotic actions. The test is being applied to every citizen to ascertain whether his citizenship is genuine or false; whether it is a citizenship that is really American.

If American independence was worth gaining in 1776, isn't it worth saving in 1917? And the person who impedes the progress of this saving is untrue to himself, false to his neighbor, disloyal to the Stars and Stripes; he lies to his American citizenship.

It is a colossal undertaking to overwhelm German brutality abroad. Traitors upon American soil are not worthy of American bullets.

Let us manifest our love for free institutions by dedicating our lives and our all to their defense and protection. Americanism is more than a word; it is a creed—a living creed; a creed of service—of service to man and service to country. Who can hear the strains of "My Country, 'Tis of Thee", who can gaze upon yonder flag, who can behold these liberty-fighting men, and not pulsate with this creed? Yea, the symphony of America is a symphony of service. Let us attune our souls to this music of service. Let us feel it. Let us vibrate with it. Let us live it.

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JEWISH CALENDAR

5678-1917		
Rosh-Chodesch Kislev	Fri.,	Nov. 16
Chanukah (Feast of Dedication)	Mon.,	Dec. 10
Rosh-Chodesch Tebeth	Sun.,	Dec. 16
5678-1918		
First of Tebeth	Tues.,	Dec. 25
Rosh-Chodesch Shebat	Mon.,	Jan. 14
Rosh-Chodesch Adar	Wed.,	Feb. 13
Purim (Feast of Esther)	Tues.,	Feb. 26
Rosh-Chodesch Nissan	Thurs.,	Mar. 14
Passover (Pesach)	Thurs.,	Mar. 28
Passover (Seventh Day)	Wed.,	April 3
Rosh-Chodesch Iyar	Sat.,	April 13
Lag-B'Omer	Tues.,	April 30
Rosh-Chodesch Sivan	Sun.,	May 12
Shabuoth (Confirmation Day)	Fri.,	May 17
Rosh-Chodesch Tammuz	Tues.,	June 11
Fast of Tammuz	Thurs.,	June 27
Rosh-Chodesch Ab	Wed.,	July 10
Fast of Ab	Thurs.,	July 18
Rosh-Chodesch Ellul	Fri.,	Aug. 9
5679-1918		
New Year's Eve	Fri.,	Sept. 6

We call the special attention of our readers to a statement made by Mr. Fred M. Butzel of Detroit, which will be found on the first page of this issue.

THE BRITISH ANNOUNCEMENT.

A declaration by a responsible minister of the British Crown, especially if he be the minister of foreign affairs, will always command the world's attention. British foreign policy is free from sentimentalism. It is cool, calculating and thought out with care. It is not inspired by the moment's exigencies, though a certain constellation of events may call for an expression at a given hour. England has behind her an experience, stretching over centuries, in dealing with colonials. If she imposes her will upon them, that will is not of the ruthless kind which annihilates national expression. Imperial she is, but in the empire there is room for all sorts of national cultures. Her business is to make subject nations content, and it is her experience that a nation will be content so long as it is left to develop its own internal affairs after its own pattern. England is a firm believer in unity amidst variety. Certainly she serves her own interests. But she lives and lets others live. The narrow strip of land which opens upon the Mediterranean is the natural road between the Nile delta and the Tigris-Euphrates valley. Egypt is under British sway, and Mesopotamia is reserved by England for herself. It is quite natural that the linkland should be hers likewise. The Arabian oasis, known as Hejaz, has been made into an independent kingdom under English suzerainty. Palestine, the barrier against the desert, is, according to report, to be turned over to the Jews. It is to be opened to Jewish colonization. And the colonies are promised home rule, provided the rights of others are safeguarded. The Zionist dream seems to have become a reality. A great nation, according to published report, has given its adhesion to the aims of the Zionist movement. That must give satisfaction to and gain support from even such Jews as have hitherto been indifferent or opposed to Zionism. It is not necessary at all that the support shall take on the character of complete acquiescence in all the details of the Zionist program. We may still go apart in many ways, and most of us may choose to remain on the outside. But none of us will remain indifferent to the realization of a dream which, we may truly say, has been the obsession of the Jewish mind for centuries. Prior to the British declaration, anti-Zionists have pointed out the impracticability of the scheme. But now it seems to be much more than a scheme. Facts must be reckoned with. Our theories must be adjusted to the facts, not the reverse.

Assuming that England's minister for foreign affairs is correctly quoted, then it must be taken for granted that England has spoken after consultation with the allies—that the restoration of Jewish nationality in Palestine is one of the objects of the Entente, and will be a subject for discussion at the peace congress. It is quite possible that the other side will just as warmly support it. A Jewish homeland in Palestine to be stable requires the consent of all nations. That is the meaning of the Basle platform. A Jewish Palestine would in no wise be prejudiced either to the interests of non-Jews in Palestine or of Jews outside Palestine. There are Englishmen outside England and Germans beyond the confines of the German Empire. The bulk of Jewry will remain where they are now, loyal citizens, participating in the culture of their environment. They will be known as Jews on the religious side. But there will also be Palestinian Jews, even as there are now. What harm to anyone if these Palestinians manage their own affairs in their own way on their own soil? In the days of Philo the Jews owned many fatherlands, but one motherland. Why not the same now? Many fatherlands, one motherland. There is only one event in our long history to which the British announcement may be compared, and that is the edict of Cyrus. Only the fewest availed themselves of the permission to return. The dispersion became even larger. There were millions abroad against the one million in the mother country. The mistakes of the past must not be repeated. The English overlord, or whoever he may be, will neither repeat the mistakes of cruel Rome. Jews are bound to emigrate. All people do. Why not create an outlet in Palestine? And if Palestine, why should not that land be so governed as to afford such Jews as are not happy elsewhere a place where they may feel at home and at their best? If the majority abid where they are now, that means that they are happy where they are, and no one shall disturb them in their happiness; no one, indeed, can. But those who may be happiest in Palestine belong there. And to that country they will gravitate. The sooner we let that fact be borne in upon us the sooner there will be peace to Israel and in Israel. Let us decide to help those who will go there. We must not hinder them. If the restoration becomes an acknowledged fact, it will soon earn the goodwill of all right-thinking humanity.

THE COURSE OF REVOLUTION.

The course of revolution, like that of love, never did run smooth. One should wish that over night, as it were, a long-established state of public affairs might be altered, root and branch, and that in that very moment the stability which attached to the former regime might be conveyed to the new order of things. But revolutions are not made of such stuff. Once you break down a system, it takes time to build up a new one. Time is the builder. There is no short-cut across it for the most masterful architect. Certain people are fitted by nature to overthrow, but the same people are not usually adepts in constructive work. It is all a matter of temperament. The essential ingredient of a successful coup d' etat is suddenness. A jerky, nervous leader, and the mob does the rest. But constructive work requires slow progress and a steady purpose. Revolutions are made by extremists, but a stable administration requires steering a middle course and the capacity for reconciling all. We know the story of the French revolution. If precedents teach any lesson, we ought to expect that the Russian debacle will likewise terminate in a dictatorship. It is idle to prophesy, but it is wise to mark time. Things in Russia are in an ominous muddle. We are willing to believe that the Russians are tired of the war. We are willing to concede that the idealists now at the rudder are honestly opposed to the unnecessary carnage. We all long for peace. Naturally, it must be a peace well worth our sacrifices and of a durable kind. We do not want to go through the same experiences again. All nations are pretty well exhausted, certainly the European nations. And there is no blinking the fact that the morale of the Russian army is broken, that the fighting spirit is out of them. The allies are naturally aware of it and are counting the consequences. A restatement, that is, a revision of their objects and demands, is already taking place. We are free to say that any honorable means of terminating the war must be tried. Meanwhile we must be prepared for all sorts of developments in Russia. There will be a counter-revolution. The heart of Israel trembles. Let us hope that the newly-won liberty will not be short lived. The Jew is always the scapegoat, especially for the reactionaries. The Jew Bronstein, alias Trotzki, the Jew Nahamkes, alias Stokloff—thus talk the reporters of the Associated Press. We should not want the Jews out of the movement. They belong there, if their convictions carry them thither. There are more Jews among the moderates. The bulk of Russian Jewry are just as much concerned for the welfare of their fatherland as anybody else. But there are always sinister minds, even abroad, who will pounce upon the Jew wherever their own schemes are thwarted. No one may tell what the future Russia will look like, how far its borders will reach, whether it will be imperial or confederate, whether it will be reactionary or liberal. But somehow we feel as if the older order of things is buried and done away with for good. There cannot be a return to Czarism, with its ugly cynicism. There cannot be a repristination of the Pale of Settlement. It is to the interest of Russia to release the pent-up energies of a loyal portion of its citizens, that they may be used in developing the country and in raising the standard of its civilization. The extremists may at present be somewhat impatient of what to them seem like backward democracies elsewhere. They will learn that their dreams are not realizable, and the wise will turn to a course of action which will place Russia on a level with other tried experiments in democratic government. They are at present hugging the unattainable. Their sneer at moderation will pass away. For only along the lines of moderation will success be achieved. And no lover of mankind can but wish success to the course of the Russian revolution.

SOLDIER WORK IN CAMPS AND OUTSIDE OF CAMPS.

Much confusion has been created by the fact that ignorance on the one hand and enthusiasm on the other are misleading people with regard to the real effectiveness of soldier service work. Many have almost wholly lost sight of the work that ought to be done and must be done **outside of the camp.** We forget that while there are within the camp several recognized religious agencies, the War Department now has a Commission for Training Camp Activities to deal solely with work **outside of the camp.** The Government has found it necessary to send representatives to every city in or near which a cantonment is located to assist the organizations which are attempting to maintain the efficiency and the morale of the soldier while **outside of the camp.** Within the camp the efficiency of the soldier is kept up by the military duties and discipline. It is only when the soldier is on leave of absence or on a furlough that there is danger of impairing his efficiency by such forces as exist in towns near which camps are located. Questionable drinking houses, resorts of ill repute, amusement places of bad character are the places that are the greatest foes to the efficiency of the American soldier. The President created a Commission for Training Camp Activities in this country to combat the evil influences of those places, and to afford proper recreational facilities for our men when on leave.

This Commission has become one of the most important of the war organizations, simply because it is now a recognized fact that soldiers must be taken care of **outside of the camp** as well as inside of the camp, because the men in uniform need and must have the proper kind of amusement and because no human being can stand work day after day without some kind of recreational relief.

The B'nai B'rith has never intended to emphasize its work inside of the camp. From the very outset, those who planned the work of the Soldiers' and Sailors' Welfare League of the I. O. B. B. felt that within the camp all are American soldiers and that there should be no social distinction. Religious services should be conducted by Rabbis. But those who outlined the work of the B'nai B'rith understood and appreciated the necessity of maintaining headquarters for Jewish boys **outside of the camp.** The social consciousness of the Jew appears more strongly outside of the camp than inside of it. Within the camp he is an American soldier in a company of other men, and he does not want to be segregated. Outside of the camp he again becomes conscious of his former social relations with those about him. It is just here where the clubroom headquarters and recreation rooms fill the greatest needs of the soldiers and off the recreational facilities that keep up his efficiency and maintain his morale. It is at these recreation rooms that our Jewish boys meet their relatives and friends, indulge themselves in those social amusements to which they have been accustomed, meet fellow-Jews, and feel again that they are not only American soldiers in uniform, but that they are Jews as well. This activity has been given definite recognition and commendation by the head of the Commission for Training Camp Activities, Hon. Raymond B. Fosdick, who, in writing to Mr. Adolf Kraus, states among other things, "Your activity at Rockford, which has already been brought to our attention, and which you mention in your letter, is a very creditable piece of work, and we sincerely hope you will continue it and extend it". This work ought not to be confused with the work of the Jewish Board for Welfare Work in the Army and Navy, which carries on its activities mainly inside of the camp. There is a definite distinction between the work inside of our military camps and the work outside of the camps, just as there is a distinction between the Y. M. C. A. within the camp, and the general work of the Commission for Training Camp Activities outside of the camp.

The hundreds of men that have been entertained at our headquarters and especially on Saturdays and Sundays, testify to the great popularity of these centers. Many letters have been received which speak very eloquently of the service and the necessity of these clubrooms. The work of the B'nai B'rith outside of the camp has been thoroughly established and officially approved by the War Department.

A number of statements have been widely circulated regarding the disagreement between the Jewish Welfare Board and the B'nai B'rith. One of these statements reports that it was the conference at Washington which caused the break. As a matter of fact, nothing happened at Washington to cause any friction between the Jewish Welfare Board and the B'nai B'rith. The cause of the disagreement lay with the Welfare Board which insisted that the American Soldiers and Sailors' Welfare League of the B'nai B'rith had to merge its existence with that of the Welfare Board, which was contrary to the original agreement, namely, that it was to merge its activities only.

DR. WOLFENSTEIN CELEBRATES SEVENTY-SIXTH BIRTHDAY.

On Monday, Dec. 10, Dr. Samuel Wolfenstein celebrated his seventy-sixth birthday. For more than thirty-five years Dr. Wolfenstein devoted his life to the care of the orphans and his reward for such loyal and unselfish devotion to them is their great veneration and love for him.

A great number of the orpham asylum alumni gathered at the home of Dr. Wolfenstein in honor of his birthday anniversary and to observe the opening of the Chanukah festival.

Dr. Wolfenstein is active in many philanthropic endeavors. Although exceedingly busy, he always found the necessary time to render any service demanded of him in behalf of humanity.

The B'nai B'rith News wishes him a long life of health and happiness.

DEATH OF DR. ADOLPH KOHUT.

The death is reported from Berlin of Dr. Adolph Kohut, brother of the late Dr. Alexander Kohut. The deceased was born in Hungary in 1848, but lived the greater part of his life in Germany. For a time he was editor of the Berliner Zeitung, and because of his antagonism to Bismarck he was exiled from Prussia and lived for a time in obscurity in Dresden. He was a most prolific writer, especially on subjects pertaining to the history of music. His best known and most popular work is his "Beruhmte Israelitische Manner and Frauen", in two volumes, which appeared in Leipzig in 1900. There he gathered the biographies and photographs of a large number of famous Jews and he drew upon sources which have hitherto been unknown. His wife was a noted singer and was for some time "Hofopernsinger" in Dresden.

TWO ROTHSCHILDS FALL ON THE PALESTINE FRONT.

Two members of the famous Rothschild family have met their death in the British military operations on the Palestine front. They are Captain Neal Primrose, son of Lord Roseberry, and his cousin, Evelyn de Rothschild, son of the late Leopold Rothschild. When they volunteered, both of them had expressed the wish to be assigned to the operations designed to free Palestine from Turkey and to make possible the founding in the Holy Land of a national home for the Jewish people.

"The Maccabaean", the official Zionist magazine, in commenting on the death of these two heroes, says:

"Notwithstanding that his mother had married out of the faith when she became the wife of the Scottish Earl who became the Prime Minister of England, Captain Neal Primrose was always intensely Jewish. As a young man he expressed himself earnestly in favor of Jewish nationalism, and his views on the subject resulted in his being made the hero of Winnifred Graham's novel, 'The Zionists'. As a member of Parliament he identified himself conspicuously with Jewish affairs, speaking of himself always as one of the Jewish people. In this attitude he followed in the footsteps of his mother, who throughout her life remained an intense Jewess, attending services regularly and associating herself in every possible manner with Jewish interests.

"When the British war office was recently considering plans for a Jewish regiment, specifically for service in the Holy Land, under the command of Col. Patterson of the redoubtable 'Zion Mule Corps' which distinguished itself during the ill-fated Gallipoli campaign—Capt. Neal Primrose was among the very first to apply for a transfer to that regiment. When the plan for a Jewish regiment was postponed he joined General Allenby's forces.

"In this he was emulated by his cousin, Evelyn, who before sailing for Palestine remarked to a friend that he was deeply stirred by the thought that he was to be permitted to march with the British forces into Jerusalem, and spoke at length of his great hope that this event would enable the Holy City to renew its ancient glory as the capital of Judea".

POLISH JEWS DENIED RIGHTS.

An Associated Press Dispatch from The Hague reports grave complaints from the Jews in the Polish territory occupied by the Austrians. The use of Yiddish is forbidden and none of the regulations made by the Germans concerning the status of those in the German occupied territory is operative in the Austrian section. The Austrians' excuse is that the old Russian discriminatory laws governing the Jews in Poland cannot be abolished.

THE B'NAI B'RITH AND PALESTINE.

Letters From Public Men.

The London Lodge of the Independent Order B'nai B'rith recently drew up a leaflet on the "Jews and Palestine", which is forwarded to a number of public men in this country. Several replies have been received, and extracts from them appear below:

Capt. W. Ormshy-Gore, M. P.:

I have long been a keen supporter of the Zionist cause and am in full sympathy with Jewish national aspirations, and I look forward with confidence to the realization of the Palestinian ideal. I have good friends among the Arabs, as well as amongst Palestinian Jews, and I trust that the mutual understanding which should exist between the two great branches of the Semitic family will be fruitful not only in the future history of both nations, but in creating once more the source of so much culture and inspiration, which in the past has made mankind the debtors to Arab and to Jew.

The Rt. Hon. Charles Hobhouse, M. P.:

The movement which is in existence for the return of the Jews to Palestine has my complete sympathy. If they are to be—as I hope they may be—restored to a sense of settled nationality, then the only means by which that nationality can be asserted and assured is by the return to the land from which that nation sprang.

Capt. L. S. Amery, M. P.:

I am in entire sympathy with the proposal for re-establishing a national and spiritual home for the Jewish people in Palestine.

Mr. John P. Boland, M. P., J. P.:

I sympathize very much with the aspirations of the Jewish people to return to their own land. As an Irish Nationalist I fully understand their longing to see the full development of their nationality.

Sir J. T. Agg-Gardner, M. P.:

I view the aspiration of promoting an autonomous Jewish community with sympathy and with every wish for its success.

Lord Claud Hamilton's Secretary:

His lordship fully sympathizes with the wishes of the members of your lodge to be re-established in Palestine, but he does not believe that any state aid from this or from other countries will be forthcoming in support of such a movement, until it is clearly established that all Jews, both rich and poor, are practically unanimous in their desire to return to the Holy Land.

Mr. Thomas Richards, M. P., Secretary South Wales Miners' Federation:

I have always taken a very kindly interest in the Jewish community, and shall be very glad to render any assistance in reestablishing the Jewish people in their ancient national home.

Major Rowland Hunt, M. P.:

I should think it would be an excellent thing if the Jewish people could be re-established in Palestine.

Sir John Jardine, Bart, M. P.:

I write to express my sympathy with the endeavors of the Jewish race to re-establish itself in Palestine in such a way that Jews may live and thrive under their own institutions.

Mr. William Field, M. P.:

I have supported this movement by attending and writing to meetings and will continue to do anything I can to forward the legitimate aspirations of the Jews.

Mr. J. Annan Bryce, M. P.:

The world ought to rejoice that the race to which it owes the idea of a spiritual life should at last, have a footing on a land which it can call its own.

Major Davies, M. P.:

I am deeply interested in the movement which you are conducting and hope that it will soon reach a successful result.

Mr. Ronald McNeill, M. P.:

The Zionist idea is one that enlists my warmest sympathy, and I ardently hope the settlement which the war will produce may be the means of re-establishing a Jewish state in the historical home of that race in the Holy Land.

Sir John Scurrah Randles, M. P. (N. W. Manchester):

I shall be pleased to forward in any way within my power the wishes of the large number of my constituents who are Jews.

Sir George A. Touche, M. P.:

One result of the war has been to accentuate national feeling, a feeling always strong among the British peoples. Perhaps this was the cause of the sympathy extended to the Jews by the British in the past, and it will, I am sure, create a spirit of willingness to help when the time comes for the Jewish race to form a national center in Palestine.

Mr. J. G. Butcher, K. C., M. P.:

I am in entire sympathy with the aspirations of the Jewish race for a resettlement of their people in the ancient home of their fathers, and feel assured that the establishment of an industrious, peace-loving people in Palestine, free from all external oppression, would form a guarantee for good government and security in that portion of the Eastern shores of the Mediterranean.

Mr. M. L. Hearn, M. P.:

If out of this world upheaval should come a restoration of Palestine to your race, and a re-establishment of a Jewish state, I, for one, should rejoice. Such a state could appeal as nothing else could for tolerance and justice to the conscience of a world which I hope to see restored to sanity and civilization under a League of Nations which shall make peace secure and oppression a memory.

Mr. T. Owen Jacobsen, M. P.:

I entirely sympathize with the movement to re-establish the Jewish people in their ancient national home. I have always hoped that the Jews would return one day in triumph to Palestine, and I fervently hope that day may now be not far distant.

Mr. H. L. Hearn, M. P.:

In the struggle for the re-establishment of your race in their ancient national home the Jewish people have my full sympathy and good wishes.—London Jewish Chronicle.

LEAGUE OF BRITISH JEWS.

A new organization was formed in London under the name of "The League of British Jews". Among the founders are: Dr. Israel Abrahams, D. L. Alexander, A. F. Franklin, Prof. Israel Gollanz, Sir Charles S. Henry, Sir Philip Magnus, Major Laurie Magnus, Hon. Lily H. Montagu, G. C. Montefiore, Sir Matthew Nathan, Major Lionel de Rothschild, Sir Isidore Spielman, Sir Edward D. Stern, Lord Swaythling, Lucien Wolf and others. The officers are: Major Lionel de Rothschild, president; Lord Swaythling and Sir Philip Magnus, vice-presidents; Sir Charles S. Henry, treasurer; A. Abrahams, secretary.

The objects of the league are: (1) To uphold the status of British subjects professing the Jewish religion. (2) To resist the allegation that Jews constitute a separate political nationality. (3) To facilitate the settlement in Palestine of such Jews as may desire to make Palestine their home.

The reasons for the formation of the league are given in a public announcement: "Attacks upon British Jews of this country have taken various forms; their fitness to be loyal subjects of the crown has been questioned; they have been declared to have a 'dual nationality'; they have been accused of promoting international objects for political purposes. The League of British Jews is formed to protect as occasion may arise the rights and political status of British subjects professing the Jewish religion. Membership is open to all at a minimum subscription of one shilling per annum".

SOME INTERESTING ARMY STATISTICS.

In the course of an address before Sinai Society, Baltimore, B. H. Hartogenesis furnished some interesting statistics. He said that in January of 1916 the total number of enlisted men in the regular army, as given by the government, was 64,144. Of this number 3,741 were Jews, and 844 Jews were in the United States navy, a total of 4,588, making a ratio of over 7 per cent. In the army today the number of Jews is estimated to be nearer 60,000 than 50,000. Prayer books and Bibles are being prepared for the larger number. Twenty-five Jewish physicians and surgeons of Baltimore have abandoned their practices to serve their country. The large number of enlistments of Jews before the draft was instituted gives them more than their proportionate representation in the army. The percentage of Jews to the general population in the United States is less than 3 per cent. Their proportion in the army is not less than 7 per cent; by some it is estimated as high as 12 per cent.

JEWISH JUDGES APPOINTED IN POLAND.

Twelve Jews were appointed as judges in various courts in the occupied provinces of Poland. Among them were also two, Poznanski and Rundstein, who were appointed to a higher court. These judges were appointed to the courts of Warsaw, Lodz, Radom, Lublin and Petrikov. A large number of Jews were also appointed as secretaries of courts and other judicial officers. All the Jews thus appointed belong to the so-called assimilation class. The Jewish nationalists protested to the German authorities in Warsaw against this discrimination against the Zionists and nationalists.

PRESIDENT WILSON RECEIV[illegible] COMMITTEE OF PROMIN[illegible] JEWS.

On Thursday, Nov. 22, 1917, [illegible] Wilson assured a committee [illegible] nent Jews who called upon him [illegible] would do his utmost to aid the[illegible] ward relief to the Jews of Pol[illegible] Henry Morgenthau, who headed the committee, presented the plea. This committee was formed several weeks ago to wait on the President and urge upon him the necessity of making some arrangements through diplomatic channel so as to make it possible to forward relief to the Jewish and non Jewish population in Poland, now under German control. The committee left the White House after a half hour conference satisfied that the President would do his utmost in granting its request.

HADASSAH'S PHYSICIANS IN JERUSALEM.

The work of heroes can be read between the lines of the plain business statement of the physicians in Jerusalem, Dr. Albert Ticho and Dr. Bertha Kagan, the Jerusalem physicians in the service of Hadassah, the women's Zionist organization. War conditions have increased the burdens, so the additional medical unit organized by Hadassah is as yet unable to proceed. As a result, the medical aid being rendered in Palestine is altogether inadequate, and the pathetically small staff of doctors, midwives and nurses are bravely sruggling with a task beyond its powers.

Trachoma and other eye diseases hitherto all too prevalent in Palestine, have been treated with marked success. Treatment has been given daily in twenty-one schools, drugs and appliances being provided free. In the first year the ravages of the disease were reduced by one-half. But the large number of new pupils admitted to the schools brings a continuous influx of infected children.

Owing to the departure of two nurses, Hadassah was obliged to reduce its maternity work to twenty-five cases per month. The difficulties have been increased by the weakened condition of the patients induced by "prolonged underfeeding". Funds are low, but the midwives bravely continue their tasks while themselves on the verge of starvation. In the first six months of 1917 a total of 571 cases received examination, advice or assistance.

A polyclinic for women's and children's diseases was founded, drugs being distributed free of charge. In the field of work the demands made upon the workers in the field are enormous. Dr. Kagen and Dr. Thon paid a considerable part of the expense out of their own pockets. So great is the distress that the institute is besieged by applicants, and the report complains that the premises are much too small, the waiting-room being unable to accommodate more than "twenty patients at a time". The need of home visits to patients increased together with all other demands. But so great was the dearth of physicians that for a time this important work was discontinued. The doctor in charge resumed the visits and supplied medicines, "without the sanction of Hadassah," sarrying out the relief "on a very small scale", only 506 visits being made to the homes of the sick in three months. These modest words tell their own story of devotion to a cause.

There has now been organized a method of temporary medical service which has done much to alleviate the sufferings of the sick, and to prevent the spread of infection. The Straus Health Bureau occupies itself with theoretical questions, while Hadassah is responsible for the practical work of caring for the patients. Three dispensaries have been founded, two of which are free. Moreover, in four months, 1,395 visits were made by eleven physicians, in addition to over 1,500 other cases of medical help, and the distribution of large quantities of drugs and milk.

Welfare work for the Jewish soldiers in our armies, by the Independent Order of B'nai B'rith is not, by any means, for purpose of conversion. Conversion is not their "metier". But, whether we do or do not say it, our crazy radicals will have to admit our religious neutrality.—The Jewish Voice.

COMPANY C, 343RD INF.

Corporals Finnerty and Henrahan and Private Gallagher of Company C, 343rd Infantry, were guests at a recent dancing party given by the B'nai B'rith in Rockford and had such a fine time that the Ancient Order of Hibernians is likely to lose three members.—Rockford Journal.

Contributions to American Soldiers' and Sailors' Welfare League of the I.O.B.B. from Nov. 9 to Dec. 14, 1917

District No. 1.

Edward Everett Lodge, New York	$25.00
Waterbury, Conn., Ladies' Benevolent Society	10.00
Hartford, Conn., L. L. Kleinman.'	1.00
New York, Rosedale Dairy Co.	10.00

District No. 2.

Albuquerque Lodge, Albuquerque, N. M.	10.00

District No. 3.

Steelton, Pa., L. Lehrman	1.00

District No. 4.

Bingham Canyon, Utah, I. Seldon.	5.00
Salt Lake City, Utah, L. I. Oppenheim $20, S. J. Segil $5, H. Yates $5, M. M. Aaron $3, J. Zimmerman $3.50, D. A. Axelrod $1	37.50
Spokane, Wash., J. Apple	1.00

District No. 6.

Standish, Mich., H. Schlanger	10.00
Green Bay, Wis., M. Miller	3.00
Plymouth, Wis., K. Feld, B. Feld, A. Feld, $3 each	9.00
Oconto Falls, Wis., A. Lipshitz	1.00
Ontonagan, Mich., J. Mushkatt	5.00
Kalamazoo, Mich., S. Clark	10.00
Rochelle, Ill., E. Hilb	5.00
Champaign, Ill., J. M. Kaufman, W. Lewis, Isaac Kuhn, $10 each, W. L. Stern $5	35.00
Milwaukee, Wis., General Collection	662.53
David Fish Lodge, Chicago, W. Browar $5, Celia H. Fox $5	10.00
Oriental Hillel Lodge, Chicago, Gus Freund $50, E. Eisinger, S. Silberman, J. M. Finn, M. L. Falk, Chas. Stein, $25 each; S. L. Abt, W. A. Hirsh, Mrs. Adolph Stein, L. Wessell, A. S. Louer, H. J. Friedman, $10 each; C. L. Callman, B. L. Riese, H. Weiskopf, J. Olif, N. Haffenberg, Dr. M. Biesenthal, Dr. M. Goldenberg, S. Weil, $5 each; M. Weil, $2.50; C. Mautner, $2	279.50
Ramah Lodge, Chicago, Max Adler, $100; L. L. Joseph, Swartzchild & Co., T. Regensteiner, Dr. J. B. De Lee, Charles Schaffner, $25 each; I. Grollman, A. Weiss, S. Klausner, $10 each; A. Hartman, $15; S. Glikauf, R. W. Cohen, T. W. Robinson, H. Schwartz, J. B. Lewy, Dr. H. L. Frankel, A Krueger, L Neuman, S J. Andalman, M. Weill, E. S Glickauf, E S. Tarrson, E. Tobias, H. Lesch, C. J. Gordon, $5 each; Morris Marks, M. Cohn, I. Drozdowitz, $3 each; J. Frankel, $2.50; H. H. Miller, A. J. Blumenthal, A. Casriel, J. Casriel, S. H Haas, Anonymous, A. W. Levy, F. M. Gottlief, H. W. Rubloff, I. Lederer, P. Blumenthal, A. J. Balahan, H L. Wasserstein, $2 each; L. Thuringer, $4; S. L. Adelsdorf, S. Lederer, L. Newhouse, J. E. Harris, J. Glickauf, $1 each	392.50
Chicago, Ill., Moses Montefiore Congregation, $12; B. E. Bensinger, $100; E. T. Gundlach, $100; B. D. Block, Wm. Kaspar, $50 each; S. Rosenthal, C. Rubens, $25 each; A. W. Sprohlme, $15; A. Felsenthal, J. J. Nartzik, Mark Kahn, S. H. Harris, E. J. Guttman, $10 each; E. Rummel, C L. Coleman, Miss J. P. Cohen, Kite Bros., $5 each; Dr. L. E. Malkin, G. Weinfeld, O. Lessing, L. Stern, M. Zuckerman, $1 ea.	569.00

District No. 7.

El Paso, Tex., J. P. Blaugrund	10.00
Nacogdoches, Tex., I. Forst	2.50

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DUTCH PREMIER ON JEWISH QUESTION.

The Jewish publicist, "Ben Mose Zwi", has had an interview with M. Cort van der Linden, Dutch Prime Minister and Minister of the Interior. His excellency expressed his deepest sympathy with the Jews on account of the great sufferings they had experienced through the war. He added his belief that in all probability the Jewish question would be brought on the tapis at the Peace Congress. The minister also discussed the possibility of a large number of Jews coming, after the war, to Holland, where their people enjoyed fullest, unrestricted equality of rights.

I hope I shall always possess firmness and virtue enough to maintain, what I consider the most enviable of all titles, the character of an "honest man". —George Washington.

SAMUEL MASON SPECIAL REPRESENTATIVE OF HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA LEAVES FOR JAPAN.

Mr. Samuel Mason, the special representative of the Hebrew Sheltering and Immigrant Aid Society of America to investigate conditions among the Jewish emigrants stranded in Japan started on his voyage. He will leave from a Pacific port but before doing so will visit the Seattle and San Francisco branches of the Society.

Mr. Mason carries with him letters of credence from the State Department, United States Labor Department, and from the Japanese and the Russian Embassies.

Mr. Mason's principal mission is to extend prompt relief to the emigrants now stranded between Harbin, Manchuria and Yokohama, Japan.

Considering the present world conditions and the best interests of our own country these unfortunates will be aided and advised according to their physical, mental and moral state. Such as are inadmissible under our immigration laws will, if possible, be assisted to return to their native countries, while proper connection will be made for the others with their relatives and friends in the United States.

The Society decided upon sending a special representative to Japan in response to urgent demands for help which had come from Yokohama. There are at least 3,000 stranded Jewish emigrants between that city and Harbin, Manchuria, and most of them are women and children eager to join the heads of their families already settled in the United States. It is estimated that several thousand more are stranded at different points in Siberia. A few weeks ago the Society cabled, through Mr. Jacob H. Schiff, $3,000 to Mr. B. W. Fleisher, publisher of the Japan Advertiser to meet the immediate needs of those refugees who, according to the report of the Department of State were in danger of being exploited. A temporary home has been opened for them in Yokohama and Mr. Mason is empowered to take such further steps as will assure their safety.

RESOLUTION.

At a meeting of the Executive Committee of the Alumni Association of the Jewish Theological Seminary of America, held on Monday, Nov. 19, 1917, in the City of New York, the following resolution was adopted:

Whereas, the following official statement has been issued by the British Government:

"His Majesty's government views with favor the establishment of a national home for the Jewish people and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country".

Now, therefore,

Be it Resolved, That we, the Executive Committee of the Alumni Association of the Jewish Theological Seminary of America, express our gratitude and great joy at the official recognition, by the great liberal English people through their government, of Palestine as the national homeland of the Jewish people. We rejoice in the assurance of their assistance in bringing about the realization of the aspirations of our people for the restoration to them of their ancient soil. We hail this official statement as the beginning of the actual consummation of Israel's yearnings for Zion.

VENIZELOS REASSURES JEWISH LEADERS.

Lord Rothschild and Sir Stuart Samuel had a conference with the Greek premier, Venizelos, while the latter was on a visit to London, regarding the fate of the Jews in Salonica. The impression was recently created in London and elsewhere that the Greek government wished to rid Salonica of Jewish influence and that it was for this reason that the bill was introduced in parliament to confiscate the vacant lots belonging to Jews who suffered in the recent fire there. Venizelos explained to the delegation that the intention was to construct a more beautiful city, and that the owners of the lots will be fully compensated for the property which will be taken from them. M. Venizelos also assuerd the delegation that the Greek government, as well as the people, are very favorably disposed towards the Jews and that there is no desire on the part of anyone that the Jews should leave Salonica.

FOOD CONSERVATIONISMS.

"If we discontinue exports we will move the German line from France to the Atlantic seaboard". That is the sententious way in which Food Administrator puts the situation. Tons of statistics and argument could add nothing to it.

In order to protect the Nation's food supply from insect ravages the President has placed the arsenic industry of the country under direction of the Food Administration. A threatened shortage in the supply of arsenical insecticides caused this action. The potato bug, grasshopper, and crop-destroying worm must be looked after.

Do not be worried by any scare rumors about shortage of one thing after another. There are unscrupulous persons abroad trying to produce runs on the retail stores by starting some unfounded report. One day it will be matches, another laundry blue, another salt, and so on. Set all these down as either malicious or designing. Live and buy and do as usual. When a real shortage in any staple article is likely to occur the Food Administration will give ample warning.

The war-emergency food inventory taken by the Department of Agriculture yielded some amusing results. Wrestling with the English language, a Syrian dealer in fruits and vegetables listed all his stock of vegetables as "vegetable fats". One woman was informed by a mischief-maker that the Government intended to take all of her canned preserves in excess of a hundred jars. She promptly dug a large trench and buried all the rest where she was sure it would not be discovered.

Over in Europe there are millions of men fighting our battles, and tens of millions of men and women back in the factories supplying the fighters with munitions and war supplies. The efficiency of all these fighters and workers can be measured and actually put upon a pair of scales and weighed. If we send them only as much wheat as we could spare from this year's crop after using wheat we have been accustomed to there would not be enough to nourish them. If we can by substitution save and send them only a small portion of what we normally consume they will be properly nourished. We can do it without harm to our stomachs and with great good to our consciences. Try it.

How long will the homes of our country allow it to be said that the hotels and restaurants are doing far more in proportion than they in saving the foods which we must ship to our allies if we are to win the war? This is a serious reflection upon the patriotism of our good people, and we do not believe they will willingly rest under it.

New York City is fast rivaling its former reputation for extravagance by a new one for food conservation, particularly in its magnificent hotels and eating places. The figures received by the Food Administration show immense savings in meat and wheat through the rigid observance of meatless Tuesday and wheatless Wednesday and other conservation measures. For instance, in the hotels and restaurants of New York on Tuesday, Nov. 13, the saving in meats amounted to 193,545 pounds, or 96.75 tons. The saving of wheat flour on Wednesday, Nov. 14, was 101,295 pounds, or 50.6 tons, or 517 barrels. And it must be remembered that this movement is only fairly under way.

What is the basis for comparison of saving in homes and in public eating places? Wholesale and retail dealers. For instance, one firm selling in several States to a great variety of trade reports the following decrease in Tuesday orders since the adoption of meatless days: In hotels, 30 per cent; in restaurants, hospitals, and institutions, 25 per cent; in schools, 25 per cent; to retail trade and homes, 12½ per cent. This puts duty up to the homes. Speed up that per cent.

Notice has been served upon Michigan coal operators that if they refuse to ship in accordance with prices fixed by the State fuel administrator under authority of the United States Fuel Administration the Government will take possession of the mines and operate them.

The Lever law, under which the Fuel Administrator acts, is sufficiently deterrent for most people. In calling the attention of coke producers who had been reported as infringing the law, Dr. Garfield pointed out the penalty, "that any person guilty of asking, demanding, or receiving higher prices than are allowed under the fuel-price regulations shall, upon conviction, be fined not more than $5,000 or be imprisoned not more than two years or both". This might be considered a gentle reminder.

Substitution, **Substitution**, SUBSTITUTION, **SUBSTITUTION**. Commit the word to memory as the biggest word in food conservation.

Thoughts and Tidings—Review of Passing Events

By H. Eliassof

Simeon Samuel Frug, the Great Russo-Jewish Poet

In the beginning of last month a year ad passed since the death of this wonderful Jewish singer who wrote many beautiful and inspiring songs in Russian nd in Yiddish. Last year he died suddenly in Odessa in the midst of the terible world war and for this reason the world did not take as much notice of his emise as his great poetic genius deserved. When a hurricane spreads its stormwings, howls its dreadful defiance, weeps on and smites the giants of the orest, lashes the ocean depths into foamng fury, carries death and destruction into town and hamlet, opens the floodates of desolation and sends a surge of orrow into the hearts of the living, man does not stop to listen to the babbling brook and the rythmic run of rill and rivulet. The God of war, too, comes like a hurricane and horrifies the heart of the world. In the din of battle even he richest and the best lives pass away lmost unnoticed. All the powerful pulations of pleasure, all the throbbing thrills of joy which their inspiring thoughts had given to mankind are uneeded. Even the voice of the sweetest singer dies away unguarded. Samuel Frug surely deserved a better fate, and he least that we can do now to help to fight the wrong which has been inflicted upon this Jewish bard, who sang so many melodious songs in Russian and in Yiddish, which brought inspiration and conolation to the despairing life of his brethren, the Russian Jews, is to pay a ribute of recognition to his memory on he first anniversary of his death by reounting the story of his noble life and by presenting to English readers some of his best poems in English translaions.

Simeon Samuel Frug first saw the light of day in 1860, smiled upon by the wide xpanse of blue sky, surrounded bv many ar-stretching acres of cultivated land nd by the majestic forest. The birds nd the bees greeted his coming with heir songs and hums, Mother Earth wafted her refreshing odors into his radle, and the rushing river sang his irst lullaby. For his cradle stood in the illage of Borowiki'kut, in one of the ewish colonies in the government of Kherson, on the shores of the Dnieper, ounded by Nicholas I. His parents were plain and simple Jewish farmer folk and, ike all the Jews, they sent their child to "cheder" to learn to read the Hebrew prayers, to study the Bible and selected parts of the Talmud.

At the age of nine he entered the vilage school, where he studied Russian or three years. When he became sixeen he left his home and went to the city of Kherson, there he found employment in the office of the crown rabbi and here he completed by self-instruction his education in Russian and Hebrew. In he office of the rabbi he had charge of he birth register and came in contact with Jewish life in all its phases. He earned to know its joys and griefs, its poverty and riches, its tears of anguish nd of gladness, its sacred and elevating moments of communion with God on Sabbaths and festivals and its degrading days of grinding persecution, its happiness of home and its sorrows in the outside world. All these contradictory emotions and feelings made a deep impression upon his poetic soul and became ater the keynote of his songs, especially of his Yiddish poems.

His first Russian poem he published in 1880 in the "Razswiet," a Russian Jewish periodical, which was followed by many others in different magazines and which took the hearts of the Russian readers by storm. Frug was the first one to carry into Russian literature the Jewish sigh, the Jewish longing, the Jewish plea for right and justice and the exquisite beauty of Jewish legends and ballads, and the latter became very popular with the Russian-reading public. The following is a translation of one of his famous Russian ballads, rendered into English blank verse by J. Schneyer:

The Holy Goblet

"O, tell me, is't true, my dear mother—
My grandpa is telling me so—
That there is in Heaven a Goblet
Which stands at the throne of the Lord;
Whenever misfortune befalls us,
Inflicted by merciless men,
A tear in that Goblet is falling
From the sorrowful eyes of the Lord.

"And the moment the Goblet is full of
The tears from the eyes of Jehova,
On earth then Messiah will come,
The Same One, whose glory is chanted
in prayer,
The Same One for Whom our unfortunate people
Are waiting and waiting so long."

. . . . . .

"'My dear little darling, 'tis true, 'tis sacred,'
Thus sadly the mother replied.
The child thoughtfully hushed for a moment,
And queries soon after again:
'O when, my dear mother, O when will the Goblet
Be full of the tears of the Lord?
Does torture and misery dry them?
Or is there no bottom at all?'

"And full of true kindness, and full of caresses,
Its bright and its innocent glances
As mother directed the child.
And thinking and sighing, the mother was standing,
The tears in her eyelashes lurking and trembling,
Here, sparkling like diamonds, they fall
Upon the child's golden and beautiful curls;
And here on the forehead they roll. . . ."

Among his many Russian poems are real masterpieces. His "Rabbi Annon," for instance, made the profoundest impression and brought him many laurels. He was haled as a leading Russian poet and a great future was predicted for him. But, alas, soon came the terrible years of the pogroms and his heart ached for the masses of his suffering people. He longed to console and encourage them and they knew no other language but Yiddish. It was in the 80's when he first started to write in Yiddish, for which he had no love, but the appeal of the intense tragedy of the life of the millions of his brethren was too strong for him. In their own language he poured out his heart to them and for them. In his Yiddish poems he interpreted their dreams, treasured their tears and hallowed their hopes. He enriched the then very poor Jewish native idiom with the flowing expressions of beautiful thoughts, in which he showed that he suffered with them, wept with them and prayed with them. In it he took their relentless enemies and cruel oppressors to task and pleaded before God for the speedy redemption of his people. The following poem, which I translate for the "News" from the Yiddish, is one of his best, and is a good example of the grandeur and glory of his poetic genius:

Sand and Stars

The moon is clear, the stars are bright,
O'er hill and dale is spread the night.
The good old book before me lies,
I read and read with eager eyes.

I read the precious sacred words
And hear a voice this book records:
"I swear, my people, as stars you'll be
And as the sand on shore of sea"!

O, ne'er one sound is lost, or word,
Of all Thy vows, O Sovereign Lord!
Fulfilled must be Thy will in grace
In proper time, in proper place.

One thing, indeed, has been achieved—
This knows and feels my heart aggrieved:
We have become as sand so free
For ev'ry foot to grind in glee.

O, yes, good God, like stones and sand,
Dispersed and strewn in every land. . . .
To shame and scorn a constant prey,
But stars, my God, O where are they?

It was Frug who first introduced the charms of nature into Yiddish literature, of which fact Harold Berman wrote so pertinently, when he stated the following in his article on Frug in the "American Hebrew" at the time of the poet's death: "Of all the Russo-Jewish poets he was the only one who did not arrive at Parnassus via the **Bet-Hamidrash**, the schoolhouse of the ghetto, far removed from nature and life. These people grew up, as a rule, in utter ignorance of nature's laws, beauties and charms. The four walls of the schoolhouse constituted their entire world, and when they grew up and decided to become "enlightened", it was Mapu's ancient Hebrew romances or Abramovitz's nature history that imparted to them the great "secret", told them that trees were green and beautiful, grass soft and velvety, that flowers smelled sweet and brooks babbled. Frug did not need to be told all this. With him the love and affection of nature was innate and indigenous, and what he did have to learn to understand was the town, the ugly and prosaic town, with its cramping artificiality and confinement. For it was nature (as he sings of himself) that

"Taught me to sing and play,
Taught me to think and feel,
And directed in measure my crude lay".

or

"Come with me into the wood
To refresh our strength,
With soft shoots of green
Thy tired soul we'll garland.
With a gentle, sweet breeze,
We'll thy heart fan.
With a lively, entrancing dream
Thee refresh and delight".

"And therein lies his tragedy, therein lay the secret of his lifelong misery, if, albeit, also his greatness. Feeling himself a thorough-going Russian, the Russians about him nevertheless persist in considering him a Jew, a Pariah, an outcast, and while he inwardly feels that his roots are cast in the soil and properly belong there, his neighbors think differently and practically drive him into town, and while he dotes on his rich Russian tongue, he is obliged to speak in the, by him, despised Yiddish vernacular to his people".

Suffering as Frug did from the tragedy of his own fate because he was a son of his people, he was most fit to sing of the tragic fate of his brethren in suffering. He fully felt the burning pain of their wounded hearts and completely understood the dreadful disadvantages of their distressful life. They therefore appreciated the soothing and consoling lays of his gifted lyre, even if he often tore the soiled and sticky bandages from their sore spots and exposed their open wounds to their chagrin. They loved him like a dear brother and esteemed him like a faithful friend and all others who now read his inspired verses, in any language, must love, admire and esteem his memory, for "**zekher tsaddik livrokho**", the memory of the righteous is, indeed, a blessing.

REVIEW OF LATE EVENTS, ETC.

(Continued from page 1)

such work, that the B'nai B'rith workers would be recognized within the camps as far as looking after those who were sick, in extending invitations to entertainments, etc., and therefore suggested to Dr. Fox who had some business to attend to in Washington, to call on the War Department to ascertain whether Mr. Kraus understood the ruling of the War Department correctly, as the Order did not desire to take any action which might be disapproved by any branch of the Government. Dr. Fox wired from Washington:

"Your views are sustained. Mr. Fosdick rules that our workers need no credentials".

This letter was confirmed by a telegram from Mr. Fosdick to Mr. Kraus.

It is probable that some of the utterances by overzealous adherents of the Jewish Board for Welfare Work or by our members may cause not only ill-feeling, but resentment. We caution against it. No Jews in this country stand deservedly higher than some of the active leaders of the Jewish Board for Welfare Work. Some of them are members of our Order. We bespeak for them the good will of our members. Let there be but one rivalry between that Board and our organization, namely the test—which organization will make the best efforts and render the best service to the boys who are ready to sacrifice their lives for our country? Wherever the Jewish Board for Welfare Work has actually undertaken such work, let our members render personal service to the best of their ability to aid that Board in its efforts, but in places where we are doing the work we have a right to expect the hearty support not only of our members but of the entire community.

Mr. Butzel has seen fit to draw an indictment against us. If his indictment can be proven, we ought to disband our organization. We invite all American Jewry to judge our actions.

We also call attention to the fact that we cannot keep up our activities very long without financial assistance, and therefore apply for voluntary contributions. Mail them to Mr. M. E. Greenebaum, banker, 9 S. La Salle St., Chicago. Contributions will be acknowledged in the B'nai B'rith News. **Do your duty.** Do not wait and then forget—**DO IT NOW.** After you have done your duty, appeal to your neighbor to do likewise. Such work as we are doing at Rockford, at Battle Creek, at Des Moines, at Houston, at Alexandria, and other places is your work. The War Department of your country asks you **to continue it and extend it.** What will you do? Answer.

CONVENTION OF MENORAH SOCIETIES OF AMERICA

The plans for the coming New Year convention of the Menorah Societies of America, comprising university students and graduates, include three events of more than ordinary interest to the public: the evening of Jewish music at Carnegie Hall, Dec. 30, with Ernest Bloch, Leopold Godowsky, Elizabeth Gutman, Cantor Rosenblatt, and the New York Symphony Orchestra on the program; the American premiere of Pinski's "The Treasure", at the Neighborhood Playhouse; and a "Maccabaean Dinner" with over a thousand guests and a most notable list of speakers, to be held at Columbia University on Saturday evening, Dec. 29.

In addition to these outstanding events there will be an opening assembly meeting in the Horace Mann Anditorium, Columbia University, open to the public with several eminent speakers; two symposium luncheons, one on the "Jewish Student in American Universities", the other on "Jewish Reconstruction After the War"; a number of business sessions at which the Menorah activities and plans will be discussed; and a gathering of university graduates from all over the country to consider the formation of a Federation of Menorah Alumni or Graduate Societies.

Among the guests at the "Maccabaen Dinner" will be Ambassador Elkus, Hon. Bernard M. Baruch, M. Stephane Lauzanne of the French Mission, Captain David Albala of the Serbian Military Mission, Dr. John H. Finley, president of the University of the State of New York, Jacob H. Schiff, Justice Irving Lehman, Julius Rosenwald, Eugene Meyer, Jr., and others. The presentation of the distinguished Jewish members of the Council of National Defense who are giving their service to the country in the industrial management of the war will be a striking feature of the dinner, as will also the presence in a body, on a platform back of the speakers' table, of Menorah members now in the national service at the neighboring army camps, who will be the guests of the Menorah Association.

In a few short years, from a humble beginning with a dozen members at Harvard, the Menorah movement has grown so rapidly and substantially as to fairly defy explanation. With no propaganda to stimulate membership, and with a purely cultural appeal, the Menorah now numbers fifty-eight student societies in the leading universities of the United States and Canada and six graduate or community societies in scattered cities—New York, New Haven, Chicago, Cincinnati, Montgomery and New Orleans.

The hold of the Menorah idea on the college man is too strong to be shaken off after graduation, and so an insistent demand has arisen for the formation of Graduate or Community Menorah Societies to gather together both those who have been members of college Menorahs in their student days and others to whom the Menorah idea has made a strong appeal. Neither the democracy nor the broad-mindedness of Menorah men would stand for the exclusion of those who have not had a college education, and so the Menorah movement in the most inevitable way has expanded beyond the college walls and bids fair to work the same cultural revolution in the community that it has already worked in the universities.

The extraordinary excellence of "The Menorah Journal" and its constantly widening influence on the general Jewish public has been to a large degree accountable for the spread of the Menorah idea into the community.

Among the men who have taken an active interest in the work of the Menorah societies and have helped to establish the Menorah College of Lecturers, "Menorah Professorships", Menorah Essay Prizes, Menorah Libraries, The Menorah Journal, the Menorah Bulletin, and other features of the Menorah work are: Justice Brandeis, Judge Julian W. Mack, Justice Irving Lehman, Ambassador Elkus, Dr. Charles W. Eliot, President Schurman of Cornell, President Hadley of Yale, Judge Meyer Sulzberger, Jacob H. Schiff, Adolph Lewisohn, Louis Marshall, Julius Rosenwald, Bernard M. Baruch, Dr. J. L. Magnes, Professor Richard Gottheil, Professor Israel Friedlaender, Dr. Stephen S. Wise, S. C. Lamport, Joseph H. Cohen, Jacob H. Cohen, Jacob Wertheim, S. R. Travis, L. E. Kirstein, Eugene Meyer, Jr., Joseph M. Proskauer, David A. Brown, Jacob Billikopf, and many others.

The unique Evening of Jewish Music at Carnegie Hall and the Maccabaean dinner will both be open to the public, and those who would like to attend are urged to make early application to the Menorah headquarters, at 600 Madison Ave., New York.

Official Visit of President Mosessohn to the Lodges of District No. 4

Los Angeles Lodge, Los Angeles, Cal.

A "working" visit to the B'nai B'rith lodges of California and Nevada was paid by Grand President David N. Mosessohn of District No. 4. He was accompanied by Mrs. Mosessohn. They visited Del Monte and Santa Barbara the first few days of their visit and arrived in Los Angeles on Nov. 7. Commencing with a luncheon, at which a large number of the active workers of the local lodge were gathered, Mr. Mosessohn was kept busy almost constantly. The matter of increased membership was given a great deal of attention, with the result that renewed vigor was given those present.

On Thursday night, Nov. 8, a reception was tendered Mr. and Mrs. Mosessohn in the B'nai B'rith Building, at which over 400 of the leading Jews of Los Angeles were present. Addresses were delivered by Rabbis S. Hecht and Liknaitz and the Grand President. The program also included a reading by Miss Van Grove, a monologue by P. Woodruff, a piano solo by Ella Rachlin, a vocal solo by Gerald Goldwater, and remarks by Charles Greenberg, president of Los Angeles Lodge. Mrs. Ellis Brockow presided.

Mr. and Mrs. Mosessohn visited the lodge in San Bernardino on Sunday, Nov. 11, and San Diego on Monday, Nov. 12, returning to Los Angeles on Tuesday in time for a big initiation Tuesday night.

At San Diego, a luncheon was given him, which was largely attended. On Monday evening a class was initiated, followed by a dance.

On Tuesday noon Mr. Mosessohn was the honor guest at the weekly luncheon of the Los Angeles Ad Club and delivered an address, which was well received.

Fresno Lodge, Fresno, Cal.

A most enthusiastic public meeting was held by Fresno Lodge No. 723 on the occasion of the official visit of Grand President David N. Mosessohn on the evening of Nov. 18, 1917. Mr. and Mrs. Mosessohn were received at the depot by a committee of the lodge and were considerably entertained during their visit. As a result of his forceful appeal, quite a sum was pledged for Jewish war relief. A number of applicants for membership in the lodge were secured.

Fresno is the city selected for the holding of the next Grand Lodge Convention and much activity is in evidence on the part of the members of the lodge.

Oakland Lodge, Oakland, Cal.

The largest meeting ever held by Oakland Lodge No. 252 of Oakland, Cal., was the occasion of the official visit of the Grand President, David N. Mosessohn, of Portland, Ore., on Tuesday evening, Nov. 20, 1917. Accompanying Mr. Mosessohn were Vice-President Richard Gutstadt, Milton Meyer and Past Grand Presidents Harry K. Wolff and Henry Newburg and Lucius L. Solomons, First Vice-President of the Constitution Grand Lodge of the Order. Addresses were made by Brothers Mosessohn and Solomons. A class of twenty-one candidates was initiated. The meeting was enthusiastic throughout and augurs well for the future of the Order in Oakland. Refreshments were served at the close of the meeting.

At noon on Tuesday a luncheon was tendered Mr. Mosessohn at the Hotel Oakland. Judge George Samuels presided and welcomed the guests. Almost a hundred of Oakland's most prominent Jews attended.

The meetings and entire program was marked by a great deal of enthusiasm and much credit for the success is due to Past Grand President Morris Schneider, who was in charge of the arrangements.

Paradise Lodge, San Bernardino, Cal.

The San Bernardino Jewish community were honored by a visit from President David N. Mosessohn on Nov. 11, 1917. After being shown San Bernardino, Arrowhead Springs Hotel, where Mr. J. S. Jonas was host to a luncheon in honor of Mr. and Mrs. Mosessohn, Redlands and Riverside, where at the famous Mission Inn, District Deputy Kaplan was host at dinner, the party returned to San Bernardino in time for a public meeting of Paradise Lodge No. 237. President Mosessohn at this meeting made a strong appeal for communal unity. Other speakers were Maurice Salzman, Ladies' Auxiliary deputy of Los Angeles; Herman Harris and Rabbi Eggelson, of Cincinnati.

Lasker Lodge, San Diego, Cal.

President and Mrs. David N. Mosessohn arrived in San Diego on Nov. 12 and were met at the depot by a committee of the lodge. After being driven to see the sights of the city, Point Loma and Coronado, they were the guests of President and Mrs. Weinberger at the U. S. Grant Hotel.

Mr. Mosessohn addressed the members of Lasker Lodge at the lodge meeting and later spoke at a public meeting, which was largely attended. As a result of the speaker's appeal, an aggressive campaign for funds for Jewish war relief was inaugurated immediately upon the conclusion of his address.

Bakersfield Lodge, Bakersfield, Cal.

A well-attended meeting of Bakersfield Lodge greeted President David N. Mosessohn on his official visit to Bakersfield, Cal., on Nov. 16. A class of candidates was initiated. President Mosessohn delivered a forceful message for communal unity and in behalf of the war sufferers as well as the American Soldiers' and Sailors' Welfare League.

The visitors were entertained at dinner by officers of the lodge and in the morning they were shown the city and the oil well district.

San Francisco, Cal.

Greeted by members of the Order and leading Jewish workers, Mr. David N. Mosessohn, of Portland, President of District Grand Lodge No. 4, arrived in San Francisco on Monday, Nov. 19, 1917, on an official visiting tour of the lodges. He was accompanied by Mrs. Mosessohn.

Enthusiastic over the results of his visits in Southern California, President Mosessohn at once went into conference with prominent local workers of the San Francisco lodges, discussing plans for strengthening the lodges and broadening the scope of activity. These plans were outlined in detail at a luncheon held the following Wednesday at the Palace Hotel in honor of the distinguished visitor.

On Monday evening President Mosessohn paid an official visit to Montefiore Lodge. A large gathering extended him a hearty greeting, after which he delivered a stirring address.

On Wednesday evening he visited Golden Gate Lodge and on Thursday evening California Lodge was visited. On Nov. 26, Occidental, Ophir, Unity and Cremieux Lodges in joint session were visited. On the same evening an affair was arranged in honor of Mrs. Mosessohn by the three ladies' auxiliaries.

On Nov. 21 a dinner was tendered by the General Committee to the distinguished visitor at the Solaris.

B'NAI B'RITH OF PHILADELPHIA.

Lincoln Lodge

The activities of Lincoln Lodge No. 280 for the coming season were fittingly ushered in by a banquet at the Hotel Walton on Thursday evening, Nov. 15, 1917. A large number of members and invited guests were present. The two principal speakers were Rabbi Edward N. Calisch, of Richmond, Va., and Hon. John M. Patterson, judge of the Court of Common Pleas. The toastmaster was Mr. David Philips, president of Lincoln Lodge, who introduced the first speaker of the evening, Brother Joseph Salus, of Atlantic City, past president of District Grand Lodge No. 3.

Dr. Calisch in a masterly manner delivered an address on "American Loyalty", emphasizing the duty of every citizen to whole-heartedly support the President's declaration that this war is to make the world safe for democracy.

Judge Patterson, who followed, pointed out the qualities that would tend toward good citizenship and the making of a good government.

The president of the lodge announced that a theatrical benefit will be held under the auspices of the lodge at the Adelphi Theater on Dec. 16, the play being "Turn to the Right". The lodge expects to realize a handsome sum of money for the benefit of their philanthropic activities. He further announced that the lodge will give two informal dances to its members in December and January.

Joshua Lodge.

The November meeting of Joshua Lodge No. 23 was unusually interesting. The report of the Membership Committee announced an active campaign for members to be inaugurated during the months of December and January. The Prisoners' Aid Committee reported on its activities, and the Publicity Committee gave notice of the publication of a leaflet in the interest of the lodge. Nominations of officers for the ensuing term were held.

NEW LODGE INSTITUTED AT MUSKEGON, MICH.

It was a most enthusiastic gathering which assembled in the hall of the Modern Woodmen of America on Sunday afternoon, Dec. 2, 1917, to institute the new lodge. Fifty men had signed the application for the charter and when the secretary called the roll, he found not only each one of the fifty present who had signed, but also three additional names so that it was a class of fifty-three candidates who were initiated into the Order.

Besides the candidates there were present a delegation consisting of the following brethren from Julius Houseman Lodge of Grand Rapids: Theodore Collat, Jacob Ely, Hirsh Hootkins, Clarence Weil, Louis Wegusen, Louis Goombacher, Irwin Trensch, Henry Ely, Herman Stein and Rabbi Chas. J. Freund. The District Grand Lodge was represented by Bro. L. Edward Lashman, National Director of the Social Service Bureau who acted as president, Bro. Edward Lichtig of Bay City, Mich., who acted as vice-president and Bro. Jacob Ely, who acted as secretary. The initiation ceremony was conducted by the degree team from the Julius Houseman Lodge. Much credit must be given for the impressive manner in which the initiation was conducted.

The lodge was addressed by Brother Lashman, who brought greetings from the District Grand Lodge, by Edward Lichtig, by Rabbi Chas. J. Freund, and by other visiting brethren. A special tribute was paid to Brother Lichtig for the excellent work done by him in organizing the Muskegon Jewish community, as well as for the excellent service he has always rendered the Order.

In the evening the members and the guests all adjurned to the Occidental Hotel, where a banquet was tendered the visiting brethren. Brother Rosen acted as toast master and demanded speeches from almost every one present. An address was made by Brother Lashman, who reviewed the history of the Order and described the Soldier Welfare Work being done by the Soldiers' and Sailors' Welfare League of the B'nai B'rith. Those present showed their willingness to co-operate in this work and assured the speaker that they would come to the assistance of the Grand Lodge in extending the work already done. Rabbi Freund delivered a talk on "The Jew as a Patriot". Brother Lichtig delivered a talk which was most enthusiastically received and in which he gave most excellent advice to the lodge. This was the first time that the Jewish community of Muskegon had assembled in a body. The Muskegon brethren pledged themselves to double the membership of the lodge and suggested to the Grand Rapids brethren to do the same. The delegates from Julius Houseman Lodge accepted the challenge. It was declared by all present to be a most enjoyable affair, everybody present voting both the meeting and the banquet a decided success.

YONKERS, N. Y.

The Home for the Aged and Infirm of District No. 1, I. O. B. B., at Yonkers, N. Y., was the scene of a Thanksgiving entertainment on Thursday, Nov. 29, 1917.

The program was as follows:

1. Introductory remarks and presentation of flag....................
   ....Gov. Henry Meyers, chairman
2. "Star Spangled Banner".
3. Recitation........................
   ....Miss Audrey Joan Meyers
4. "Ma Tovoo" (Sulzer).............
   Rev. Simon Schlager and Quartette
5. Oration ....
   ......Bro. Dr. Bernard M. Kaplan
   Secretary of the District
6. "Praise the Lord"................
7. Piano selection.........Hans Barth
8. Address..Hon. James T. Linnon, Mayor of Yonkers.
9. "The Law of the Lord is Perfect" (Spicken)..Cantor Schlager and Quartette.
10. Violin Solo..........Edward Sander
11. Adoration and "En-Kelohenu."
12. Benediction........Rev. S. Schlager

Bro. Henry Meyers, chairman of the entertainment committee of the Home for Aged of District No. 1, I. O. B. B., at Yonkers, N. Y., arranged a very interesting service for Thanksgiving. Brother Meyers presented a large flag to the Home on behalf of Mr. Joel Jacobs, "a friend of the Home". Mr. S. Floersheim also gave a flag which will be used in the chapel of the Home. Mr. L. Walter Lissberg paid all the expenses incurred by the service. The flag was received in behalf of the Board of Governors by Bro. Mo. Minzesheimer, the venerable treasurer of the Home, in the absence of Bro. Myron Sulzberger, president, who was prevented from being present on account of the death of his sister, Mrs. Nelson H. Herzog. The Thanksgiving address was delivered by the secretary of the District, Bro. Dr. B. M. Kaplan.

OMAHA LODGE GIVES DINNER TO JEWISH MEN IN THE UNITED STATES SERVICE.

Forty-seven men and officers of the Jewish faith stationed at Ft. Omaha and Ft. Crook were tendered a formal banquet by Omaha Lodge, No. 354. Over 300 men and women were present. The program included addresses by prominent Omaha citizens, talks by the men and officers and by various officers of the lodge.

The Soldiers' and Sailors' Welfare League of the Order was represented by Mr. L. Edward Lashman, national director of the Social Service Bureau of the Order. Mr. Lashman explained the work being conducted by the B'nai B'rith at the various cantonments and cited numerous instances of social service rendered to the soldiers. He called attention to the fact that the Jewish people had contributed more than their quota among the enlisted as well as among the drafted men.

Omaha had several striking instance of this. From one organization, a Jewish fraternity, consisting of twenty seven members, twenty-three boys ha enlisted and one was drafted. Ever Jewish Omaha boy who took the officers training course at Ft. Snelling receive a commission.

A branch of the Soldiers' and Sailors Welfare League has been organized a Omaha and has already accomplishe excellent results. A campaign committee, under the direction of Mr. Sar Leon, secured $1,024 in cash, beside numerous pledges. A joint committe consisting of the Omaha branch of th League and the War Relief Committe have organized to secure $5,000 add tional.

Feeling that they should do somethin for the Jewish men stationed at th Balloon Station, the largest of its kin in the country, and for the men sta tioned at the regular army camp, th Omaha branch of the B'nai B'rith We fare League arranged to equip recrea tion headquarters at the Young Men Hebrew Association rooms. A numbe of the brethren present pledged then selves to assist in this work. The men bers of the Young Mens' Hebrew Asso ciation and the Young Women's Hebre Association have organized committe to be present evenings so that the so diers will be made welcome. The rooms are equipped with pool table writing facilities and various other cl features.

At the conclusion of the banquet, a entertainment was given, to which a the local theaters contributed their hea liners. The entertainment was follow by a dance. A service flag bearing si teen stars was unveiled by the preside of the Woman's Auxiliary, Miss Blanc Bessel.

TOLEDO LODGE, TOLEDO, OHI

Toledo Lodge, No. 183, had its annu B'nai B'rith Day observance, Sunda Dec. 9, at Collingwood Temple. It w of special interest this year, as it mark the tenth year of the existence of Tole Lodge.

Rabbi Leo M. Franklin of Temp Beth El, Detroit, delivered the princip address of the evening. His subject w "Fighting for Light". As the B'n B'rith Day this year fell on the fi night of Chanukkah, Rabbi Franklin ve appropriately compared the war which we are at present engaged w that the Maccabaes fought.

Rabbi Franklin further said: "I a ready to live for the American flag i may and die for it if I must, but believe patriotism consists in more th mere flag waving. It consists in a l of service to our country".

Another speaker of the evening w Bro. Cornell Schreiber, mayor-elect the city of Toledo. His subject w "You and I", and his talk emphasiz the value of brothers working togetl in co-operation.

A musical program consisting organ, violin and vocal numbers w enjoyed between the addresses.

In spite of extremely cold and stor weather, a large crowd attended.

CINCINNATI LODGE.

On Monday evening, Dec. 12, 1917 a well-attended meeting of Cincinn Lodge No. 4 was held in the new au torium of Rockdale Temple. A la class of candidates recently procured the membership campaign was initiat Special music was provided and follo ing the initiation an address was de ered by Dr. Louis Grossman on the s ject, "Education Among Jews". Af the closing of the lodge, a recess w held, after which a luncheon and smo was given to the candidates and me bers. Mr. H. J. Rosenbaum, social se ice worker at Camp Sherman, delived an address on the subject, "What (Boys Need".

What Our Lodges Are Doing

B'nai B'rith of Chicago

David Fish Lodge.

On Monday, Nov. 19, 1917, David Fish odge, No. 130, held one of the best eetings of the year at Covenant Club all. Special feature of the meeting as the address by Judge Hugo Pam on e subject "The Jew in the War."

A number of applications for memberip were presented and arrangements e being made by the lodge to inaugute a short membership campaign for e purpose of increasing the memberip of the lodge. Various committees f the lodge submitted reports, among em the committee on entertainment, roposing a special night for the ladies. t the close of the evening the members eld a social hour during which refreshents were served.

Oriental-Hillel Lodge.

The annual meeting of Oriental-Hillel odge, No. 72, was held at Covenant all on Monday, Dec. 3, 1917. Special ature of the meeting was election of fficers for the ensuing year, as well as elegates to the District Grand Lodge onvention to be held in Chicago in 918. Dr. Rudolph I. Coffee addressed e lodge on the subject, "Democracy nd the Jews' Contribution".

The lodge has made the following ppropriations for social and philanthroic purposes: $1,000 for Jewish war suferers Relief Fund; $1,000 for B'nai 'rith Free Employment Bureau; $500 or Soldiers' and Sailors' Welfare Work; 500 for the Boys' Summer Camp; $500 or Social Service Work in Chicago.

Ramah Lodge.

A meeting of the lodge attended by everal hundred members was held at e Covenant Club Hall, Monday, Nov. , 1917. More than two hundred appliations for membership were presented nd a like number of applications were cted upon favorably.

The principal feature of the evening as an address by Hon. D. P. O'Connor, member of the British Parliament, ho addressed the lodge on the origin f the war, its aims and the part this ountry is taking in bringing about the esired result. At the conclusion of his ddress, which lasted over an hour, the embers arose in a body and showed eir appreciation by hearty applause. r. O'Connor was followed by Bro. ulius H. Meyer, past president of the istrict and director of Intellectual dvancement, who spoke on the subject Patriotism".

The annual meeting of the lodge was eld on Monday, Dec. 10, 1917. The pecial feature of the meeting was the itiation of a class of over two hundred andidates by the degree team of the dge. Report of the committee on the embership campaign was presented, owing that 562 applications for memership were secured during the brief ampaign inaugurated by the lodge. In ppreciation of the work accomplished by the membership committee, and particularly so by the chairman, Bro. O. G. Finkelstein, a rising vote of thanks was extended to them. The lodge resolved to hold a further special meeting during the month of December, so as to be enabled to initiate the second installment of the class secured during the membership campaign.

The committee on social intellectual entertainment reported that it has arranged for a minstrel show in the month of February for the benefit of the American Soldiers' and Sailors' Welfare League and was authorized to incur the necessary preliminary expense.

Election of officers was held at the meeting and the report of the nominating committee containing recommendations for the various officers of the lodge as well as delegates to the District Grand Lodge Convention was unanimously adopted, and those recommended were unanimously elected to their respective offices.

Bro. Mark D. Goodman was elected president for the ensuring term. The lodge has good reason to believe that under his administration the affairs of the lodge will be looked after in the best manner possible and that the record made by Bro. Henry S. Blum, the present incumbent, will surely be equaled if not surpassed.

During the month of November the lodge gave an informal dance for its members which was attended by several hundred members and their ladies. Refreshments were served during the dances and all present spent a most pleasant evening.

Covenant Club.

The entertainment committee of the club is arranging for a stag and supper on Christmas Eve, on which occasion the members will be privileged to invite guests. The committee is making special arrangements for a varied program of entertainment.

On New Year's Eve a formal party is being arranged for the members and their ladies, at which only members of the club will participate. The committee is arranging for dancing to begin at 9, serving a bountiful supper at 11, during which time varied numbers will be carried out. After supper dancing will be resumed until the early hours in the morning.

The committee on intellectual entertainment of the club has arranged for Saturday noon lectures by prominent speakers. The first of these lectures was given Dec. 1, 1917, and Colonel LeRoy T. Steward of the Post Office Department of Chicago addressed the gathering on the advantages of the Post Office to the country. The second lecture was held Dec. 8, on which occasion Hon. John P. McGoorty, Judge of the Circuit Court of Cook County, addressed the gathering on the war, its origin and its aims.

Banquet By Worcester Lodge, Worcester, Mass.

On Dec. 2, 1917, Worcester Lodge, o. 600, of Worcester, Mass., held a anquet at the State Mutual Restaurant honor of Bros. Harry Frank, Harry ohen, Philip Bielya and Allick Rozefky, who are members of the national rmy and are stationed at Camp Devens. he principal guests of the evening were ayor P. H. Holmes, Judge A. K. Coen, chairman of the federal exemption oard of Boston and past president of istrict Grand Lodge No. 1, Charles H. hapiro of Bridgeport, Conn., vice-presient of District Grand Lodge No. 1, and ne who has specially devoted himself to preading the doctrines of Americanizaon as a member of the social service ork of the district, and Henry Lasker f Springfield, Mass., a member of the eneral Committee of the Grand Lodge. addition, the lodge was honored by e presence of Captain Louis Landes, member of General Hodge's staff at amp Devens, and Lieutenant M. H. ilman.

Mayor Holmes ,in his address, said at after the war there would be less ejudice among different classes of peoe and a closer feeling of brotherhood ong all races and nationalities.

Captain Landes, in his address, talked the movement among Jewish organitions to erect a building at Camp Ayer conduct services for Jewish soldiers. e declared that the army of the United ates is an army for democracy engaged in a war for democracy, and that there should be no segregation of Jewish and Christian soldiers, brothers in arms for the same cause.

During the course of his speech he further pointed out that the Y. M. C. A. offers ample opportunities for all men in the service, regardless of creed or belief, for religious services.

In concluding his address, he said: "When the men will go into the trenches they will fight together; they will see comrades fall in battle. It would be a crime to separate these men now. No; let Jew and Christian live together, that they may better understand each other. We are in a war for democracy and let us have democracy in our own army."

Judge A. K. Cohen, who followed Captain Landes, congratulated the officer on his fine spirit and voiced approval of his opinion.

Mr. A. M. Hillman was toastmaster. Other speakers were President David Goldstein, Charles Shapiro, Lieutenant Milman, H. Lasker, S. G. Freedman and M. Feiga.

The members of the lodge in service were presented with gloves and hats.

As a result of the enthusiasm engendered at the banquet, Captain Landes and Lieutenant Milman were so impressed with the principles of the Order that they immediately applied to become members of Worcester Lodge.

B'NAI B'RITH OF CLEVELAND.

A "savings course" is one of the features of this season's activities of the Cleveland B'nai B'rith. The course consists of eight lectures by the highest authorities and most successful men in Cleveland. The opening lecture was held on Monday evening, Nov. 12, and was entitled "Cleveland, the City of Opportunity", and was given by Mr. Charles A. Otis, president of the Chamber of Commerce.

At the last meeting of the Civic Forum Mr. Paul Feiss addressed the members of the lodge on "Efficiency", and Mr. I. Freiberger on the "Finance Side of the City Government".

Mr. Walter Leo Solomon of the Council Educational Alliance served as acting director of the Players' Club of the B'nai B'rith at the meeting on Nov. 8, 1917, for the reading of the play "Everywoman", by Walter Browne. Leaders in dramatic work in Cleveland are to be present at each weekly meeting of the Players' Club. A number of one-act sketches are being prepared by the club for presentation later in the season.

The Junior Circle of the B'nai B'rith is planning an oratorical contest and debate.

On Sunday evening, Nov. 11, 1917, Mr. Allan Davis lectured before the members of the lodge on "Jewry and the Great War".

On Thanksgiving evening, Nov. 29, 1917, the Entertainment Committee of the Junior B'nai B'rith gave its second dance of the season. The usual originality was displayed by having on the program an Adelbert military dance and a novel B'nai B'rith turkey dance. As on the previous occasion, gentlemen without their ladies were refused admission.

Cleveland Lodge No. 16 gave a dance on Sunday, Nov. 25, 1917.

In line with their plans to encourage athletics, the B'nai B'rith secured the use of the Central High gymnasium for basketball practice every Thursday evening.

To aid the cause of the American Soldiers' and Sailors' Welfare League of the I. O. B. B., the B'nai B'rith Dramatic Club will produce "Kindling" at the Duchess Theater on Sunday evening, Dec. 16, 1917. It will be produced under the personal direction of Mr. Samuel R. Brodsky and the entire proceeds will be turned over to the league.

An interesting feature has been inaugurated at the meetings of the Players' Club, in the form of a report by members of the club on the reading program of each meeting. This report, which is made by a different member each week, attempts to present constructive criticism of the members' reading, pointing out merits as well as demerits and suggesting improved methods for the next reading. Discussion following the club's reading of the various plays during the past seven months has enabled the members to present intelligent and equitable criticisms.

The First Aid Class for ladies under the auspices of the Cleveland B'nai B'rith is continuing its weekly meetings under the direction of Dr. Selmon of Mt. Sinai Hospital and is progressing favorably with its work.

At the meeting of the Players' Club on Dec. 6, 1917, Dr. Daniel Huebsch directed the reading of "Major Barbara", by George Bernard Shaw.

A resume of the author and his plays, including that play, was given by Miss Bernstein, a member of the club.

Cleveland Lodge held its annual meeting on Dec. 13, 1917, on which occasion nomination of officers for the ensuing term was held. During the meeting several reports as to the activities of the lodge during the year were presented and discussed.

Cleveland Lodge has appointed various committees to solicit contributions to the American Soldiers' and Sailors' Welfare fund of the I. O. B. B. The money collected will be used for the support of the dependent families of the enlisted men. A group picture of all members of Cleveland Lodge in the service of the government is being prepared.

MEMPHIS LODGE, MEMPHIS, TENN.

At the recent meeting of Memphis Lodge No. 35 a beautiful and deserved tribute was paid to Henry J. Lewis, who volunteered his services in the United States army. He was given a rising vote of thanks for the services he rendered in the past and the best wishes were extended to him on behalf of the lodge.

B'NAI B'RITH OF PORTLAND.

Class Initiation by Herzl Lodge.

The largest attendance Portland B'nai B'rith has enjoyed for years was evidenced on Tuesday evening, Nov. 13, 1917, at the meeting of Theodore Herzl Lodge No. 314. In order to accommodate the large class that was initiated and the heavy attendance of members, it was necessary to provide for additional seating facilities. The feature of the evening was the class initiation of sixty-two candidates. The degree team did particularly well in exemplifying the work The charge of the class was given by Mr. D. Solis Cohen, grand orator of the district, in his usual eloquent manner. Another class of 60 is being prepared for initiation at the next meeting of the lodge. At the close of the session the doors were opened and the ladies of the Oregon Auxiliary became part of the program. A dramatic reading by Mrs. A. Gilbert was cleverly rendered and refreshments were served in the gymnasinm.

The Synagogue Visiting Committee of Theodore Herzl Lodge notified its members and friends to attend services at Temple Beth Israel on Friday evening, Nov. 23. Rabbi Jonah B. Wise conducted the services.

Portland Lodge No. 416 held its regular semi-monthly meeting on Tuesday evening, Nov. 27, 1917, at which a class of sixteen candidates was initiated.

Mr. John Cecil Altman, of San Francisco, during his visit to Portland, delivered a masterful address on "Zionism" before Theodore Herzl Lodge No. 314.

The Youths' Auxiliary of the I. O. B. B. gave a dance at the B'nai B'rith building on Dec. 1, 1917, which was largely attended by members of the lodges and ladies' auxiliaries.

A very enthusiastic meeting of Portland Lodge No. 416 was held on Tuesday evening, Dec. 4, at the B'nai B'rith Building. The Membership Committee has been very active and a class of sixteen candidates were initiated by the degree team, after which Grand Orator D. Solis Cohen gave a very interesting address on the aims of the order. Rabbi Jonah B. Wise then addressed the members with a patriotic talk in which he lauded the message of President Wilson. Grand President Mosessohn also made a few interesting remarks. The chair appointed a delegate to meet with delegates from other Jewish organizations from the Northwest in Tacoma on Sunday, Dec. 8, to make plans for assisting the Jewish soldiers who are stationed at Camp Lewis.

On Nov. 20, after a short business meeting, Portland Lodge No. 416 adjourned to meet with the ladies of Jacob Bloch Auxiliary No. 12 for a dance and card party.

B'NAI B'RITH OF ST. LOUIS.

Joint Meeting of the Lodges.

A joint meeting of Missouri Lodge, No. 22, and Ebn Ezra Lodge, No. 47, was held on Sunday evening, Nov. 18, 1917. A class of more than 100 candidates was initiated by a specially selected degree team. This was followed by a patriotic mass meeting in the interest of the Jewish soldiers and sailors.

On Sunday, Dec. 16, at the American Annex a banquet will be tendered the workers of the membership campaign of the Order which has just closed on that evening. Bro. Karl Vetsburg, past president of the District Grand Lodge, will be presented by the District with a token of appreciation for the services rendered by him. It is expected that Bro. L. Borinstein of St. Louis, president of the District, will honor the occasion with his presence and present the gift to Brother Vetsburg.

PUEBLO, COLO.

On Nov. 25, 1917, Pueblo Lodge, No. 524, of Pueblo, Colo., held a well attended meeting in honor of Bro. Louis J. Borinstein, president of District Grand Lodge No. 2. The degree team of Denver Lodge was invited for the occasion and officiated at the initiation of a class of eleven candidates.

Pueblo Lodge was addressed by President Borinstein on the work of the Order and his remarks met with hearty approval.

The visit of the degree team of Denver Lodge was splendid propaganda work and the members of the team were royally entertained in a true fraternal spirit.

What Our Lodges Are Doing

MANHATTAN LODGE, NO. 156, N. Y.

Manhattan Lodge, true to its past, has been in the forefront in wartime. It has subscribed for $2,000 Liberty Bonds and gave $100 to the Jewish Board for Welfare Work in the United States Army and Navy. At the last meeting came the call for funds for the B'nai B'rith work outside of camps and cantonments, with the suggestion of the district president that the lodge funds be not encroached on for the purpose. A subscription from the members present brought in $89, which will be considerably augmented, no doubt, by gifts from others not present.

Besides giving money, the lodge has given service also. Several of the members have enlisted and others have been called. A number were rejected for one minor cause or another, but are determined to get "over there," and are in a fair way of succeeding. Two, in fact, have already been successful. One of the brethren, William H. Sternberg, is in charge of the medical supply depot at 1210 Arch street, Philadelphia, which caters to the medical wants of the several army camps and forts in the northeastern and eastern military departments of the country. His brother, Nathaniel H. Sternberg, is a private at the same depot and expects to be in France by the beginning of the next year.

The lodge, which has steadily increased in membership during the past two years, started out last January with the slogan to "double its membership in 1917". Though losing many of its older members, it has increased 40 net during the year, having now 262, with half a dozen more waiting initiation. The members have an idea of following up the Chicago plan of a few large lodges for the city rather than a lot of smaller ones without influence, and the result is that as a beginning a movement is under way to amalgamate with Washington No. 19. If successful, as it promises to be, the slogan for 1917 will come pretty close to being a fact. This will be only a beginning, in all likelihood, and Manhattan and Wishington combined will undoubtedly finally be an ideal lodge in numbers, financial strength and positive influence in the community.

SIOUX CITY LODGE, SIOUX CITY, IOWA.

Brother H. D. Frankel of St. Paul, first vice-president of the District Grand Lodge, and Brother Dr. George Fox, temporarily of Chicago, secretary of the American Soldiers' and Sailors' Welfare League of the I. O. B. B., paid an official visit to Sioux City Lodge No. 598 of Sioux City, Iowa, on Nov. 27, 1917.

Upon their arrival in Sioux City, the visitors were met by Brothers Rabbi Sternheim and M. Davidson, who escorted them to a hotel, where the president and secretary of the lodge joined the party for a conference, outlining plans for B'nai B'rith activities. The afternoon was also spent in conference, and in the evening at dinner Rabbi Sternheim arranged for many leaders of the lodge and local workers to meet the visitors.

A public meeting was held in the Hebrew Institute and was well attended. At this meeting Dr. Fox clearly outlined the work of the Welfare League, and as a result of his appeal more than $1,500 was subscribed by those present and a like amount was pledged for the canvass to be made by a committee the following day.

Brother Frankel addressed the meeting on the responsibilities of the Jew resulting from the war.

NEWPORT NEWS, VA.

A most interesting public meeting, under the auspices of Newport News Lodge, No. 783, of Newport News, Va., was held on Nov. 27, at which Dr. Edward N. Calisch, of Richmond, Va., was the speaker of the evening. Dr. Calisch devoted the main portion of his address to the subject, "Democracy—a Jewish Teaching". The president of the lodge, Bro. Harry Reiner, presided. In addition to the address by Dr. Calisch, a well-arranged program was rendered. A large audience enjoyed the evening immensely.

Newport News Lodge has been doing splendid work and a number of its members are actively interested in the local Jewish Board for Welfare Work. The lodge has also made a substantial increase in its membership.

JEPHTHA LODGE, PATERSON, N. J.

Mr. Frederick Jay, of Newark, president of District Grand Lodge No. 3, accompanied by Past President Dr. B. S. Pollak, chairman of the District Committee of the American Soldiers' and Sailors' Welfare League of the B'nai B'rith, paid an official visit to Jephtha Lodge, No. 143, of Paterson, N. J., on Dec. 9, 1917.

Ezekiel Lodge, No. 90, of Newark, N. J., was well represented by its president, Bro. H. Steiner and the degree team of the lodge, which made a special trip to initiate a class of seven candidates of Jephtah Lodge, and the work was done in a most admirable and beautiful manner. President Jay in addressing the members of the lodge emphasized the enormous task undertaken to raise sufficient funds to enable the Jews of this country to properly look after the moral, spiritual and social welfare of the Jewish boys in the United States Army and Navy.

Dr. Pollak in his remarks explained to the new initiates the meaning of the B'nai B'rith and the aims and objects of the Order.

Judge A. Kleinert expressed the appreciation of the lodge for the courtesy extended to it by Ezekiel Lodge and its degree team in attending the meeting in aiding the lodge in its work.

The lodge is arranging to have Friday evening services for the benefit of the Jewish boys stationed at Camp Merritt and the members of the lodge have pledged themselves to see to it that all the boys will be properly looked after and given whatever courtesies possible. Bro. B. Sugarman addressed the lodge on behalf of the B'nai B'rith Orphanage and Home for Friendless Children at Erie, Pa.

MINNESOTA LODGE OF ST. PAUL OBSERVES B'NAI B'RITH DAY.

The annual B'nai B'rith Day celebration, under the auspices of Minnesota Lodge, No. 157, of St. Paul, held on Monday evening, Nov. 26, met with unprecedented success. Nearly two hundred members, their ladies and friends, gathered around the banquet board at the club rooms of the St. Paul Association of Commerce. The affair, characteristic of the spirit of the time, was predominated by a wartime spirit of patriotism and loyalty. The principal speaker of the evening, representing the District Grand Lodge, was Dr. George Fox, rabbi of Ft. Worth and temporary managing secretary of the American Soldiers' and Sailors' Welfare League of the I. O. B. B. He devoted his address to the work of the league. Mr. Gustavus Loevinger was toastmaster. Those who responded to toasts were Messrs. H. D. Frankel, Dr. M. Barron, S. E. Hess, L. B. Schwartz, M. P. Firestone, Dr. S. M. Mogilner and Dr. I. L. Rypins. A most delightful musical program was rendered during the evening.

OAKLAND LODGE OBSERVES B'NAI B'RITH DAY.

B'nai B'rith Day was fittingly observed by Oakland Lodge, No. 253, of Oakland, Cal., on Nov. 20, 1917. The festivities opened with a luncheon given at the Hotel Oakland. About 200 members of the lodge assembled to greet the president of the district, Mr. David N. Mosessohn of Portland, Ore. A large class of candidates was initiated at the meeting of the lodge held in the evening. Officers of the District Grand Lodge composed the degree team. Following the meeting a banquet was held.

While the members were enjoying the lodge ceremonies their ladies were being entertained at the Oakland Orpheum, where an enjoyable theatre party was given. At noon Mrs. Mosessohn and the wives of the officers of the Oakland lodge were guests at a luncheon given by Mrs. Morris N. Schneider at her home.

EZEKIEL LODGE, NEWARK, N. J.

On Wednesday evening, Nov. 28, 1917, Ezekiel Lodge No. 90 of Newark, N. J., celebrated B'nai B'rith Day. The lodge was fortunate in securing for the occasion Rabbi Isaac Landman, who spoke on the subject, "Jewish Ideals in World History." The lecture was unusually appropriate at this time.

The members of the Ladies' Auxiliary of the lodge met with the members and after the meeting refreshments wre served.

B'NAI B'RITH OF SAN FRANCISCO.

Columbia Auxiliary No. 1, Daughters of the Covenant, held a successful entertainment and dance in honor of its president, Mrs. A. Strauss, on Monday evening, Nov. 12, 1917, at B'nai B'rith Hall.

The three ladies' auxiliaries of the B'nai B'rith of San Francisco entertained the wife of the Grand President, Mrs. Mosessohn, with a luncheon given in her honor at Hotel Stewart on Wednesday evening, Nov. 17.

With the increasing growth of the Leo N. Levi Youths' Auxiliary, I. O. B. B., the activities have become enlarged in proportion.

In the athletic activities there has been formed three basketball teams, comprising the 80, 110 and 130-pound teams, which appear very formidable.

In the intellectual field a beautiful library, after some time had been consumed to perfect it, has been recently put into operation. The circulation of the books to the members indicates achievement. To add to the intellectual course of training, Prof. Welfield, commissioner, delivered the first of a series of lectures on "Hygiene" on Monday, Nov. 12. It proved to be very instructive, and the members anxiously await the next of the series.

Enlisted men in the army and navy were the guests of Unity Lodge No. 273 on Thursday evening, Nov. 8, 1917, at the B'nai B'rith Building. A musical program was presented and dancing concluded the evening's festivities.

The welfare work for soldiers and sailors is progressing well and many plans are under way. The club rooms in the B'nai B'rith Building have been thrown open to the men in uniform as social and recreational centers.

Under the direction of a committee, of which Rabbi Jacob Nieto is chairman, services are being held every Friday evening at the Presidio.

The Public Entertainment Committee, of which Richard E. Goodstadt, Past President of the District Grand Lodge is chairman, is arranging for a number of entertainments for the soldiers and sailors.

On Sunday evening, Nov. 25, 1917, the Scottish Rite Hall was thronged with soldiers and sailors taking advantage of the invitation of Golden Gate Lodge No. 129 to a dance. The affair was a success and the boys enjoyed themselves immensely. During the evening an invitation was extended to the young men in khaki to make themselves at home at the B'nai B'rith club rooms.

DENVER LODGE, DENVER, COLO.

On Nov. 22, 1917, a special meeting of Denver Lodge, No. 171, of Denver, Colo., was held at the Progress Club in honor of Bro. Louis J. Borinstein, of Indianapolis, president of District Grand Lodge No. 2, who paid an official visit to the lodge. The meeting was an unusually inspiring one and one which no doubt must have the effect of reawakening the dormant members to a realization of the magnitude of the work of the Order. Bro. Borinstein addressed the lodge on the present activities of the Order. He showed the constructive and unselfish work the Order is doing all tending to the moral uplift and social improvement of the Jew.

The meeting was attended by more than two hundred and fifty members and a class of eight candidates was initiated by a special degree team of the lodge.

A very fine musical program was rendered and at the close of the meeting an informal reception was held so as to afford all members an opportunity to personally greet the distinguished visitor.

At a meeting of the lodge on Nov. 11, 1917, Brother Hattenbach addressed the members on "Hooverism—the Big Idea", which proved most interesting. He presented the subject in an unusual and entertaining manner.

DANVILLE LODGE, DANVILLE, ILL.

Danville Lodge No. 568, of Danville, Ill., held a reception on Sunday, Dec. 2, 1917, at Temple Beth-El in honor of Mr. Sig. Livingston, of Bloomington, chairman of the Anti-Defamation League.

Mr. Livingston addressed the gathering on the work of the league and also emphasized the accomplishments of the American Soldiers' and Sailors' Welfare League of the B'nai B'rith.

A musical program was successfully rendered. Luncheon was served by the ladies of the Mite Society.

HARMONY LODGE, BRIDGEPORT, CONN.

At a recent meeting of Harmony Lodge, No. 711, of Bridgeport, Conn., Congressman Siegal was the guest of honor, and his address before the Harmony Forum was educating as well as inspiring.

The lodge is making arrangements for a large attendance at a meeting to be held on Jan. 15, 1918, when Henry O. Sandberg, who is connected with the United States Department of Commerce, and a world-renowned authority on South America, will address the Forum on "The Jews of Latin America".

At a meeting of the lodge to be held on Dec. 14, 1917, Henry Bernstein will address the Forum on "Russia; Past and Present".

Bro. Charles H. Shapiro, a leading member of the lodge and officer of the Grand Lodge, addressed the students of the local high schools on "The Americanization of the Immigrant". Brother Shapiro is continuing his series of Americanization lectures in Yiddish before large audiences in various sections of Greater New York.

Harmony Lodge was well represented at a military ball in honor of Jewish boys at Camp Devens. It was a splendid affair and will be long remembered by those who were present.

The lodge contemplates, in the nea future, to conduct a series of combination card parties and dances.

A large attendance of the members o the lodge was present at a smoker an concert given in Staples' building on the evening of Nov. 27, 1917. The member enjoyed the musical program furnishe by the entertainment committee, whic met with the approval of all thos present.

B'NAI B'RITH OF SEATTLE.

At a regular meeting of Rainier Lodg No. 627, held on Nov. 7, 1917, Presiden Samuel Ostrow suggested the advisability of inaugurating a membership campaign. His suggestion was unanimousl endorsed and a committee was appointe to carry out the plans.

The meeting of the lodge held on No 21 was unusually well attended. M Harry Sigmund addressed the lodge o "The Origin of Christianity", whic aroused much discussion and was appreciated by all present. District Deput E. Rosenberg spoke on the subject c soldier welfare work and emphasized th duty of every citizen to prove hi loyalty to the government. He suggested a system whereby the lodge an its members may arrange a pleasa home for the soldiers and sailors whe they visit the city. Mr. David Lipma addressed the lodge on "Zionism".

The Emma Lazarus Auxiliary, Daugl ters of the Covenant, held its secon Thanksgiving eve dance on Wednesda evening, Nov. 28. The affair was a su cess and the proceeds will be devote to the Red Cross work of the auxiliar

A regular meeting of Hildesheim Lodge No. 503 was held on Nov. 1 1917. A committee was appointed co-operate with the Ezra Basareth Fa and Bazaar. Brothers Dave Lipman a Rabbi Samuel Koch spoke on "The Go and Welfare".

HARMONY LODGE, BRIDGEPOR CONN.

A goodly number turned out to atte the send-off given to the 15 per ce quota on Sunday evening, Dec. 9, 191 Bro. L. Finkelstone acted as chairma Bro. Samuel Campner, mayor of Ne Haven, delivered a stirring address whi was enthusiastically received. Sho talks were also made by Bros. Charl H. Shapiro, Joseph Solomon and Walt Loewith. The Y. M. H. A. orchest rendered patriotic music.

Two members of the lodge, Bros. G. Shapiro and B. P. Saltman, we appointed by the President of the Unit States members of the local Adviso Board under the new Selective Servi Regulations.

Harmony Lodge is looking forwa with much pleasure to the coming pub installation to be held in January, Bro. Joseph U. Ullman, past preside of the District Grand Lodge and honorary member of the lodge, w officiate as installing officer. The co mittee in charge has in preparation excellent program for the members a their friends.

Harmony Lodge was well represent at the bazaar given by the Children's Society at Masonic Temple.

What Our Lodges Are Doing

ESHCOL LODGE, DAYTON, OHIO.

At a meeting of Eshcol Lodge No. 55 of Dayton, Ohio, held on Dec. 2, 1917, nomination of officers for the ensuing term was held.

The special feature of the meeting was the initiation of a large class of candidates and an address by Brother Louis J. Borinstein of Indianapolis, president of District Grand Lodge No. 2.

On the evening of the same day an entertainment was held in honor of the distinguished visitor at Victoria Theater Hall. The program included addresses and dancing, and at the close of the evening refreshments were served.

On Sunday, Dec. 16, 1917, the election of officers and delegates to the District Grand Lodge Convention will be held. The meeting will be honored by the presence of Dr. Goddard Deutsch of Cincinnati, who will address the lodge on a timely topic.

At a meeting of the lodge held on Sunday, Nov. 18, 1917, Brother Joseph Seligman, first vice-president of the District Grand Lodge, paid the lodge an official visit. Brother Seligman was accompanied by a special degree team from Indianapolis, which took charge of the initiation of a large class of candidates The occasion was utilized also for the observance of B'nai B'rith Day, and the guest of honor, Brother Seligman, in his address, reviewed the work and history of the Order.

At a dance given by the lodge on Dec. 2, 1917, the Jewish boys of the local cantonments and training camps were invited to participate and they responded in large numbers.

BRIDGEPORT CONN.

Mr. Charles H. Shapiro, second vice-president of District Grand Lodge No. 1, delivered an address on Dec. 4, 1917, in Bridgeport under the auspices of the Social Service Committee of the District Grand Lodge, which is carrying on an Americanization propaganda and lectures in the New York and New England states.

Mr. Shapiro describes the Jews as early settlers of New England and their progress for advancement. He stated that boys of every race who enjoy the freedom under the protection of the fold of our flag are fighting shoulder to shoulder with the natives to serve democracy throughout the world. From every section of New England Mr. Shapiro said the boys that are born under the flags of other countries have cast their lots with free America and from them will spring those ideals which true Americans cherish as the heritage of America's future.

Mr. Shapiro described the early settlers of the country and outlined the work that a number of the most prominent men of the country are doing to inform the newly-arrived immigrants of their duties and their responsibilities.

He urged the members to be loyal to the home of the free and the land of the brave, and concluded his lecture by telling them that to be good Jews they must also be good Americans.

HUNTINGTON, W. VA.

A get-together meeting and social of Huntington Lodge No. 795, of Huntington, W. Va., was held on Sunday evening, Dec. 9, 1917. Members of the lodge from throughout the three state regions were present and there were also several from distant cities. The purposes and aims of the Order were explained by the speakers and the meeting was featured by the singing of patriotic songs. The principal addresses of the evening were delivered by E. A. Reich, Rabbi A. Segal and H. Solomon. Addresses were also made by several other members present.

After the meeting had been called to order all arose while "America" was sung in chorus.

The addresses were interspersed with musical numbers and at the close of the evening's program refreshments were served.

FORREST CITY, ARK.

Barnett Lodge No. 754 held their bimonthly meeting at Wynne, Ark., on Sunday, Nov. 4, at which time a most interesting session was held. A class of four candidates was initiated. The meeting was largely attended by members of the lodge from Forrest City, McCrory, Augusta and other surrounding cities.

HOUSTON LODGE, HOUSTON, TEXAS.

Houston Lodge No. 434 held a well attended meeting on Tuesday evening, Nov. 20, 1917. The committee was appointed to co-operate with Herzl Lodge No. 608 in arranging a Chanukah ball for the soldiers and sailors. A further committee was appointed to co-operate with the local lodges of the Order in celebrating "B'nai B'rith Day". An important feature of the meeting was the initiation of five candidates, among them Sergeant Schloss of the United States Base Hospital. Sergeant Schloss is of Terre Haute, Ind. His father and grandfather are past presidents of District Grand Lodge No. 2. At the conclusion of the initiation ceremony Dr. Barnstein delivered an address and at its conclusion refreshments were served.

MINNEAPOLIS LODGE, MINNEAPOLIS, MINN.

Minneapolis Lodge, No. 271, of Minneapolis, Minn., is making arrangements for the proper observance of B'nai B'rith Day in the latter part of the month. Gustavus Loevinger, of St. Paul, a member of the General Committee of the Grand Lodge, will be the principal speaker.

ETHAM LODGE, SACRAMENTO.

At a recent meeting of Etham Lodge, No. 37, two of its younger members, Joe Litzberg and Morris Rothholz, read two interesting and original essays, Mr. Litzberg on "The Jew in America", and Mr. Rothholz on "Current Topics".

Etham Lodge took an active part in the sale of Liberty Bonds. As a result of the efforts of a special committee of the lodge, nearly $10,000 worth of bonds were sold.

SALT LAKE CITY, UTAH.

One of the most attractive affairs given by any society was the informal Thanksgiving dance arranged under the auspices of Benjamin F. Piexotto Lodge No. 421 on the evening of Thanksgiving Day. The affair was largely attended. The feature of the evening was the institution of a ladies' auxiliary to the lodge with a roll of thirty-two charter members.

SAAR SHOLEM LODGE, PITTSBURGH, PA.

Saar Sholem Lodge No. 154 observed B'nai B'rith Day in a fitting manner on Sunday, Nov. 25, 1917. The meeting was opened with the singing of the "Star Spangled Banner". An appreciative audience listened to the addresses of the speakers—Mr. Marcus Feuchtwanger, First Vice-President of District Grand Lodge; Louis Goldsmith, L. S. Levin and L. Palley.

A well-rendered musical program by Mrs. M. Harris, Mr. Cantor, Miss S. M. Weintal, Mrs. Cantor and B. Buca added to the success of the affair.

NEW BRITAIN, CONN.

Bro. Clarence G. Bachrach, president of Brooklyn Lodge, visited Jehudah Halevi Lodge at New Britain, Conn., on Sunday, Nov. 11, and delivered a very interesting address on the work of the Order. Bros. Dr. Protass and Clark met Brother Bachrach at the Berlin Junction and escorted him to the lodge room, where a large audience awaited him. A number of candidates were initiated on the occasion. Over eighty members were present. While in New Britain Brother Bachrach was entertained by Brother and Mrs. Morris L. Saxe.

AMOS LODGE, BOSTON, MASS.

Bro. Maurice P. Davidson, of New York, vice-president of the District, visited Boston on Sunday, Nov. 26, 1917, as the guest of Amos Lodge, No. 121. Brother Davidson delivered an excellent patriotic address, touching at the same time on B'nai B'rith matters of current interest. Brother Davidson was entertained at a banquet given at Hotel Oxford under the auspices of the lodge, at which several prominent members of Massachusetts Lodge, No. 27, of Boston, were also present, including Bros. Judge A. J. Cohen, Jacob S. Kuhns, the chairman of the Intellectual Advancement Committee of Amos Lodge, Bro. Leon L. Silbert, president of the lodge, and Bro. Dr. L. M. Brody had charge of the arrangements.

NEWCASTLE, PA.

B'nai B'rith Day was celebrated by Newcastle Lodge, No. 609, on Sunday evening, Nov. 25, 1917, with an open meeting which was largely attended by the members of the lodge, their families and friends. The principal speaker was Mr. F. R. S. Kaplan of McKeesport, Pa., a member of the General Committee of the District Grand Lodge. Other speakers were A. M. Amper, past president of McKeesport Lodge; Dr. B. M. Berger, and E. Levine, past presidents of Newcastle Lodge. A number of visiting members from McKeesport honored the occasion with their presence.

President B. F. Klein of the lodge acted as chairman. A musical program, participated in by Miss F. Rosenblum, Miss H. Rosenblum and Mr. A. Levine, was successfully rendered.

FRESNO, CAL.

Mr. D. N. Mossessohn of Portland, Ore., president of District Grand Lodge No. 4, paid an official visit to Fresno Lodge, No. 723, on Nov. 16, 1917. Mr. Mosessohn was accompanied by his wife, and the visitors were entertained by the members of the lodge until Sunday evening, at which time a large assembly gathered at a public meeting to listen to the address of President Mosessohn, in which he outlined the aims and purposes of the Order.

B'NAI B'RITH LODGES OF HOUSTON GIVE CHANUKAH BALL.

A Chanukah ball for the Jewish soldiers and sailors will be given under the auspices of the B'nai B'rith lodges of Houston, Texas, at the City Auditorium on Sunday evening, Dec. 16. In addition to the dancing, arrangements are being made to render several professional vaudeville stunts between the numbers. Special arrangements are being made to have special cars leave for all parts of the city. At the conclusion of the affair, about 1 a. m. in the morning, only those in full evening attire will participate in the grand march, which will be led by military men of high rank of Camp Logan. The soldier boys of Camp Logan will be furnished admission tickets by the B'nai B'rith worker, Mr. B. Freefield. Brother Jake H. Sam is chairman of the Arrangement Committee.

DISTRICT NO. 1.

A number of lodges of the Order in District No. 1 are publishing monthly papers in the interest of their respective lodges. Among them are Harmony Lodge of Bridgeport, Conn., which publishes the "Harmony Record", and Ararat Lodge, of Hartford, Conn., which publishes the "Ararat News".

Bro. Congressman Isaac Siegel of New York addressed Harmony Lodge, No. 711, of Bridgeport, Conn., delivering a very patriotic address, pointing out that the Independent Order of B'nai B'rith is the greatest Jewish patriotic organization in America.

Manhattan Lodge, No. 156, of New York City, held a public meeting on Wednesday evening, Nov. 14, which was addressed by Dr. Robt. G. Wall on the subject, "The Building of a Life", which was considered an intellectual treat. A collation and social intercourse followed the lecture.

Through Bro. Louis Miller of Springfield Lodge, No. 684, of Springfield, Mass., and the representative of the Anti-Defamation League, an act at Poli's Theatre at Springfield, which was very objectionable, was modified by the management of the theater. Steps were taken to have this particular act subdued in other localities.

Bro. Dr. Bernard M. Kaplan, secretary of the District, addressed a large audience at the Friday evening service, on Nov. 30, at the Young Men's Hebrew Association building, New York City. A number of prominent members of the Order are very much interested in the work of the local Y. M. H. A.

The Jews elected to the Massachusetts House of Representatives from Greater Boston are active members of the Order. They are Bros. Simon Swig, Jacob Wasserman, president of Massachusetts Lodge, Samuel B. Finkel and Philip J. Feinberg.

Manhattan Lodge, No. 156, of New York, mourns the loss of Bro. Henry M. Leipziger. Brother Leipziger was the founder of the course of evening lectures in New York City and was generally respected as an educator and public-spirited citizen. The funeral was held at Temple Emanuel, Monday, Dec. [illegible] The services were conducted by Bro. Dr. Jos. Silverman and Rev. S. Schlager. Dr. Silverman delivered a very impressive eulogy, pointing out the great services which the late Brother Leipziger rendered to the city of New York and education generally.

Wednesday evening, Nov. 21, Rabbi Clifton H. Levy, of New York, addressed Brooklyn Lodge, No. 753, on the subject "Shall Women be Admitted to the B'nai B'rith"? The lecture was then thrown open for general discussion and proved very interesting.

On Dec. 6, Brooklyn Lodge held a theater party at the Orpheum Theater By special arrangement the theater allowed a percentage from the receipts to be applied to social service work under the auspices of the Brooklyn Lodge.

Bro. Chas. H. Shapiro, of Bridgeport, has again been invited by the Board of Education of New York City to lecture on "Americanization" in some of the public schools in New York for the benefit of our immigrant population. Brother Shapiro has declined to accept any remuneration, and the expense will be defrayed by the District.

Through the efforts of Bro. Dr. Herman Schwatt, of Liberty, N. Y., Bro. Dr. B. S. Antonowsky and Bro Moses H. Levin, secretary of the lodge, Maimonides Lodge, No. 809, has been gaining steadily in membership. Bro. Clarence G. Bachrach, president of Brooklyn Lodge, No. 753, accompanied by his able degree team, initiated a class of five candidates on Sunday, Dec. 2. Brother Bachrach delivered a splendid B'nai B'rith address on the occasion.

Brooklyn Lodge, No. 753, of Brooklyn, N. Y., visited the Home at Yonkers on Nov. 18. A very enjoyable time was spent, the lodge treating the members of the Home to various little gifts. There was also an interesting musical program. The members of the lodge were accompanied by their ladies. Some of the brothers who visited the Home for the first time were most enthusiastic and highly gratified over the kind manner in which the members of the Home are looked after.

New York Isaiah Lodge, No. 1, and Jordan Lodge, No. 15, of New York, held a very interesting joint meeting on Thursday evening, Dec. 6, at which a class of candidates was initiated.

Bro. Henry O. Sandberg, who is with the U. S. Department of Commerce and an authority on South America, will deliver an address in Bridgeport, Conn., under the auspices of Harmony Lodge No. 711, on Jan. 15, 1918, on the subject "The Jews of Latin America".

Bro. Chas. Hartman, member of the Executive Committee from District No. 1, and Past President Bro. Herman Asher arranged a special Chanukah service to be held at Camp Upton Sunday evening, Dec. 16, at which Bro. Dr. S. Schulman will be the orator on the occasion. The musical service will be in charge of Bro. Rev. S. Schlager.

Bro. Jos. Rosenzweig, president of the District, will install the officers of Gideon Lodge, No. 140, at Albany, N. Y. Brother Rosenzweig also installed the officers of Maimonides Lodge, No. 809, of Liberty, N. Y., one of the lodges formed during his administration.

The brothers of District No. 1 sympathize very sincerely with the venerable treasurer of the District, Bro. Solomon Sulzberger, who lost by death his only daughter, Mrs. Nelson Herzog. Mrs. Herzog was also the sister of Bro. Myron Sulzberger, the president of the Board of Governors of the Home at Yonkers.

DISTRICT NO. 2.

Mr. Louis J. Borinstein, of Indianapolis, president of District Grand Lodge No. 2, paid an official visit to the lodges in the western part of the District. Brother Borinstein visited ten lodges, and everywhere fine meetings were arranged in his honor. A great deal of enthusiasm and splendid spirit was manifested.

In response to an appeal made by Rabbi Louis Grossman to the members of Cincinnati Lodge, No. 4, the members amid great enthusiasm made personal donations to the fund on behalf of Jewish soldiers stationed at Ft. Sherman aggregating more than $2,000.

Mr. Louis Borinstein, president of District Grand Lodge No. 2, paid an official visit to Sholem Lodge of Leavenworth, Kan., on Nov. 19, 1917.

Under auspices of the Social Service Committee of the District Grand Lodge, Jewish services were held at the Columbus Penitentiary on Dec. 2, 1917. Rabbi I. B. Jashenoski spoke on "Ancient Legions of the Rabbis".

Canton Lodge, No. 819, of Canton, Ohio, was instituted on Dec. 11, 1917.

DISTRICT NO. 4.

A Chanukah Ball and card party were given on the evening of Dec. 9, 1917, at San Bernardino, Cal., for the benefit of the Hebrew Sabbath School maintained and conducted under the auspices of Paradise Lodge, No. 237. Many prizes were distributed and all present enjoyed a very pleasant evening.

Phoenix Lodge, No. 799, of Phoenix, Ariz., is in healthy condition. Lodge holds regular meetings and is doing much charitable work. During the High Holidays a collection was made for the American Jewish Soldiers' and Sailors' Welfare League. Two members of the Lodge have joined the United States forces.

Mr. Wm. Altman, of San Francisco, a popular young curator of the Golden Park Memorial Museum, died after a brief illness. The funeral services were held under the auspices of Ophir Lodge, No. 21, of San Francisco.

The benefit dance under the auspices of Samuel Auxiliary, Vancouver, B. C., held on Nov. 25 for the benefit of the Russian soldiers, was a success socially as well as financially.

There was a keen interest displayed among the members of Samuel Lodge of Vancouver in connection with the nomination and election of officers for the ensuing term held at the meeting of the Lodge on Nov. 7, 1917. In conjunction with the election, a smoker was given and a large turn-out of members was present.

Oakland Lodge, No. 252, Oakland, Cal., held a get-together meeting on Tuesday evening, Dec. 4, 1917, in the Covenant Hall. Reports of officers were presented and addresses were made by prominent speakers, among whom were Gus C. Ringolsky, Judge George Samuels and the president of the Lodge, Benjamin F. Shapiro. A number of the members of the San Francisco lodges were present.

DISTRICT NO. 5.

Dr. Edward N. Calisch, of Richmond, Va., member of the Executive Committee of the Order for his District, made a ten-day trip through the South on behalf of the Jewish fund for war sufferers. He visited Mobile, Montgomery, Birmingham and Chattanooga and was uniformly successful in all the places.

DISTRICT NO. 6.

Gilead Lodge, No. 41, of Milwaukee, Wis., had a successful meeting on Nov. 22, 1917. A class of nine candidates was initiated by the newly organized degree team of the lodge. The lodge also voted unanimously in favor of consolidation with Isaac Lodge, No. 87, of the same city.

At the annual meeting of Mesaba Lodge, No. 673, of Virginia, Minn., held on Sunday afternoon, Dec. 2, 1917, the election of officers for the ensuing year, as well as the delegates for the District Grand Lodge Convention was held. Bro. Harry A. Levant, of Eleveth, Minn., was elected president of the lodge.

Wausau Lodge, No. 670, of Wausau, Minn., is arranging for observance of B'nai B'rith Day in the month of January. The lodge has requested the presence of Judge Hugo Pam to deliver the main address on that occasion.

Mesaba Lodge No. 673, of Virginia, Minn., will celebrate B'nai B'rith Day with a banquet and class initiation on Dec. 30 next. Bro. Milton P. Firestone, of St. Paul, past president of Minnesota Lodge, will be the guest of honor representing the Grand Lodge on the occasion and will deliver the address.

On Thursday evening, Dec. 20, 1917, Gilead Lodge, No. 41, and Isaac Lodge, No. 87, both of Milwaukee, Wis., will hold a joint meeting for the purpose of consolidation. The proposition to consolidate the two lodges met with unanimous approval at special meetings held by both lodges. Bros. Edward Sonnenschein and A. B. Seelenfreund of Chicago, president and secretary of the District Grand Lodge respectively, will attend the consolidation meeting and represent the Grand Lodge.

At the recent meeting of Dacotah Lodge, No. 731, of Grand Forks, N. D., the lodge resolved to observe B'nai B'rith Day and install the officers for the ensuing term on Jan. 13, 1918. Arrangements are being made whereby some Grand Lodge officer will visit the lodge on that occasion and will deliver the address of the evening.

Calgary Lodge, No. 816, of Calgary, Alberta, Canada, has arranged an "At Home" to be given by the members of the lodge to their friends on the 27th of December. The result of this affair will no doubt be an increased membership of the lodge.

John Hay Lodge, No. 634, of Fargo, N. D., will observe B'nai B'rith Day on Jan. 13, 1918, and installation of officers for the ensuing term will also be held on that date.

Installation of officers for the ensuing term and the initiation of a class of candidates by Bay City Lodge, No. 178, of Bay City, Mich., is scheduled for Jan. 13, 1918. Representatives of the Grand Lodge will be in attendance to address the lodge.

Winnipeg Lodge, No. 650, of Winnipeg, Can., is arranging to observe B'nai B'rith Day towards the end of January. Invitation has been extended to the president of the District, Edward Sonnenschein, to honor the occasion with his presence.

DISTRICT NO. 7.

James K. Gutheim Lodge, No. 439, of New Orleans, La., held a special meeting on Nov. 15, 1917. The purpose of the meeting was the occasion of the hundredth anniversary of the birth of the late Rabbi Gutheim whose honored name the lodge bears. Special memorial services were held under the auspices of the lodge.

Ohaves Zdoka Lodge, No. 822, was instituted at Brownsville, Texas, on Nov. 25, with 23 charter members.

SKETCHES OF MODERN JEWISH HISTORY.

(Continued from page 4)

visiting Paris on his mission in 1777, records in his diary with profound grief that some of the Paris Jews, most of whom were of Portuguese descent, told him plainly that they were free thinkers in religion, and lived the same frivolous life which was characteristic of Paris society of these days. It is worthy of note that among the notable exceptions, he mentions a Naquet family, who were his hosts, but a member of this family, Alfred Naquet, a noted chemist and politician, who died Nov. 11, 1916, was the most determined leader of the present secularist movement in France. "Univers Israelit" says of him: "Born in Judaism, he never knew the religion of his fathers. He was a rabid free thinker, who went so far as to arrange a banquet for Yom Kippur. The enemies of Judaism have charged us with responsibility for Naquet, to whose efforts the passage of the divorce law was mainly attributed."

At this period Mendelssohn's Pentateuch was published. It would be entirely wrong to consider it a reform movement, if we restrict the meaning of this term to the advocacy of a deviation from traditional Jewish concepts. It may be said from the start that Mendelssohn conformed strictly to Jewish orthodoxy, declaring the Pentateuch to be the work of Moses from the first to the last letter, written in every detail under divine inspiration. He also explained the Pentateuch law in every instance in accordance with rabbinic theology. The only departure from tradition was that he used in his translation correct literary German, instead of the Yiddish of the older translation. No sooner, however, had the first specimen of this translation appeared, when the leading rabbis of that time protested strongly against this innovation. It was very hard for them to find a real ground for the charges of heresy, and in this respect a sermon preached by Phineas Horowitz of Frankfurt-am-Main (1730-1805) is as typical as it is amusing. Mendelssohn had translated the passage in Leviticus 19:18: "You may rebuke your neighbor". Rabbi Horowitz is furious at this "perversion of Jewish doctrine". The rabbis consider this passage a mandatory law, declaring it the duty of every Jew to rebuke his neighbor when he sees him commit something wrong. He must persist in this rebuke until he is bodily maltreated. If, so Horowitz argues, we make of this law a mere moral advice, all the laws of the Torah would cease to be binding, and in this way Judaism would soon become extinct. He calls Mendelssohn's enterprise an iniquity, which was committed in Israel, and admonishes his hearers not to touch this book. More exhilarating is the criticism of another rabbi, whose name, unfortunately, has not been recorded. He takes exception to Mendelssohn's spelling of the name of God as "Gott", while the older translation had spelled it "Got". According to the old spelling, the rabbi argues, the numerical value of the Hebrew letters is 13, which again is equal to the numerical value of the letters composing the word "Echad", the Hebrew for "one". Mendelssohn with his modernized spelling, therefore, shows that he does not believe in the unity of God, which is the fundamental dogma of Judaism.

Another objection of a similarly amusing nature is directed against the use of the word "altar", while the former Yiddish translators had retained the Hebrew word "Mizbeach". The objection to the use of the word "altar" is due to the supposed derivation of this word from the Hebrew "Al-tahor" (unclean). The critic did not know that the word "altar" was used by the German Jews of the fifteenth century, and is found in the Responsa of Jacob Weil of Nuremberg for the pulpit of the synagogue. The most comical objection of all is preserved by Moses Mendelsohn (1782-1861) of Hamburg, the uncle of the orthodox leader, Samson R. Hirsch. This man, a Hebrew author of some merit, who knew Hartwig Wessely, one of Mendelssohn's co-workers, personally reports that a rabbi was indignant because Mendelssohn translated the passage Exodus 31:15, which the revised version renders as a Sabbath of solemn rest, as a holy day of the first class. Here Mendelssohn showed his wickedness, placing the Sabbath on one level with the Hamburg lottery (Klassenlotterie). One of the rabbi's disciples went still farther and declared that Mendelssohn's wickedness is apparent in the fact that not only did he place the Sabbath on one level with the Hamburg lottery, but he showed his contempt for it by ascribing to it the first class, which is the cheapest in the lottery, instead of at least making it a day of the fourth class.

If we wish to be historically just, we must not lay too much stress on these details. The real objection which these rabbis had was their unconscious, or, at best, subconscious feeling that using correct German in the elementary instruction of the Jewish youth, would in course of time, as in fact it did, lead to absolute secularism in Jewish education. This fact is perhaps most strongly evident in the effect of this departure on Mendelssohn's younger contemporaries. Herz Homberg (1759-1841), a native of Lieben, a suburb of Prague, who afterwards became a coworker of Mendelssohn, writing the commentary to the two last books of the Pentateuch, and a tutor in his house, reports that at the age of seventeen, while he was quite an accomplished scholar in Talmudic literature, he was unable to even read German, and when he began to make up for this deficiency, he, like many others, sympathizing with him in the Yeshibah of Glogau, was threatened with the loss of their means of support, which consisted of free meals, given to them by members of the congregation. Similar is the experience of Homberg's contemporary, Peter (Perez) Beer of Neubydzow, Bohemia (1758-1838). Beer was raised in a somewhat more liberal environment. The local Catholic priest, who took an interest in the promising boy, offered to give him lessons in German and Latin. The father consented after considerable struggle, insisting that the boy must devote eight hours a day to the study of the Talmud. At the age of fourteen he was sent to the Yeshibah of Prague. The chief rabbi, Ezekiel Landau, heard that the young student read German books. He called him into his presence and placed before him the alternative of either giving up his ambition of secular scholarship, or withdrawing from the Yeshibah. Ezekiel Landau was placed in a difficult position. Emperor Joseph II enforced secular education by law, and the congregation of Prague was amongst the first to act in accordance with the Emperor's wishes, establishing a secular school in 1782. The rabbi, therefore, could only indirectly express his views. He does so in his commentary on the Talmudic story of Rabbi Eliezer, who, on his deathbed, admonished his disciples to keep away from "Higayon" (philosophy), which Rabbi Ezekiel very boldly interprets as inarticulate sounds, declaring that the rabbi warned against the pedagogic system, which proposed to teach Hebrew grammatically, instead of the old-fashioned way of beginning with the study of Talmud at the earliest possible age. Rabbi Ezekiel also expressed his ideas indirectly in a rather sinister recommendation, which he writes as a preface to a collection of sermons, published by his disciple and successor, Eleazar Fleckeles (1754-1826). Landau is opposed to new books, but he makes an exception in this case, feeling that the desire for novelty might be gratified by Hebrew books, and thus prevent people from turning to German literature, which practice is spreading rather alarmingly. Fleckeles takes a compromising attitude. He condemns Mendelssohn's translation of the Pentateuch, but recommends the study of the German language.

The school in Prague had come to stay until with the new school legislation it had become superfluous because Jews sent their children to the public schools. It was preceded by a school, opened in Berlin in 1778, which with some intermissions and changes is still in existence. Secularism had won the day, just as the rabbis of the old school had feared and predicted.

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE.

(Continued from page 2)

The inspiring and eloquent sentiments expressed on that occasion will long be remembered by all present. Space does not permit an elaborate report of the eloquent remarks of the major, of Mr. Livingston, and of the Rev. Connolly to the soldiers present there, as well as to the civilians, and there will always be a special recollection to the incisive and eloquent oratory of the Adjutant General Colonel Heistand, who drew storms of applause from the assemblage when he said: "I would rather be crucified head down and America live, than America die and I survive". A silent tribute with a full realization of its tremendous import and meaning was the answer to his statement: "The independence of this country was written in blood, and it must be rewritten in blood". Those present will not soon forget those remarks of Colonel Heistand nor the rest of the remarkable addresses delivered that afternoon.

It is planned to hold entertainments for the boys every Sunday afternoon, so far as camp routine and our own facilities for doing this work will permit. For Dec. 16, the boys themselves are arranging a minstrel show. For Sunday entertainments the Sinai Center Players, the Hebrew Institute of Chicago and others are arranging to send us various sorts of entertainments.

The kitchen is now being equipped. Patriotic ladies of Chicago have agreed to put at the disposal of our organization weekly, sufficient refreshments to be served to all the boys when they come to our headquarters on Sunday. Others who have heretofore sent such refreshments to individual soldiers have kindly acceded to my request that the eatables be distributed here in a general way. The distribution of these refreshments has been undertaken by the Jewish women of Rockford, who, together with the Jewish men of the community, have, I am happy to state, aided our cause in every way at their command. Smokes, sweaters, mufflers, socks, etc., have been distributed as they have been received, to all soldiers who desire them, affording us an opportunity of demonstrating in those features in which happily an opportunity is afforded us by the character of the work itself to do such service, that our work is for Jewish and non-Jewish alike.

Our attendance at Rockford varies from 25 on week days to an attendance of 150 on Saturdays and Sundays; however, at the two large affairs the attendance was much larger, as indicated.

A gala day. in our headquarters at Rockford was Dec. 9, when 600 members of the Young Peoples Jewish Congress, among whom were over 400 young women properly chaperoned, gave the boys at Rockford a treat. The more than 600 men were fully appreciative of this affair and never before in the history of Rockford has there been such a gathering of Jews. This was in the nature of a Chanukkah treat, and the Chanukkah service having been atoned and an appropriate address made. One of the surprises of the afternoon was the singing of the Italian operatic singer, Carlo Lasco, accompanied by Private Meyer Spiro. The 343rd Infantry Band furnished the music, and dancing was indulged in. This affair is perhaps the largest single affair that has ever been given anywhere for the men in uniform. Nothing like it had ever been seen by any of those present.

It was an inspiring sight to see 600 men in uniform gathered at our headquarters, and if any one ever doubted the effectiveness of the work which the I. O. B. B. has undertaken for the men outside of the camp this one event alone ought to be enough to convince them of their error.

RIGHTS FOR NATIVE JEWS IN TURKESTAN.

A deputation of the native Turkestan Jews, consisting of M. M. Herzfield, Fuzailov, Shifron and Kalantayeff, visited Petrograd and drew the attention of the government to the anomalous position of our native coreligionists in Russian Central Asia, generally known as the Bokhara Jews, but in reality subjects of no state since the conquest of Turkestan by Russia. Under the old regime they were given the right to apply individually for Russian citizenship, but their applications were seldom considered. The government, on hearing the case as put forward by the deputation, ordered the immediate recognition of all Jews of Turkestan, who were not subjects of other states as Russian citizens. Native Jews who were subjects of other states were permitted to apply for naturalization in the usual course. When the deputation brought the new charter to Turkestan, large crowds of Jews assembled and cheered free Russia and the delegates.

R.R.

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Sketches of Modern Jewish History

By Gotthard Deutsch

V · EDUCATION.

The leading problems in the adaptation of the Jews to the conditions, created by the improvement of their political situation, was that of the education of the youth. There are a great many definitions of the real object of education. I prefer to define education as the attempt of transmitting the achievements of the past to posterity. The savage who learned to convert the rock, which he used to throw at game, into an arrowhead; his wife, who learned to grind the grain instead of chewing it, and spitting the husk, transmitted these achievements to their posterity, who again tried to improve on the experiences of their elders.

For the Jews, at the end of the seventeenth century, the problem in addition aimed at giving the children the opportunity of availing themselves of the advantages, either granted or promised to them by the rulers, who were in some way influenced by the more humanitarian principles of the age. Perhaps nothing can better illustrate the gradual change of the state of culture amongst the Jews of western Europe than the comparison between Moses Mendelssohn (1729-1886) and Samson Raphael Hirsch (1808-1888). The former aimed at secularizing the education of the Jews. He published the Pentateuch, with a German translation, printed in Hebrew characters, and added to it a commentary in the Hebrew language. This book was published in 1783. The latter wished to preserve to a secularized generation the religious ideals which existed uncontested up to Mendelssohn's time. He published the Pentateuch, the first part of which appeared in 1867, with a German translation printed in German characters, and with a commentary written in German. Thus within eighty years the spiritual life of the Jews had changed completely. The reformer—to use the popular term—of 1783 addressed a progressive public in Hebrew or in German, printed in Hebrew characters. The orthodox of 1867 addressed the conservative public in the German language and used German characters.

Complaints about the ignorance of religion in a certain age must not be taken too seriously. They are usually exaggerated. Yet in their exaggeration they present a picture of the time. The translator of a Passover Hagadah into Yiddish, published in Fuerth in 1797, gives as reason for his literary work the decline of the knowledge of Hebrew. His statement deserves to be given literally, as a typical specimen of the Yiddish of that period, and of that country. He says: "Weil aber Ba-awonosenu horabbim in den Dor das meinste Leit, Mannspersonen wenig Loshen Hakodesh varstenen, mikolschken Weiber un Kinder varstenen peshite niks, drum haben mir die Hagodeh vun Loshen Hakodesh auf teitsch gebracht".

Typical specimens of the state of culture can only be gathered indirectly, from occasional statements, found in various books. In 1808 Napoleon issued a law requiring that all the Jews of France register the family names which they from now on would assume. In Reichshofen, Alsace, thirty-seven men and forty-seven women registered on this occasion. Of the men, eleven signed their names in German, the others in Hebrew. Of the women only six could sign their names in Yiddish characters, the others could not write at all. The city of Karlsbad possessed from Middle Ages the privilege not to admit any Jew to permanent residence. This law could never be strictly carried out, because exceptions were made for those who would come to use the waters, and for others living in the neighborhood, who would come during the season for business. By the usual methods of bribe and personal influence with officials, some Jews would remain there during the winter, until through the complaint of the local citizens, or through the zeal of an official, an attempt was made to enforce the law. Such an expulsion took place in 1824. Twelve Jews were called to the office of the mayor and were ordered to leave the city. They had to sign the statement that they had understood this order. Of these twelve three signed in German, two in Yiddish and five could not write at all. David Loewy (1821-1902), a native of Eidlitz, a town not far from Karlsbad, teacher and author of popular works on Judaism, reports in his memoirs that the old people whom he knew in his boyhood objected to the teaching of grammar, which was a favorite subject in the pedagogy of that time. They said that God has given to man the power of speech, and it was not necessary to learn it from books. Perhaps the most typical of all instances that might be quoted is a note, written by Nathan Rothschild (1777-1836), the first of the family to settle in England. It is dated 1810, and typical for the intellectual as well as for the social life of that period. The future multimillionaire, even at that time a very rich man, makes an appointment to arrange some business affairs in London. The letter was written by his clerk in English. Rothschild adds a few lines in Yiddish, asking that his friend reserve for him and his bookkeeper a room with two beds. A hotel was evidently an extravagance, even for Nathan Rothschild, and Yiddish was handier to him than German, leave alone English.

Taking this case as typical, it is easily understood that the Jewish fathers at that time felt that their children should be better equipped for their future career. The rich provided for such needs by private tutors. At the same time they considered it their duty to assist the children of the poor. The first attempt along this line was made in 1761 in Berlin by two wealthy Jews, Veitel Heine Ephraim and Daniel Itzig. They asked the government for the permission to open a school, where twelve children should receive both Jewish and secular education. For unknown reasons this project did not materialize, and it was not until 1778 that the Jewish Free School in Berlin, the first of its kind, was opened. Others followed in rapid succession. Breslau established a "Wilhelmschule" in 1791, in spite of the opposition of its orthodox rabbi. This opposition, it must be said right now, was perhaps not so much dictated by hostility to an elementary secular education, which would have been conceded from the point of view of its value in earning a livelihood, but by distrust of the teachers, who were filled with the rationalistic spirit of the age. This policy of the new education is clearly indicated in the case of Breslau, where the principal received the instruction to teach besides the religious practices, "pure morality, love of fellowmen and loyalty to the state". "Pure morality" was the principle emphasized as the real object of education by the German pedagog, Basedow, then the highest authority on pedagogy.

The emphasis, laid on morality over ritualistic and dogmatic religion, is evident in the name given to the first Jewish school established in Frankfort-am-Main in 1804. It is called "Philanthropin". The history of this school is of more than local interest. The first attempt to establish a Jewish school in Frankfurt, in which secular subjects were to be taught, was made in 1794. The local rabbi, Phineas Horowitz (1730-1805), like all rabbis in large congregations at that time, a native of Poland, denounced this project as he had denounced Mendelssohn's Pentateuch. He anathematized all those who would take part in this institution, and although the Senate compelled him to repeal the ban, the project did not materialize until ten years later. Ten years make, occasionally, a great difference in history. The same Rabbi Horowitz, who in 1782 had so bitterly denounced Mendelssohn's translation of the Pentateuch, in 1803, not only tolerated, but warmly endorsed, the German translation of the prayerbook by Wolf Heidenheim (1755-1832), still known today as the "Roedelheim Siddur". Heidenheim did nothing different from what Mendelssohn had done. He substituted a correct German for the former Yiddish translation of the prayerbook, and added a Hebrew commentary to it. The two decades, however, had produced a change in Horowitz' views, because the age had changed. It was impossible now to continue in the opposition to secular education, and for the same reason neither Phineas Horowitz, who died in 1805, nor his son, and successor, Hirsch, who held the office of chief rabbi of Frankfurt until 1815, made an attempt to interfere with the "Philanthropin". This institution, like many others, enjoyed the strong support of the government. Its directors, leaders in communal life, availed themselves of the income from bequests, left by pious Jews of olden times for Talmudic education, and utilized it for the maintenance of the school. The orthodox protested, but the Senate decided that these funds were intended for the education of the youth, and were better utilized in making the boys "sittlich und geistig gebildet" than if they were applied to instruction in Talmud. This school, existing today as a high school recognized by the government as equal to the public high schools, owed its foundation to an accident. Old Mayer Amschel Rothschild, while on business in Darmstadt, noticed a Polish Jewish boy of fourteen begging from door to door. He took him to Frankfurt, gave him to his bookkeeper, Sigmund Geisenheimer, the same for whom Nathan ordered the room in London, and placed a sum of money at his disposal so that the boy should be brought up as a decent man. The object failed of realization. The boy was born and bred to be a Schnorrer, and soon ran away from Frankfurt to fulfill his destiny. Geisenheimer, however, had some money in his hands, and received some more from other friends, so that he felt it would not be right to devote this sum to the education of one boy, and he set out to establish a school.

The increase of Jewish schools, naturally, suggested the establishment of normal schools, where Jewish teachers should receive the proper training. The first institution of this kind was opened in Cassel in 1810. Others followed, and there are today six institutions of this kind in Germany, and a few more in Russia, where they have an entirely private character, and finally one in Paris, established by the Alliance Israelite for the training of teachers for its schools in the Orient.

All religious history shows us the peculiarity that innovations, first fought bitterly by the orthodox, are after awhile adopted and utilized for their own aims. Hamburg, up to this day a stronghold of orthodoxy, established a Talmudtorah, existing today, in 1805, which included secular education in its curriculum. Seligman Baer Bamberger, rabbi of Wuerzburg, the most uncompromising leader of modern orthodoxy, established in 1864 a normal school for teachers The orthodox patrons of Palestine, who sixty-odd years ago declared through the mouth of their leader, the banker, Hirsch Lehren (1784-1853) of Amsterdam, that neither a teacher nor a physician should ever be allowed to set foot in Jerusalem, have now established a "gymnasium" in Jaffa.

In Austria the modernization of education was largely due to the efforts of Emperor Joseph II (1780-1790). His order that all Jews should receive secular education, either in schools of their own or in the Christian schools, were, like so many other well intended measures of this noble philanthropist, evidently not carried out. The best proof, if any were needed, is the case of Karlsbad quoted above. The first community to act on the emperor's order was that of Prague, which established its "Normalschule" in 1782. The term, by the wav does not mean a normal school in the sense in which this term is understood in English, but a primary school conducted in accordance with the norm, laid down by the state authorities. Smaller congregations must have followed this example, although we do not possess a complete record of the progress of this movement. The congregation of Presburg, up to this day a stronghold of orthodoxy, opened a "Juedisch-deutsche Nationalschule" in 1783. Peter Beer, mentioned before as a representative of the most pugnacious rationalism, became in 1783 teacher in Mattersdorf, a place not far from Presburg and, like the latter city, still the seat of a Yeshibah, conducted on the ideals of the eighteenth century, and two years later he was made principal of the Jewish school of his birthplace, Neu Bydzow, Bohemia.

The material assistance given to the charitable object of the education of the poor was noticed in connection with the first attempt to establish a school in Berlin, and with the foundation of the "Philanthropin" of Frankfurt. Similar cases are found elsewhere and lead us to the presentation of acts of philanthropy by wealthy Jews, who, placed in a more favorable position than their coreligionists, considered it their duty to assist the latter in rising to a higher plane of existence. It would in itself be an alluring task to present the situation of these wealthy financiers, usually called "Court-Jews". The subject, however, is so complex and so large that in this connection we have to limit ourselves to a few remarks. Even in Middle Ages, when Jews were kept in a state of outlawry, there were always found some individuals who, as physicians and financiers, and in exceptional cases as literary men and as scientists, obtained the favor of the ruler, who placed them on a higher level of citizenship than the average Jew. We find such cases frequently in Spain in the thirteenth century, when some kings exempt their "Alfaquims" from all taxes, from the obligation of wearing the yellow badge, and from the jurisdiction of the rabbinical courts. At the same time we learn occasionally—this condition of the sources is the main difficulty of Jewish history—from the books of the famous rabbi, Meir of Rothenburg (1220-1293), that a Jew had received from the German emperor, probably Rudolf of Hapsburg, exemption from all Jewish taxes. This condition continues into the eighteenth century. At that time Jacob Reischer (1660-1733), rabbi of Worms and Metz, is asked to render a decision in the case of a Jew, who was granted exemption from all taxes by the ruler, and is willing to contribute voluntarily to the congregational expenses, but refuses to be assessed. The harder the legal situation of the average Jew was, the more we find such favors granted to individuals. This is especially the case in Poland, where Jewish physicians and tax farmers are given great privileges, and in Mohammedan countries, as in Turkey, where a Jew, Joseph Nasi, was in the sixteenth century made Duke of Naxos. I hasten to add that, in my opinion, this title does not mean monarchical privileges, but is to be understood as financial administrator of the revenues of the island.

Such men were the natural protectors and benefactors of their opperssed coreligionists. A contemporary of Don Joseph Nasi, probably supported by him, is Elijah de Vidas, in Tiberias, Palestine. He reports in his book that it is customary for the wealthy Jews to maintain those who devote their whole life to the Torah. Some of them establish or maintain institutions where the Torah was to be studied all the time. The object is mostly the fulfillment by proxy of the law, which requires that one meditate in the law day and night. Such institutions are called "Klaus" (cloister) although they do not include celibacy as the duty of the prebendary. Only as a secondary consideration the prebendary was to give lectures on the Talmud. We find such institutions very frequently all over Germany in the beginning of the eighteenth century. They are also found in wealthy congregations elsewhere, especially in Leghorn, and some of the wealthy Jews of the latter city would give a stipend to a rabbi living in Jerusalem. Wolfenbuettel had a court-Jew, named Herz Samson, who was also a Talmudic scholar, and maintained a rabbi in his home, for whom he provided through a bequest after his death, stipulating that this foundation continue for all times. Other members of his family followed the example, so that by the end of the eighteenth century there were in Wolfenbuettel three such prebendaries. Israel Jacobson, born in Halberstadt in 1768, married into that family, and being a man of great influence with the Duke of Brunswick, it was easy for him to obtain the permission of combining all these various funds, and establishing a school, which should furnish secular as well as religious education. The new institute was reorganized in 1807, under the name of "Samsonschule," and as such still exists, being recognized by the government as a high school. Two of its scholars, who were already enrolled at the time when the reorganization took place, were Leopold Zunz and Isaac M. Jost, both afterwards among the leading scholars on Jewish subjects. Israel Jacobson, of whose activity more shall be said in connection with the Reform movement, founded another school entirely from his own means, at Seesen in 1801, which also continues to exist today as a high school of officially recognized standing. Jacobson's object was to improve the economic, the social and the intellectual status of the Jewish boys. He therefore made provision that a number of places should be reserved to Christians, and he also expected to meet the objection of Jewish emancipation by turning the boys to agriculture and manual trades. It is highly important as evidence that the Jews are not to blame for the comparatively few mechanics and for the entire absence of agricultural industry, to learn that the noble philanthropist had a hard fight with the local population when he made known his object. The people of Seesen objected to the inclusion of manual training in the curriculum of the school, because they feared that, if the Jews would turn to agriculture, the price of farm land would rise. Even in regard to manual labor, which the Jews were supposed to shun, because they preferred to make a livelihood by the sweat of others, objection had to be met. The local mechanics demanded, and obtained from the duke, the promise that the young men, trained in manual labor, would not settle in their city.

It would make tedious reading were we to give a complete list of similar institutions, founded all over Germany at that time. As a case of special interest, we might quote that of Hanover, where Meyer Michael David, a court Jew, who was in direct personal contact with Mendelssohn, established such a school in 1798. This family also had originally given the funds for a "Klaus," which are today utilized in the maintenance of a normal school for Jewish teachers. The example spread to foreign countries. London converted its old-fashioned Talmudtorah, founded in 1770 for Hebrew instruction only, into the Jews' Free School, still existing today and said to be one of the largest schools in existence. Even Poland was touched by the new spirit. That part of the kingdom, which was annexed to Russia, fell into line first. In a petition, sent by the congregation of Rawitsch to the king in 1794, the complaint is voiced that the system of education, as it existed then, is insufficient. The language of instruction is Yiddish, and secular subjects are entirely neglected. The congregation then already suggests the establishment of a Jewish normal school, which, however, took fully thirty years before it was realized. Austrian Poland had the opportunity under Joseph II to build up an educational system in harmony with the spirit of the age. The Emperor, who, well meaning, but too impetuous as an executive, tried to build institutions from the top instead of from the ground, appointed Herz Homberg as superintendent of the Jewish school system of Galicia. The choice was a very bad one. Homberg's rationalism and his contempt for traditional Judaism could never gain the confidence of the people, who looked upon secular education as upon a scheme to lead them away from their religion. After a few years Homberg had to abandon his position. The efforts were more successful in places where they found the support of local men. Such was the case in Tarnopol, and in Brody, where such schools were opened in 1815, and soon exercised a beneficial influence.

Tarnopol had the good fortune to have in its midst a fine Hebrew scholar, Joseph Perl (1775-1839) who, fully conversant with the life of the people among whom he lived, succeeded in gathering around himself the progressive element of the city, and with their aid, and with the backing of the government, he succeeded in placing the school on a solid basis. He saw in the Hasidic element the strongest obstacle to his plans, and fought it in a brilliant Hebrew satire, which undoubtedly contributed much to his success. Brody again, being situated on the border of Russia, and a center of the export trade, had in its midst a number of wealthy merchants, who on their travels became acquainted with conditions in western Europe, and learned through their business to value secular education. The school, established there, aimed at a curriculum which was above the primary education, and unless it should have been closed owing to the war, which affected that city very badly by repeated evacuations, it is still in existence. The mention of its finances open to us also an opportunity to obtain an insight into communal affairs. Polish congregations largely depended for their maintenance on the "Korobka", a tax on kosher meat. It was usually levied in the same way in which the revenue for the Polish kingdom was levied. The congregation farmed it out to a contractor who had the right to charge a certain amount for the killing of cattle and fowl, and the Schochet was sworn not to perform his function without receiving a ticket, showing that the fee had been paid to the contractor. We find the same mode of raising revenue also in Oriental countries, where it is called "Gabella" Through the aid of the government which favored the cultural movement, part of the "Korobka" income was set aside for educational purposes. In Russia the same revenue was the only mode of taxation, because the Czar's government would not allow the Jews to organize as a corporation. Russia made some weak attempts under Alexander I to follow the example of her western neighbors. The minister, Derzhavin, appointed commission after commission to study the question how to improve the condition of the Jews. The Jewish physician, Dr. Frank, a native of Germany, who practiced in Russia, suggested such a scheme, but it did not result in lasting effects. A school, which was to give instruction from primary education to rabbinic studies, was established in Warsaw in 1818, but it never developed any healthy life. The only tangible result was that old-fashioned Talmudism became strengthened.

At the end of the eighteenth century, the part of Poland, which was annexed to Russia, shows in the Jewish community three distinct currents of spiritual life, the Talmudic, the Hasidic, and the progressive. It may perhaps not be entirely superfluous to state that with very few exceptions, consisting chiefly of the southern settlement, in territories, annexed from Turkey, and of those in the interior of Asia, like Bokhara, the bulk of the Russian Jews are the descendants of those found in the territory annexed from Poland. Up to 1772, when Russia grabbed the first part of Poland, there were practically no Jews in Russia. The Polish Jews since the sixteenth century, when they received a constant flow of immigrants from western Europe, were the masters of Talmudic study. They furnished, from the seventeenth century on, the rabbis and teachers for western Europe. From the latter half of the seventeenth century on, the mystic movement began to spread. Podolia, which was at that time under Turkish domination, offered the best means of communication with Turkey and from that country the followers of the Messianic pretender, Sabbatai Zebi, sent their missionaries first to all parts of Poland and then all over western Europe. They developed that Hasidic doctrine, which stands in the main for a more emotional interpretation of religion, which directly or indirectly discountenanced the old ideal of exclusive devotion to Talmudic studies, and of strict conformity with the ritual that became more and more pedantic with every generation. At the same time, the influence of the Mendelssohn school, and its message of broadening the intellectual life, found its way into the country. Among those who stood uncompromisingly for the traditional ideals of rabbinic Judaism was Elijah of Wilna (1720-1797), up to this day worshiped as the highest type of rabbinic scholarship and piety. He fought a battle of two fronts, both against secularism and against mysticism. One of his disciples, Hayim of Wolozhin, felt the call to continue his master's work, and he established in the little town of Wolozhin in the district of Wilna, a Yeshibah, which has remained under the supervision of his family up to this day, unless the war should have ended it, with the exception of a few years when autocracy, in one of its periodical whims, closed it. It was opened in 1803, a year before the "Philanthropin" at Frankfurt opened its doors. Thus almost at the same time we see the two tendencies of nineteenth century Judaism fighting for supremacy. In Frankfurt, the seat of so many prominent rabbis for centuries, a non-denominational religion tries to establish itself as a new interpretation of Judaism, and in Wolozhin the Judaism of the seventeenth century fights for its maintenance.

ANTI-SEMITISM IN RUSSIA.

Maxim Gorky, the celebrated Russian author and publicist, recently published an article about the share which the Jews have taken in the Russian revolution and the role which they are destined to play in the free Russia. He states:

"As a child I was raised in an environment in which there reigned an insane hatred for Jews, and I thoroughly believed in all the absurdities which the anti-Semites spread about them.

"My country, Russia, is again threatened with the danger of the rebirth of anti-Semitism.

"Equal rights for Jews is one of the greatest conquests of the Russian revolution. On the day when we have given equal rights to the Jews we have washed off an ugly and shameful stain from our conscience.

"I state this without special pride, because in our act there is no reason why we should be proud. They, the Jews, have fought for the Russian freedom with much more honor and with much more energy than the Russians themselves, and from their ranks came less traitors than from our own ranks. We therefore have no cause to look upon ourselves as the protectors of and the providers for the Jews, as some kind-hearted but short-sighted Russians are willing to consider themselves.

"Having freed the Jews from the 'Pale of Settlement,' with which the old government of the Czar has brought shame upon itself, we have gained the opportunity to utilize for our fatherland the energy of men and women who descend from a race which has much more working ability than we have.

"Does not everyone know, the Americans as well as the Russians, that Russia is now greatly in need of such men and women who love their work? We have no reason to be proud of having freed the Jews, but we really have a good reason to be glad that at last we have succeeded in accomplishing a piece of work which is moral and noble and which also has a great practical value.

"Today I do not yet see in Russia a special rejoicing in the fact that the Jews have been freed. It is possible that the reason for it is because Russia has not yet had time enough to indulge in general rejoicing. The country is too much sunk in that which is called 'high politics', the character of which is brilliantly expressed in a Russian proverb which says: 'Tigers love to eat marmalade, therefore men eat one another' ".

STOP POGROM AT KISHINEFF.

After much difficulty the pogrom started in Kishineff by soldiers was stopped. The soldiers had at first looted the wine shops, got drunk and then proceeded to rob Jewish houses and shops. The large number of Jewish soldiers stationed here had to undertake the defense of the Jewish population.

The Jewish soldiers of Kishineff issued the following statement and distributed it among the Christian soldiers:

"We see that our Jewish brethren are again in danger of pogroms. The position of our brothers and sisters who are in the power of the Black Hundred gives us no rest, and we are not, therefore, in the position to fulfill our duties to the fatherland and to the republic. We wish to believe that the revolutionary government will not permit such misdeeds and will protect the interests and the rights of the Jewish peoples.

"Let there rule in republican Russia liberty, equality and fraternity".

Every man, however good he may be, has a still better man dwelling in him which is properly himself, but to whom, nevertheless, he is often unfaithful.—Humboldt.

B'NAI B'RITH ASSUME CHARGE OF WELFARE BUILDING AT TACOMA.

Important Conference at Puget Sound City Decides on Co-Operative Plan for Welfare of Soldiers

At Tacoma on December 9 a conference of leading Jewish men and women of the Northwestern cities was held for the purpose of considering and organizing soldiers' welfare work in connection with the cantonment at Camp Lewis.

Rabbi Samuel Koch assumed charge of the meeting as acting chairman for the National Welfare Board of New York. Rabbi Eggleson, of Cincinnati, representing Col. Harry Cutler, the chairman of the national board, outlined the work necessary to be done by the institution and was followed by a report by Eiman Weiner, acting secretary at the camp, for the Board. H. A. Kaufman, chairman of the Tacoma committee, also made a report.

Lucius L. Solomons, of San Francisco, vice-president of the Constitution Grand Lodge and the Executive Committee of the **B'nai Brith**, questioned Rabbi Koch's authority to call the meeting, in view of the agreement between the Welfare Board and the B'nai B'rith, by which work at Camp Lewis was assigned to the latter organization. During the controversy, Rabbi Jonah B. Wise presided at the request of Rabbi Koch. After some discussion between the latter and Mr. Solomons, David N. Mosessohn, Grand President of District No. 4, of the B'nai B'rith, burst a bombshell into the conference by producing a telegram from Col. Cutler, as chairman of the Welfare Board, renewing the original agreement and giving the B'nai B'rith supervision over the welfare activities at Camp Lewis. However, he did not insist in behalf of the B'nai B'rith that they assume charge of the camp, but suggested a division of effort. That the Welfare Board take charge of the camp within and the B'nai B'rith will maintain and assume sole charge and jurisdiction over the activities outside the camp. Mr. Mosessohn, speaking with authority for the B'nai Brith, stated that the District will take charge of and maintain a proper building at Tacoma, as a recreation center for all men in U. S. uniforms, and that the B'nai B'rith would pay for its maintenance.

A resolution was then passed, that it was the sense of the conference that to District No. 4, I. O. B. B., should be assigned the sole maintenance and jurisdiction of welfare work outside the camp as outlined by Grand President Mosessohn.

Mr. Solomons maintained that although the B'nai B'rith by right and agreement could take over the supervision of the welfare work at Camp Lewis, that in view of the fact that the Welfare Board had already taken charge in having a paid secretary who had done some work, that District No. 4 of the B'nai B'rith would agree to a division of work by which the Welfare Board committee could continue its work within the camp, and the B'nai B'rith retain exclusive jurisdiction outside the camp, both institutions co-operating with each other.

Others took part in the discussion, practically all the Tacomans present being very strongly in favor of the B'nai B'rith assuming charge of the entire work.

The entire matter was finally amicably settled by the passing by unanimous vote of a motion by H. A. Kaufman, of Tacoma, by which the two bodies were assigned the work as above outlined.

The building in Tacoma will be maintained under B'nai B'rith auspices, the Tacoma Lodge and Ladies' Auxiliary membership acting as representatives of the entire District.

REMITTANCES FROM INDIVIDUALS TO RELATIVES IN POLAND AND LITHUANIA

The Transmission Bureau of the Joint Distribution Committee, 20 Exchange Place, is open to receive remittances from individuals for their relatives in the "Occupied Territories" of Poland and Lithuania.

The necessary forms that have been prepared as required by the license issued to the committee by the War Trade Board, are to be had on application. Each remitter is required to make an affidavit that not more than $75.00 per adult and $25.00 per child and not more than $125.00 for a family has been forwarded during any one month.

The Joint Distribution Committee has provided notaries before whom the necessary oaths may be taken, free of charge.

The public is informed that no charge whatever is made by the Joint Distribution Committee and that it remits the exact amount of remittances deposited.

ARTHUR LEHMAN,
Treasurer.

Levi, Joseph, Judah

By Dr. Max L. Margolis

Written for the B'nai B'rith News

We all have learned the biblical lists of the twelve tribes. Some of us may be able to rehearse their names without recourse to the book. Still the majority appear to us nondescript, as devoid of individuality. The ten tribes we are in the habit of lumping together, the ten lost tribes to which we are fond of tracing any and every people or tribe, from the English down to the American Indian. Lost? Nothing is lost in this world. Somebody has said that the Phoenicians had the good sense of losing themselves and thereby sparing mankind another problem, the Phoenician, and in the same breath he adds, that as a matter of fact they were not lost, their blood courses in many a descendant, only they are nameless. There is the point, lost means nameless. The ten tribes were lost in as far as they suffered themselves to be merged with others. And they were merged because they lacked something to differentiate them from the others. Perhaps they were the internationals of those days who believed that nothing mattered for the welfare of the individual under what name he went so long as he existed and had his bread to eat and his garments to wear. But man liveth not by bread alone. That lesson they apparently had not learned. Nor the other, that the international merely betrays his own nation to become the member of another. For a nationless humanity does not exist. The other two tribes (principally it was one tribe) believed in nationhood, and so it survived the ages. Still it shares its renown with two others, and beside Judah we read and know much about two others, Levi and Joseph.

It has long been recognized that tribal ancestors are the children of their descendants. No tribe carries its traditions to the very beginnings. These beginnings are lost in the mist of that which lies back of all history, and the bridge connecting the present with the hoary past is a mental construction, unsafe to travel by. Levi, Joseph, and Judah may and may not have been real persons. But the fictions of genealogists are one thing, and the reality of tribal genesis quite another. Tribes are constituted not through birth alone but largely through integration, through the reception of all sorts of human material. A tribe is a nation or state in embryonic character. But when consolidated, a tribe loves to look upon itself as a family united by the tie of blood. There was indeed an old tribe of Levi. But that was disbanded at an early time. Catastrophes overwhelm tribes as they do nations. Simeon was another such tribe. They were both divided and scattered among the rest of the tribes. Levi made a virtue out of necessity. The scattered members knew themselves as a tribe in the ideal, not in the real; for the real mark of a tribe was territorial possession, and the Levites had no possession in the land, the Lord was their possession. They were the inter-tribals of ancient Israel. Their special avocation was to minister at the sanctuaries. Now such ministers were recruited from all classes and tribes, but ideally they knew themselves as one. It is true, the real Levite recognized not the ties of blood. Mastery of the ritual was the test of the Levite. The Levite is with us to this day. I am not referring to the Levis with or without disguise and their offshoot, the Cohens. Every rabbi who teaches the law and advises the people as to what may be eaten and what may not be eaten, guide of the individual conscience in matters pertaining to God, is a Levite in spirit. Every modern preacher in black cloth and white cravatte is a successor to the Levite. They all share with the Levite the same point of view. They have charge of the sanctuary, be it Temple or synagogue or again temple. They represent the Jewish Church. They are ecclesiastics. Much as you may say that the Jew recognizes no distinction between layman and priest, they are those who alone read prayers or expound the Scriptures. Much again as they may declaim against priest-dominion, their ideal is theocratic, which means the rule of God but in reality the rule of His vicegerents on earth. They look askance upon the political manifestations in the people. They prefer the foreign overlord. They choose the dispersion. Their interests are centered in the house of study whether at Jabneh or Breslau. And let me say that Levi will persist to the end of days. He will be a necessity on the hills of restored Zion as much as on the hills of Rome or of Cincinnati.

Joseph and Judah represent the political element in the Jewish people, the national. Joseph rose to preeminence sooner than Judah. The former was the aristocrat, the latter the upstart. Read the story of David as compared with that of Saul. Joseph was of the north. He learned the art of politics early. He dreamed to live in peace with his neighbors. He was more tolerant. Ahab pleased himself in the role of Palestinian statesman. He dreamed of a Palestinian world power of the same pattern as the other great powers of the day. He multiplied temples, but also fortified cities. His was a military state, and the soldiery made and unmade kings. But Joseph the statesman reckoned not with the character of the people. The prophets arose as the disturbers of Israel. It is they who undermined the northern state. They were radical extremists who grew out of the people and re-echoed the longings of the common people. They disdained riches and luxury and a civilization resting on oppression. Those in power looked upon them as fanatics, as dreamers, which they were. The prophets held up the ideals of an ancient nomadic life. Their utopias were unworkable as those of any modern extremist or nihilist. In their effort to bring back the good olden times they paved the way for the new order of things. But the one who harvested where the prophet had sown was the priest. It was too late to save Israel. The wound of Joseph was incurable, and he went into exile. Only mere debris of Israel remained. They reconstituted themselves later on as Samaritans, holding aloof from their southerly neighbor. And to this day a few hundred souls in Nablus are all that is left of ancient Israel, of Joseph. It is significant that their priests trace their genealogy to Aaron. Even that small community is dominated by Levi.

Judah alone took the prophetic lesson to its heart. In the hoary past Judah was a nonentity. The Song of Deborah knows nothing of him. He rose to prominence with and through David. David made Judah and the Jew and Judaism for all times to come. David's imperial dreams were realized indeed, but they were short-lived. Yet the splendor of that achievement became rooted in the consciousness of the people. He became the ideal of subsequent times. Around his person clustered all the hopes of the remnant of Judah. He was the one who would come back. And if not in person, then through his descendants, aye, through the one descendant of his who was to restore the ancient glory, conceived in national form. Messianism, as I view it, is Davidic, Judean. It is at once political and religious, though not priestly. David was sagacious enough to hold the priest in check. The house of God in Jerusalem which he was to build was a royal temple and the priest ministered there at the King's behest. It is the principle that the secular civil government is superior to the churchly. The law which is Levitical ignores the Messiah. To the priest Ezekiel the prince was there to defray the expenses of the temple worship, a sort of chief parnas. The priest repaid the Messianist in kind. If the Messianist was always an ill-disguised enemy of the law (anti-nomian), Messianism was curbed by the priest. Haggai was a Messianist pure and simple: Zerubbabel was to be invested with the royal dignity. Zachariah was a man of compromise: he had two crowns in readiness, one for the king and one for the priest. In the sequel the priest remained in sole authority. Simon the high-priest was the ideal of Sirach. There was no room for a rival authority. Jewish life was to be concentrated in the temple and in the law. And when the Maccabees usurped both dignities, the dissatisfaction was general. The priests would throw Messianism overboard. They put up a Messiah of their own, a Messiah of the seed of Aaron. But the people instinctively held to the Messiah of the seed royal, of the seed of David. The Jewish people was not ready to lose itself in a Church. For the Church is universal, a nation can only be itself and nothing else. Levitical orthodoxy might curb the Messianic stirrings and hold them in check. But the masses would not yield what they instinctively and elementally feel to be the strongest factor in their life. The hope of national restoration lives in them. The spiritual father of Zionism is none other than Maimonides, who seized upon a saying of the rabbis that the Messianic hope was essentially a political one. Let no one mislead us into believing two false positions. The one is that political Zionism is a break with Messianism. A break it is with the priestly Levitical Messianism which was surrounded with so much of the miraculous that its execution along the lines of reality was an impossibility. And the second point is that the ancient prophecies are said to have been fulfilled in the past. The Christians say the same. They all have the Levitical point of view. No prophecy is rooted in the subconsciousness of the Jewish people. Down deep in our soul slumbers the conviction that Judah shall prevail over Levi. Not that Levi shall be banished. No nation begins its life with a clean slate. The zealous watchers are already here to see to it that not a jot or tittle of the law and the codes shall perish. We may leave it to life to regulate things in the new Judea. It is a question only of subordination. The national ideal is supreme. The remnants of Joseph may choose to be re-united with us. The Levite shall be a welcome "stranger" in our gates. But the scepter of Judah shall not depart.

CHANUKAH ENTERTAINMENT AT CAMP UPTON.

The festival of Chanukah was celebrated under the auspices of District Grand Lodge No. 1, I. O. B. B. and the Jewish Board for Welfare Work on Sunday evening, Dec. 16, 1917. The program was as follows:

1—Ma Tovu....Cantor Simon Schlager and Choir.
2—Evening Service.....Pages 14 and 15
3—Hashkivenu ....Page 17
4—Amidah............Pages 8, 11 and 79
5—Hymn, "Kindle the Tapers"....Choir
6—Sh'ma Yisroel .... Page 6
7—Lighting the Candles......Rabbi and Cantor.
8—Hanukah Hymn......."Mo-oz Tzur" Page 80.
9—Rock of Ages......Congregation and Choir.
10—**Sermon..Rev. Dr. Samuel Schulman** Rabbi Temple Beth-El, New York.
11—Star Spangled Banner......Page 83
12—Continuation of Service.....Page 12
13—Mourners' Kaddish.........Page 13
14—Prayer for the Government...Rabbi
15—Adon Olam.......Cantor and Choir
16—Benediction ....Rabbi

Music and choir under direction of Rev. Simon Schlager, Cantor Temple Emanu-El, N. Y.

Assisted by the following artists: Renee Schieber, soprano; Dolphine Marsh, contralto; Harry Burleigh, Basso; B. Fromenson, tenor, and G. H. Faderlein, Organist.

There were about three thousand soldier boys present in the auditorium of the Y. M. C. A. at which the services were held. A great many of the audience were Gentiles and on the platform there were Mr. A. Hirsch, head worker of the Y. M. C. A. and Mr. M. Flynn, head worker of the Knights of Columbus.

As the boys left, they were each presented with cigars and cigarettes as a Chanukah present. These gifts, of course, were presented to all who attended, both Jew and Gentile.

SASKATOON, SASK.

Bro. M. Goorevitch, one of the leading Jews of the community and prominent member of the lodge, died on Dec. 15, 1917. Bro. Goorevitch was a man imbued with the highest standards of ethics, a friend in need to everybody, a member of all Jewish organizations and served for many years as president and vice-president of the synagogue.

At the meeting of the lodge held on Dec. 16, the regular order of business was dispensed with and memorial service was held in honor of Brother Goorevitch. The meeting was largely attended and a great number of visitors were present. The services were conducted by the president of the lodge, and at its conclusion suitable resolutions of condolence were adopted.

The open meeting was thereupon adjourned and the brethren present went into regular lodge session. At the regular meeting of the lodge it was resolved that all members of the lodge engaged in mercantile business keep their stores closed on the day of the funeral as a token of esteem to the late Bro. Goorevitch. It was also resolved that the members of the lodge in a body attend the funeral.

As agreed at the lodge meeting, the members of the Order assembled at the synagogue on the day of the funeral and were joined by a large number of non-members. All Jewish stores, even those of non-members of the lodge followed the request of the lodge and kept their stores closed during the time the body was conveyed to its last resting place.

The lodge and the Chevra Kadisha were in charge of the funeral services.

REVIEW OF YEAR BOOK, VOL. 2[illegible] C. C. A. R.

The twenty seventh volume [illegible] Yearbook of the Central Confe[illegible] American Rabbis, has just [illegible] from the press. It contains the [illegible] of the proceedings of the Buff[illegible] vention and the papers read [illegible] meeting.

The report of the president shows that the conference is becoming more and more a potent factor in national Jewish affairs and is being looked to by the laymen for direction and guidance. Many of the principal activities of their organizations today we originated by the conference and then given over to organizations whose facilities showed them better equipped to carry on the work.

Among the reports of special interest is the report of the Committee on Model Constitution, which is entrusted with the task of drawing up a model constitution for the guidance of congregations; the report of the Committee on Religious Work in Universities which is endeavoring to interest our growing young men and it is to be hoped our young women also, with an interest in Judiasm, and particularly the report of the Commission on Synagogue Pension Fund, whose purpose is to raise, with the assistance of the Union of American Hebrew Congregations, a pension fund for superannuated ministers and teachers.

The discussions on the Jewish Congress and on Nationalism fill many pages of the volume.

Among the papers presented a scholarly study of Freedom of the Will, by Rabbi Louis L. Mann and a paper on Love, Human and Divine, by Rabbi Samuel S. Cohon, deserve special mention.

A timely paper on Heinrich Graetz, by Rabbi Gotthard Deutsch, and an appreciation of James K. Gutheim, by Rabbi Max Heller, fittingly marked the centenary of these two names, prominent in the Judaism of the nineteenth century.

An excellent paper by Rabbi Samuel Koch on Practical Problems of the Ministry, will find many readers among laymen as well as rabbis. The report and correspondence connected with the services held on the Mexican border for the Jewish soldiers in the fall of 1916 have been added for their historic value and interest.

The volume was edited by Rabbi Isaac E. Marcuson, of Terre Haute, Ind.

ROUMANIAN AMBASSADOR PROMISES EQUAL RIGHTS TO ROUMANIAN JEWS

Receives Committee of American Union of Roumanian Jews and Promises to Use His Good Offices to the End That the Jews in Roumania Should Be Emancipated.

A committee of the American Union of Roumanian Jews, consisting of Dr. P. Siegelstein, Leo Wolfson, L. Kalman, Dr. Braunstein, Edward Herbert, Sam Schwartz and Dr. Greenberg, were received in audience by Dr. Constantine Angelasco, the new Roumanian ambassador to the United States. The representatives of the Roumanian Jews of America spent more than an hour's time with the ambassador, discussing with him the Jewish question in Roumania.

Dr. Angelasco assured the committee that the Jews of Roumania would receive complete emancipation, and he also promised to do everything in his power to influence his government to that end.

The Roumanian ambassador asked the support of the American Union of Roumanian Jews in behalf of Roumania. He expressed himself very warmly in favor of the cause of the Roumanian Jews.

The committee was most favorably impressed with the words of the ambassador and favorable results are expected. After the audience the ambassador and the members of his commission had dinner with the committee at Hotel Shorehan.

JEWISH JUDGES IN POLAND.

The administrators of Poland have appointed a number of Jews to fill judicial posts in connection with the establishment of the new Courts of Justice. All were chosen from among the Assimilators; the Zionists and Nationalists were ignored by the authorities. Among those appointed are MM. Poznarsky and Rundstein to be Judges of the Court of Cassation; MM. Mandzin and Dickstein, Assistant Public Prosecutors; MM. Per, Sterling, and Lichtenfeld, Judges at Warsaw; MM. Cohen and Kempner, Judges at Lodz; MM. Bekerman, Hilsberg, and Kahan, Justices at Radom, Lublin, and Petrokoff respectively. A number of Jews were also appointed secretaries and assistant secretaries of Courts of Justice.

FOOD CONTROL IN A NUTSHELL

Speaking at a meeting of state food commissioners and his personal staff, Mr. Hoover gave a striking explanation of the part food control plays in war.

He said European nations went into the war giving little thought to the subject of food. Even Germany with all its preparations had not foreseen the significance of this factor. With millions of men taken from production and thousands of square miles of fertile fields laid waste by armies, the world's cupboard quickly began to develop a bareness like that of Mother Hubbard. Country after country went to the cupboard to get a bone and found a diminished supply.

This made it necessary to organize food supply and distribution, and the various countries tried various methods. They fixe maximum prices and minimum prices, regulated the production and distribution trades, and put their people on rations. Those countries which established the earliest and best methods of food control secured the greatest efficiency in war. The best system, on the whole, is still that of Germany, and she has been able to maintain efficiency with a food supply which in some of her enemy countries might be most embarrassing. Russia, with perhaps the greatest possibilities of food production in Europe, did nothing at all, and out of Russia's food situation grew her revolution.

Whether we like it or not, we must deal with the food problem of war in one of two ways. There is not enough food to go around if we stick to the lavish methods of peace times. Rising prices, coupled with depreciation of money due to issues of war bonds in every country, which makes the purchasing power of money shrink, compel us to adjust the food supply to the world's appetite, either by controlling that supply in ways that lead to economy and make it suffice, or by letting wages rise as prices rise, to keep pace roughly with fluctuations. Even an amateur economist can see at a glance that food control is better than wage increase, because wage increase is a crude force operating slowly, unevenly and with great injustice and suffering to millions of workers since the wages of many workers (such as professional men, clerks, municipal employes and others) do not always rise as prices go up.

Therefore, whether we like it or not—(this is a favorite phrase of the Food Administrator, and typifies the impersonal attitude he takes toward these great economic problems)—whether we like it or not, we must meet the food situation in one way or the other, and food control seems to be the lesser of two evils.

This viewpoint explains most of the work thus far done by the United States Food Administration. From Aug. 10, when President Wilson signed the food law, until today, much of the work of the Food Administration has centered upon the organization of food control machinery. The farmer, the grain man, the miller, the baker, the packer, the grocer, the wholesaler and retailer, the traveling salesman and the canned goods broker, have gone to Washington in bodies representing the best men and the best minds in their respective trades, and have conferred there, not only with the Food Administrator himself, but with leading men in their own lines who are acting as volunteers on the Food Administration. Sometimes they have gone with fear in their hearts, or resentment at the prospect of government interference in their business affairs. But there is a spirit in Washington which quickly dissipates fear and resentment and leads these men to offer their unanimous support to food control measures.

"Whether we like it or not", they are told, "this is the situation. Business cannot go on as usual in war times because the law of supply and demand is thrown out of operation. These are the conditions and here is the only remedy that has been found in countries with greater experience in war than we have yet had. What do you think about it, gentlemen"?

What the business men think is shown in every case by their action in recognizing the necessity for food control. They have promised their patriotic co-operation and are readjusting their trade organization and methods for loyal support of Food Administration policies.

With sensible food control it is possible to handle the other two outstanding problems of food supply in war. One is increased production and the other is economical use of food. With stable prices, absence of speculation, and the temporary surrender of individual trade advantages, the farmer can have an assurance of prices ample enough to encourage larger planting and live stock raising. And by these same safeguards, thrown around the food supply, the consumer will be willing to economize in food and able to purchase the necessities of life at prices which are at least reasonable and, what is more important, will not suffer wild fluctuations.

This is food control in a nutshell. Whatever fear or hostility there may be in the country over food control arises entirely from misunderstanding of what control really means, why it is necessary and how it is being carried out. In no case does this feeling persist after real food control has been explained.

Your Part in Lowering Prices.

If you do not get reasonable prices from your retail grocer on canned corn, tomatoes and peas, ask him why not. Inform him that a statement was issued from Washington on Nov. 1 that the effect of the new licensing system of the Food Administration should be felt immediately in lower prices, in many stores, of the articles named above. Then read this to him:

"Many lines of canned goods were bought by dealers at low prices last spring on future contracts. These goods are now being delivered, the canning season being at an end. If dealers take only a reasonable margin of profit on these goods, the prices to the consumer should be correspondingly low. It is expected that goods which the wholesalers still have on hand and which were bought early will be sold on a lower margin under the licensing regulations than has prevailed up to the present, and also in accordance with voluntary assurances given by them to the Food Administration. The Food Administration is hopeful of the patriotic co-operation of retailers in this regard. At a meeting recently held in Washington, representatives of the retail grocery trade passed resolutions in which was included the following:

"'We pledge ourselves to the United States government not to sell any of the fundamental necessities at a margin of profit over the delivered cost to the merchant that will yield to him more than a reasonable living profit, irrespective of the market conditions at time of resale; and we pledge ourselves to urge other grocers, whether under the licensing plan or not, to the end that margins of profit by retail grocers throughout the country over the cost to them shall not be greater than prevails under normal conditions. We urge that each retail grocer act individually, and that he sell the staple foods at no greater profit than is reasonable in accordance with their cost, and his individual cost of doing business, as sanctioned by the United States Food Administration'".

This resolution had the support of the entire executive committee of the National Retail Grocers' Association, representatives of the principal state and local retail organizations, and of large systems of chain stores and many prominent independent retailers from Maine to California.

Tell him this is the Food Administration's statement. Every consumer has a right to put this matter up to the retail grocer, and ought to do it, in the interest of all. Public sentiment and community co-operation can greatly aid the Food Administration in its steady aim to lower the cost of the necessities of life. Do your part.

Why Sign the Food Conservation Card?

"Are you trying to insult me? You ask me to sign a pledge to do the very things that I have been trying to do for years. As if I needed the government at Washington to tell me how to run my kitchen and my table".

This was the indignant message delivered to a Food Conservation visitor when she called the attention of one woman to the requests to save food made of all American housewives by the United States Food Administration, and asked her to sign the pledge card and then fill out the weekly report card for two months.

Of course the visitor explained that the officers of the United States Food Administration realize that there are hundreds of thousands of housewives who have been handling food with scrupulous care, but that it is not the purpose to omit anyone in this nation-wide canvass for helpers for the food conservation program. They are sorely needed in the campaign to enlist others and give them an example of what should be done. No one can be spared. The need is too pressing, the danger of a shortage of food for our forces in the field and the forces of our allies is too great. If the war is to be won, if the world is to be made safe for democracy, the food supply must be conserved, and the women who already know how must help those who are ready to learn how.

When these things were explained to the careful housewife she was ready not only to promise to make weekly reports but to persuade others to follow her example.

Food Conservation and High Prices.

"Why doesn't the Food Administration bring down the high prices"? Well, ask another question—Why aren't there two million United States soldiers in France and Italy today, fighting at the front and driving the Huns on the run towards Berlin? Because both take time, thorough preparation, and in case of food prices much voluntary co-operation. But something is being done every day, and to lower the cost of living wherever it is possible is one of the prime aims of the Food Administration, which has already kept the prices of many staples from going much higher. Flour might easily have been twice its present price per barrel if the Food Administration had not established a fair price for wheat and limited flour millers' profits. Sugar would almost certainly have gone soaring if speculation had not been stopped.

Then, some prices have been lowered. Flour has fallen substantially below the August prices. Speculation in Cuban sugar has been stopped, saving an exorbitant price though not securing a sufficient supply. This temporary shortage would have meant a large advance in price had not the Food Administration secured a voluntary agreement from the producers of cane and beet sugar. Do not forget these facts, because beefsteak is out of reach, sugar still higher than one could wish and many have to live more largely on hope than they like to.

Remember also that the Food Administration has no direct control over the retail trade, save where it does an annual business of $100,000 or more. That explains why, when the price of beef at the packer's door was 14.5 cents a pound in October, as compared with 16 cents in July, the average price of round steak in 796 cities was 31 cents a pound against 27 cents in July, showing that while the wholesale price decreased the retail price increased. Public sentiment, community co-operation, must take that in hand.

How about a shortage of sugar, making it difficult in some places to get any? Well, the Food Administration long ago pointed out what was coming, and made the simple request that our people should save seven ounces a week per person, in order to give our allies what they must have and supply what we need ourselves. If this had been done, or should now be done, our ration of sugar per person per year would be 67 pounds, while the English have to be content with 26 anl the French and Italians with 12. Aren't we willing to share with those who are fighting for us, with the enemy on their territory?

CONFERENCE OF REPRESENTATIVES OF FRATERNAL AND FRATERNAL INSURANCE SOCIETIES

Representatives of fraternal and fraternal insurance societies met with Secretary McAdoo and representatives of the Treasury Department for a conference on Dec. 13, 1917, in the Auditorium of the Interior Department, Washington, D. C. The conference was unusually well attended. After the meeting was called to order and a preliminary talk was made by Mr. Franklin of the Treasury Department explaining the object of the conference, Secretary McAdoo was then introduced. For an hour he thrilled and enthused that audience in the most logical, sensible speech heard for many a day. There were no frills in any direction, but plain, good, common sense. He was applauded time and time again, and at the close each and every one stood up, applauded and sang "The Star Spangled Banner". A motion was then made—that we pledge our united support to the government and to the secretary—which was naturally carried with great applause. All delegates were invited to meet the President at 2 o'clock at the White House. Among those present was Bro. Simon Wolf of Washington, representative of Order at the capitol. Before adjournment he asked the privilege to say a word, which privilege was granted to him. He said, in part, as follows: "I said that I was the representative, by request of the President, Adolf Kraus of the Independent Order of B'nai B'rith, the oldest Jewish fraternal organization in the United States; that we unreservedly pledged our loyalty, devotion and financial aid to the government, and that we could be relied on for any and every request that could in reason be performed. That, born in Germany eighty-one years ago and over, resident in the United States for seventy years, having passed through the Civil War, intimate with the sainted Abraham Lincoln, I at no time in my career felt more optimistic as to the final result than now, although the clouds were as dark as they were on the 26th day of June, 1863, after the battle of Fredericksburg and Chancellorsville had been lost, after Lee had been marching into Pennsylvania, yet as Gettysburg came, so in this great and unjustifiable war, our enemies would find their final Appotomax; that Lincoln had said to me that the clouds were dark, but the sun shone behind them and would emerge to bless and cheer each and every American".

In conclusion he said, "Washington had his Torries, Lincoln his Copperheads, Wilson his LaFollette and Pacifists, but as Washington and Lincoln came out victorious, so will our great and patriotic President".

The principal object of the conference was to enlighten and encourage the fraternal organizations to be a help in floating the bonds and to encourage other financial projects that will help support the government, and to deprive ourselves of things which are unnecessary, provided such deprivation can strengthen the aims and objects that we have to win the war.

Following was the program of the day's conference:

PROGRAM

First Session, Thursday Morning, Dec. 13, 10 O'Clock.

Presiding officer, Hon. L. S. Rowe, assistant secretary of the treasury.

Introductory remarks by the presiding officer.

Address of Welcome..............
.........Hon. William G. McAdoo
Secretary of the Treasury.

Address.............Lewis B. Franklin
Director of War Loan Organization.

Five-Minute Talks by Delegates.

(a) How the membership of the fraternal and fraternal insurance societies can be informed as to the particulars of the Liberty Loan.
(b) How can every member of a society be made a Liberty Loan subscriber?
(c) How can the societies be encouraged to invest a part of their treasury fund in Liberty Bonds?
(d) How can the societies encourage and aid their membership to buy Liberty Bonds, to be paid by installments out of their future income and savings?

Second Session, Thursday Afternoon Dec. 13, 3 O'Clock.

Presiding officer, Hon James H. Moyle assistant secretary of the treasury.

Introductory remarks by the presiding officer.

Address.......Hon. Frederic A. Delanc
Vice Governor Federal Reserve
Board and Vice Chairman War
Savings Committee.

(a) How can fraternal and fraternal insurance societies inform thei members as to the details of Wa Savings Work?
(b) How can the societies induce thei members to practice greater thrif and economy, and to invest suc savings in War Savings Certificates and Thrift Stamps?
(c) Is it possible to make the daily weekly or monthly purchase o certificates and stamps a mora obligation upon the membershi of societies?
(d) How can the wives and children o members co-operate in War Savings Work?

SOLDIERS' WELFARE WORK IN DISTRICT NO. 2.

B'nai B'rith welfare activities at Cam Sherman, Chillicothe, Ohio, will star on January 15, 1918. Plans for the development of such work in five camp were mapped out at a recent meeting o the committee representing Distric Grand Lodge No. 2, held in Chicago.

Rabbi Joseph Leiser has been selecte to take charge of the B'nai B'rith welfare work at Camp Sherman.

The building will be erected at th camp and will contain reading rooms billiard room, assembly room and lounging room.

The committee is further planning similar work for Camp Funston, Kansas Camp Benjamin Harrison, Indiana, Cam Cody, New Mexico, Camp Taylor, Kentucky, and the aviation camp at Dayton Ohio.

A committee of six has been appointe to act as Advisory Board in the management of B'nai B'rith welfare activities a Camp Sherman. The committee consist of the following: Fred Lazarus, Columbus; Rabbi David Lefkowitz, Dayton Leonard Freiburg, Cincinnati; Judg Aaron Cohen, Toledo; A. A. Benesc Cleveland, and B. Lempert, Toledo.

CHRONICLINGS OF BILLIE

JAKE Sam
* * *
IS a little Jew
* * *
AS clean as a
* * *
HOUND'S tooth
* * *
AND you will always
* * *
FIND him helping someone.
* * *
HE is a real asset
* * *
TO this community.
* * *
AND he came up
* * *
AND grinned so
* * *
I THOUGHT his throat
* * *
WAS cut.
* * *
AND he said, "Billie,
* * *
WILL you write a story
* * *
ABOUT Burney Brith"?
* * *
AND I said,
* * *
"HAS he got anything"?
* * *
"GRACIOUS, he is no man.
* * *
HE is a society".
* * *
AND I says "Is
* * *
SIMON Sackowitz in it"?
* * *
AND Jake says, "Sure".
* * *
AND I said, "You don't
* * *
HAVE to say anything more".
* * *
AND I said, "Jake,
* * *
I CAN'T spell it".
* * *
AND he couldn't spell it,
* * *
BUT he could write it.
* * *
AND it's
* * *
B'NAI B'RITH
* * *
I don't know what it means
* * *
I don't know why
* * *
THEY have got all them
* * *
APOSTROPHES in it
* * *
BUT I do know
* * *
THAT society is a temple
* * *
WHERE tribal instinct
* * *
IS crystallized into
* * *
BROTHERLY love.
* * *
I do know that in the
* * *
B'NAI B'RITH
* * *
YOU can hear the heart throb
* * *
OF THE JEWISH people.
* * *
I DO know that
* * *
WITHIN its mystic portals
* * *
FORTY centuries
* * *
OF racial pride
* * *
RISES above all thoughts
* * *
OF sordidness and self
* * *
AND all is tenderness there.
* * *
I do know that the
* * *
B'NAI B'RITH
* * *
IS a lighthouse
* * *
OF love
* * *
ON the rim of a
* * *
TEAR filled sea
* * *
THROWING rays of hope
* * *
TO human craft
* * *
STRUGGLING in
* * *
BLACK water of despair
* * *
AND whispering to
* * *
DESOLATE hearts
* * *
"YOU shall not founder".
* * *
I DO know that the
* * *
B'NAI B'RITH
* * *
MAINTAINS vast homes
* * *
FOR the impecunious infirm,
* * *
FOR the tubercular
* * *
AND the afflicted,
* * *
AND when Jake Sam
* * *
TOLD me the society
* * *
WAS gonna give a dance
* * *
(I THINK he called it
* * *
CHANUKAH BALL)
* * *
NEXT SUNDAY night
* * *
AT the City Auditorium
* * *
FOR the Jewish soldiers
* * *
I KNEW that it was gonna be
* * *
THE biggest ball
* * *
OF the winter season,
* * *
FOR when the Houston Jews
* * *
GET strung out
* * *
THEY ain't got no sense.
* * *
THEY'LL put on a dance here
* * *
THAT Chicago can't duplicate.
* * *
THEY'LL put on a dance
* * *
THAT will make the horse show
* * *
IN New York
* * *
LOOK like a tacky party.
* * *
THEY will bring out clothes
* * *
THAT will make Texas Avenue
* * *
LOOK like Fifth Avenue.
* * *
AND old Jake has gone out
* * *
AND got a 22-piece band,
* * *
AND the Auditorium
* * *
IS gonna be a
* * *
BLAZE of splendor
* * *
THAT night.
* * *
AND I said, "Jake,
* * *
IS Miss Jewel Haag
* * *
GONNA be there"?
* * *
AND he said, "Yes".
* * *
AND I said, "Jake, please
* * *
GIVE me some tickets".
* * *
AND he done it,
* * *
AND I'll be there
* * *
IN my dress suit
* * *
AND everything.
* * *
AND Jake left
* * *
AND came back
* * *
AND said,
* * *
"DON'T forget, the tickets
* * *
IS 75 cents a piece".

—Houston "Chronicle".

THE BLOOD LIBEL.

The large Jewish Community of Mohileff has spent many anxious days. True to their usual tactics, the Black Hundreds used to their advantage the disappearance of a three-year-old boy, the son of a Colonel, in order to renew the ritual libel charge. Happily, when the situation was very threatening, the boy was found unhurt and the innocence of the Jews was thus proved. Unfortunately the anti-Semites declined to lay down their arms, and the next weapon they introduced into the struggle was the tale of food-storing by Jews.

Contributions to American Soldiers' and Sailors' Welfare League of the I. O. B. B. from Dec. 14, 1917 to Jan. 15, 1918

DISTRICT No. 1.

Edward Everett Lodge, New York ....$ 20.00

DISTRICT No. 6.

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The following contributions have been received by Mr. Marcus Feuchtwanger of New Castle, Pa., Chairman of the American Soldiers' and Sailors' Welfare League of the I. O. B. B. for District No. 3.

Judea Lodge, Easton, Pa..............$ 25.00

New Castle Lodge, New Castle, Pa. 250.00

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Collection made at Weston, W. Va. 60.00

David Weber, Philadelphia............ 3.00

Collection by Dr. B. S. Pollack, Jersey City, N. J......................... 1860.00

Uniontown Lodge and community,, Uniontown, W. Va............ 391.00

THE PSALMISTS
(PART II)

Ninth Essay in the Series of Historical Portraits of Jewish Leaders, by Rabbi Samuel S. Cohon, Chicago

Poets of many nations looked for God in the dazzling splendor of external nature: in the luminous arch of heaven, in the magic hues of the rising and setting suns, and in the majesty of the angry breakers of the sea. The singers of Israel saw the eternal Lord of heaven and earth, in the heights and in the depths, in the ordinary as well as in the extraordinary manifestations of nature. They heard the myriad voiced proclamation of the majesty of the great King:

The heavens declare the glory of God,
And the firmament showeth His handiwork;
Day unto day uttereth speech,
And night unto night revealeth knowledge;
There is no speech and there are no words,
Neither is their voice heard.
Their line is gone out through all the earth,
And their words to the end of the world.
(Psalm XIX:2-5b).

In the whole and in every detail, nature is a magnificent symbol of God. The light is His garment; the heavens are His curtains, the clouds His chariot; the winds His messengers; the flaming fires His ministers. He rides upon the wings of dawn, rolls the planets into their courses, and kindles the light of the sun and stars. He establishes the earth upon its foundations that it should not be moved forever. He looks upon the earth and it trembles; He touches the mountains and they smoke (CIV). The Psalmist declares:

Thine are the heavens, Thine also the earth;
The world and the fulness thereof, Thou hast founded them.
The North and the South, Thou hast created them;
Tabor and Hermon rejoice in Thy name.
Thine is an arm with might;
Strong is Thy hand, and exalted is Thy right hand.
Righteousness and justice are the foundation of Thy throne;
Mercy and truth go before Thee.
(Psalm LXXXIX:12-15).

The world is but the visible manifestation of Divinity. God is the Rock of Ages upon whom all creation rests.

But Thou, O Lord, sittest enthroned forever;
And Thy name is unto all generations.
Of old Thou didst lay the foundation of the earth;
And the heavens are the work of Thy hands.
They shall perish, but Thou shalt endure;
Yea, all of them shall wax old like a garment;
As a vesture, shalt Thou change them, and they shall pass away;
But Thou are the selfsame,
And Thy years shall have no end.
(Psalm CII:13, 26-28).

The assurance that God is from everlasting to everlasting, and that no place is devoid of His presence, fills the human heart with solemnity and with joy. Filled with awe, the Psalmist cries out:

Whither shall I go from Thy spirit?
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there;
If I make my bed in the netherworld, behold Thou art there.
If I take the wings of the morning
And dwell in the uttermost parts of the sea;
Even there would Thy hand lead me,
And Thy right hand would hold me.
And if I say: "Surely the darkness shall envelop me,
And the light about me shall be night";
Even the darkness is not too dark for Thee,
But the night shineth as the day;
And the darkness is even as the light.
For Thou hast made my reins;
Thou hast knit me together in my mother's womb.
I will give thanks unto Thee, for I am fearfully and wonderfully made;

Wonderful are Thy works;
And that my soul knoweth right well.
My frame was not hidden from Thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unformed substance,
And in Thy book they are all written—
Even the days that were fashioned,
When as yet there was none of them.
How weighty also are Thy thoughts unto me, O God!
How great is the sum of them!
(Psalm CXXXIX:7-17).

The conviction that God though dwelling on high, looks down upon earth's creatures, awakens the sense of dignity in the human heart, and raises man from the position of an abject slave of nature to that of a proud prince and ruler.

When I behold Thy heavens, the work of Thy fingers,
The moon and the stars which Thou hast established;
What is man, that Thou art mindful of him?
And the son of man, that Thou thinkest of him?
Yet Thou hast made him but little lower than the angels,
And hast crowned him with glory and honor,
Thou hast made him to have dominion over the works of Thy hands.

Thou hast put all things under his feet;
Sheep and oxen, all of them,
Yea, and the beasts of the field;
The fowl of the air and fish of the sea;
Whatsoever passeth through the paths of the seas.
O Lord, our God,
How glorious is Thy name in all the earth.
(Psalms VIII:4-end.)

What distinguishes the nature poetry of the Psalmists from that of non-Jewish poets is the recognition that nature acts with a purpose. Nature develops, grows, and changes, in obedience to the will of Him who called it into being. He establishes order throughout the universe and in the life of man.

He loveth righteousness and justice;
The earth is full of the loving kindness of the Lord.
(Psalms XXXIII:5.)

For righteousness and justice are the foundation of His throne; Mercy and truth go before Him. (Ps. LXXXIX:16.) God is not a blind energy that throbs all through nature, but rather a conscious spiritual power.

He that planted the ear, shall He not hear?
He that formed the eye, shall He not see?
He that instructeth nations, shall not He correct,
Even He that teacheth man knowledge?
(Psalms XCIV:9-10.)

The Lord looketh from heaven;
He beholdeth all the sons of men;
From the place of His habitation, He looketh intently
Upon all the inhabitants of the earth;
He that fashioneth the hearts of them all,
That considereth all their doings—
Behold, the eye of the Lord is toward them that fear Him,
Toward them that wait for His mercy.
(Psalms XXXIII:13-15, 18.)

The Creator and Ruler of nature is also the loving Father and Guide of mankind.

The Lord is full of compassion and gracious,
Slow to anger, and plenteous in mercy,
He will not always contend;
Neither will He keep His anger forever.
He hath not dealt with us after our sins,
Nor requitted us according to our iniquities.
For as the heaven is high above the earth,
So great is His mercy towards them that fear Him.
As far as the East is from the West,
So far hath He removed our transgressions from us.
Like as a father hath compassion upon his children,
So hath the Lord compassion upon them that fear Him.
For He knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass;
As a flower of the field so he flourisheth;
For the wind passeth over it, and it is gone;
And the place thereof knoweth it no more.
But the mercy of the Lord is from everlasting to everlasting to them that fear Him,
And his righteousness unto children's children;
To such as keep His covenant,
And to those that remember His precepts to do them.
(Psalms CIII:8-18.)

God is the source of man's strength. with Him, this child of dust is a mighty giant, defying dangers and trampling down obstacles.

I will say of the Lord who is my refuge and my fortress,
My God in whom I trust,
That He will deliver Thee from the snare of the fowler,
And from the noisome pestilence.
He will cover thee with His pinions,
And under His wings shalt thou take refuge;
His truth is a shield and a buckler.
Thou shalt not be afraid of the terror by night,
Nor of the arrow that flieth by day;
Of the pestilence that walketh in darkness,
Nor of the destruction that wasteth at noonday.
A thousand may fall at thy side,
And ten thousand at thy right hand;
It shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the recompense of the wicked.
For thou hast made the Lord, who is my refuge,
Even the Most High, thy habitation.
There shall no evil befall thee,
Neither shall any plague come nigh thy tent,
For He will give His angels charge over thee,
To keep thee in all thy ways.
They shall bear thee upon their hands,
Lest thou dash thy foot against a stone.
(Psalms XCI:2-12.)

The belief in God's unfailing care for man found expression in the twenty-third Psalm, which because of its simple faith, sweet spirit, and unaffected artless charms, has appealed to many people as the noblest lyric ever written. In Palestine, a country essentially pastoral, the whole tone of life took on a pastoral form. The patriarchs, kings, priests, and prophets, are spoken of as shepherds. In the language of the country, the relation between God and man came to be described as that of the Shepherd and His flock. Thus the Psalmist sings:

The Lord is my shepherd; I shall not want,
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;
He guideth me in the straight paths, for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil,
For Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou hast annointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I shall dwell in the house of the Lord forever.

Conscious of God's love and compassion, the Psalmists know no greater happiness for man than the drawing near unto Him, and standing in close personal communion with Him, to delight in His joy and salvation. In perplexity about the confusion of the order of things, the Psalmist cries out:

Nevertheless I am continually with Thee;
Thou holdest my right hand.
Thou wilt guide me with Thy counsel,
And afterward receive me with glory.
Whom have I in heaven but Thee?
And beside Thee, I desire none upon earth.
My flesh and my heart faileth;
But God is the rock of my heart and my portion forever.
For, lo, they that go far from Thee shall perish;
Thou dost destroy all them that go astray from Thee.
But as for me, the nearness of God is my good;
I have made the Lord God my refuge,
That I may tell all Thy works.
(Psalms LXXIII:23-28.)

For the Lord God is a sun and a shield:
The Lord giveth grace and glory:
No good will He withhold from them that walk uprightly.
(Psalms LXXXIV:12.)

The Psalmists found God in nature and in the moral law. Hence they took special delight in the study of His word as revealed in the Torah. (Psalms XIX: 8-12 and B. C. XIX.) Institutional religion was to them not a hindrance but an indispensable aid to spiritual communion with God.

As the hart panteth after the water brooks,
So panteth my soul after Thee, O God!
My soul thirsteth for God, for the living God;
"When shall I come and appear before God?"
My tears have been my food day and night,
While they say unto me all the day: "Where is thy God?"
These things I remember, and pour out my soul within me,
How I passed on with the throng. and led them to the house of God,
With the voice of joy and praise, a multitude keeping holiday.
Why art thou cast down, O my soul?
And why moanest thou within me?
Hope thou in God, for I shall yet praise Him
For the salvation of His countenance.
O my God, my soul is cast down within me,
Therefore do I remember Thee from the land of Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the voice of Thy cataracts;
All Thy waves and Thy billows are gone over me.
By day the Lord will commend His loving kindness,
And in the night His song shall be with me,
Even a prayer unto the God of my life,
I will say unto God my Rock: "Why hast Thou forgotten me?
Why go I moaning under the oppression of the enemy?
As with a crushing in my bones, mine adversaries taunt me;
While they say unto me all the day: "Where is they God"?
Why art thou cast down, O my soul:
And why moanest thou within me?
Hope thou in God; for I shall yet praise Him,
The salvation of my countenance and my God.
(Psalms XLII.)

The religious soul, struggling with the shadows of scepticism, pleads:

O send out Thy light and Thy truth; let them lead me;
Let them bring me unto Thy holy mountain, and to Thy dwelling places;
Then will I go unto the altar of God, unto God my exceeding joy;
And praise Thee upon the harp, O God, my God.
(Psalms XLIII:3-4.)

The spirit of these verses pervades the whole Psalter. In their quest after God, the Psalmists delight in the Temple worship, and find consolation in the art of its ritual. However, it is not the external side of the worship alone that attracts them. Over and above the sacrificial ritual, the festal pilgrimages, and the processions of the priests and Temple choristers, the Psalmists sound forth the jubilant strains of song, expressing their trust in God and their undying love for Him. Their "many toned voice of prayer" is raised now in confession and now in meditation; now in supplication and now in thanksgiving, ever holding in the forefront the prophetic insistence that God demands of men, not the sacrifices of bullocks and fatted rams but of righteousness, not material thank-offerings as much as the grateful spirit. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise". (Psalms LI:19.) The ceremonial sides of worship, of sacrifice, penitence, fasting, and prayer, are but the means for curbing man's rebellious spirit, and for purging it of the taint of sin and iniquity. The prayer of the religious man is:

Create in me a clean heart O God,
And renew a steadfast spirit within me.
Cast me not away from Thy presence;
And take not Thy holy spirit from me.
Restore unto me the joy of Thy salvation;
And let a willing spirit uphold me.
(Psalms LI:13-15.)

Before God, no earth-born creature can be pure. Sin rises as a barrier between man and God (LXVI:18; L:16 ff). To remove it, man must turn to God with whom there is mercy and plenteous redemption (CXXX:7), who alone can blot it out (LI:9; LXV:3-4).

Professor Cheyne has well observed that in places "Illusion born of sorrow impaired the purity of the idea of God. Instead of growing in all points into God's likeness, the Psalmists did sometimes as it were transform God into their own". (Origin of the Psalter, p. 386). Thus they occasionally ascribe to Him the human passions of wrath and vengeance, and call upon Him to crush their enemies. Their expressions of vindictiveness bear testimony to the all too common failing of even spiritually minded men to yield to the baser side of their natures, under the stress of personal or national misfortune. To their credit be it said that unlike religious savages in war times, the Psalmists do not call upon their followers to be their own avengers. In their indignation, they

(Continued on page 11.)

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Dec. 16, 1917.

Sunday, the 2nd of December, will be a day famous, not alone in Anglo-Jewish History, but in the history of the Jewish people. On that day the Jews of London gathered together in solemn assembly to express their thanks to the British government for its declaration in favour of establishing in Palestine a National Home for the Jews. The occasion was one not to be easily forgotten. Let the reader picture a very large theatre, perhaps the most spacious in London. The house was full from roof to floor, and tier on tier you might see glad, eager faces in holiday mood. The platform was crowded, and Lord Rothschild sat in the middle as chairman of the gathering. To right and left there might be seen great statesmen, chief rabbis, distinguished people of all sorts and conditions. After a few opening remarks by Lord Rothschild, Lord Robert Cecil, Under-Secretary of State for Foreign Affairs, spoke in the name of the cabinet, and the cheers with which he was greeted undoubtedly testified to the representative of the foreign office how grateful the Jews were. People stood up and waved and cheered with their utmost strength. The tall, slightly bent form of Lord Robert stood still for several minutes, and when he began to speak he set forth the ideals for which the Allies were fighting, ideals which included the establishment of small nationalities, of whom the Jews were one, to work out their own salvation.

The second speaker was Mr. Herbert Samuel, who in the past had held many cabinet offices, including that of Home Secretary; and in the future, may rise to still greater heights. The audience gave a warm reception to the Jewish politician who confessed that in and out of the cabinet he had urged the claims of Palestine as a national home for the Jewish people. There were only three conditions which he attached to the scheme—that the rights of the Arabs should be recognized, that the Holy Places should be respected, and that Jews outside Palestine should continue to enjoy the full rights of citizenship in the countries in which they dwelt. The echoing cheers which greeted these statements sounded like a convincing "agreed"! This, indeed, was one of the motifs of all the speeches, and the Arab spokesman who addressed the meeting later, showed that there was little likelihood of disagreement about the first point. "O, ye sons of Abraham", he said, "remember the children of Ishmael". The appeal went home, it stirred ancient memories; it recalled the origin of a great race which had survived the onslaughts of time. Mr. Samuel's message also reached the heart; the greenest "Greener" could understand what he meant. Gradually he led up to the magnificence of the prospect, that while every Seder evening the Jew exclaimed "Next year in Jerusalem", perhaps the next Seder evening might make the wish a reality, and then he concluded—"Leshana haba bi-rushalayim". He brought down the house. It was like an electric shock calling forth innate enthusiasm and engendering more. Everyone felt that no matter what the other speakers might have to say, this was the speech of the evening. And the instinct was true.

Other speakers followed, reaching a high level. The Chief Rabbi, Mr. Hertz, recalled the parallel of Cyrus. "When the Lord turned again the captivity of Zion, then were we as in a dream". It was an apt illustration. Dr. Gaster, mingling oratory with passion, gave his tongue free rein, and the public trembled. Sir Mark Sykes, who knows the east intimately, who advised the British cabinet on eastern policies, who is the author of that magnificent, historic address to the Arabs when the British army captured Bagdad, who unites the idealism of the east with the practical politics of the west—Sir Mark Sykes delivered an address full of wisdom and sagacity, which recognized the possibilities of the new venture and did not overlook its difficulties. His appeal was so earnest, so sincere, so tinged with the highest and noblest motives, that it carried the audience away by its virility and sound common sense.

Mr. Zangwill, speaking as president of the Territorial Organization, declared that that body was ready and willing to join hands with the Zionists in the great work made possible by the British government's declaration. Needless to add, Zangwill received an ovation. He always does. Then came an Arab speaker, whose mother tongue sounded sweet to the ear. Why is it that Oriental languages were so musical? Would Hebrew sound like that when properly spoken? These two questions came to the mind again and again as one listened to Sheikh Ismail Abdual-akki. A translation soon furnished the gist of his sentiments, and they were gladly accepted by the audience. A representative of the Armenians also spoke.

Sir Mark Sykes had drawn attention to the possibilities that would ensue if Jew, Arab and Armenian worked together, co-operating in a friendly spirit while working out their own salvation. Mr. Ormsby-Gore in his address pointed out that it was noteworthy that representatives of the great creeds had all welcomed the object for which the meeting had been called. He was a churchman (i.e. a Protestant); Sir Mark Sykes was a Catholic; and he expressed his delight that the hope cherished for so many centuries should at last be nearing realization. If ever the Jews wanted a friend let them turn to him.

Though the London Opera House was packed with people, it was found necessary to arrange for an overflow meeting at a neighbouring theatre. There, too, crowds poured in from all parts of London to listen eagerly to the glad tidings and to join in the expressions of thanks to the British government, and when at the end, the Hatikvah was sung with its wonderful, yet hopeful cadences, even the non-Jew (and many were present) could not but be moved. The proceedings terminated with the National Anthem, and there was a heartiness about the singing that evidenced deep gratitude and hope realized. It was a great occasion.

Were all Jews there? Not all. It is a curious fact that what may be termed the Jewish circle wherein mix the scions of the ancient houses—these were absent. Like Ajax in the story, they are sulking in their tents. They object to the declaration of the British government; they will have none of Palestine; they are loud in their declaration that Britain is their country, a proposition that would seem not to need accentuation, seeing that all Jews who are British citizens can make the same claim. They appear to be frightened as well as vexed. So they have hastily set up a new body in Anglo-Jewry—the League of British Jews. The objects of the league are: (1) to uphold the status of British subjects professing the Jewish religion. (2) to resist the allegation that Jews constitute a separate political nationality. (3) to facilitate the settlement in Palestine of such Jews as may desire to make Palestine their home.

It is as well to face actualities, and the historian of passing events in Anglo-Jewry cannot hide from its readers that the Jewish community is threatened with disruption. It looks as though a split would divide the community into two camps. Of late years there has been an immense growth of democratic feeling and activity in Anglo-Jewry; the "Granddukes" have not been allowed to have it all their own way. Naturally those who held power, and who had held it for generations, made a fight for their rights. They were defeated, and the expression of that defeat was registered unmistakably at the recent clean sweep of the Board of Deputies. No oligarchy ever gave up power without a struggle, and the Anglo-Jewish oligarchy, and those who think with them, appear to be making a stand in the last ditch. It is difficult to see what they are afraid of. Some people assert that they are bent on saving their skin; others say that, having ridiculed Zionism all this time, they are afraid of being ridiculed themselves now if they should support it. But these explanations are hardly convincing. The League of British Jews cannot be concerned about its own skin because there is no bull on the horizon; while, on the other hand, far from averting ridicule, their league is likely to increase it. Yet, the people concerned are honest enough. They seem to be in a sort of dread terror, imagining that the foundations are being moved. Yet it does seem that if the war has not been fought in vain, if the world regains its senses and justifies itself as being a place for rational beings to dwell in, many of the ancient foundations will of a surety be swept away. Many new facts will have to be reckoned with, and why should not one be, the establishment of Palestine as the Jewish centre? That, if anything, would add pride to the Jew, especially if Palestine becomes a model commonwealth, as we hope it will. It is difficult to see how the establishment in Palestine of a National Home for the Jewish people can adversely affect the citizenship of the Jews outside Palestine. After all, Palestine will be able to contain only a fraction of the Jewish population of the world; the democracies of the British Empire, the United States and Russia will include by far the greater number of Jews.

Yet there is the fact. Anglo-Jewry has been split, and feeling in some quarters runs high. If bitterness of feeling is the test of a losing cause, then the people united in the League of British Jews must be very fearful of losing. It remains to be seen how events will develop. There is indeed a suggestion that both wings should confer with a view to compromise. A disunited community is a calamity. A disunited Jewish community is a special calamity. But a disunited Jewish community at the present juncture would be a curse. Possibly when feeling has died down and wisdom (on both side) comes into its own again, the two wings will work in harmony as before. It is curious to observe how the house of Rothschild, is itself divided on this question. Lord Rothschild, the head of the family, has identified himself with the Zionists, who may roughly be said to represent the democratic elements in Anglo-Jewry; Major Lionel de Rothschild, the cousin of his Lordship and head of the firm, is leading the Anti-Zionists, who may roughly be said to represent the aristocratic elements in Anglo-Jewry.

Amid the din of these local differences comes the great news that Jerusalem has been occupied by British troops. The whole world was moved at the event, which stirred the imagination of civilized mankind. What historic memories are associated with the place! The Jews, the Canaanites, the ancient empires of Assyria, Babylon, Egypt, Rome, the Crusaders, the Turkish domination; and now, to crown all, comes the British success. The press of all shades of political and religious opinion in this country has been deeply touched by the news; religious bodies have expressed gratitude to Almighty God for an event which is a landmark in the history of civilization. Jews too, were not slow with their deep thankfulness for this splendid Chanukah gift obtained by British arms. The Chief Rabbi sent an appropriate greeting of congratulation to the King; representatives of the Zionists called personally to congratulate the British cabinet; and yesterday in all synagogues in the United Kingdom, special prayers were read in commemoration of the great event. Dull must they be of soul who can remain unaffected; but, indeed, so far as one can judge, there was no one who was not affected. And the general hope seems to be that, come what may, whatever arrangements are arrived at after the war, Jerusalem and Palestine shall not be restored to the Turk.

Pleasing as is the news of the success of the British in Palestine, it must not be forgotten that it was not won without losses. These include a number of Jews, many of whom are fighting in the land of their fathers. Perhaps the most distinguished are two men in their prime, both of Jewish origin, the one completely, the other partially—Major Evelyn de Rothschild, younger son of the late Mr. Leopold de Rothschild, who died of wounds received in Palestine, and Captain Neil Primrose, son of Lord Rosebery, who was killed in action there. A relative of both has written so beautifully about them that her words are well worth reproducing. Here they are:

> "The two cousins and friends, who have fallen on the same battlefield in the Land of Palestine, have left fragrant memories behind them. To the one, the romance of the situation must have forcibly presented itself on that fatal morning when he knew that in company with the Bucks Hussars he was advancing towards the Holy City, the very spot where his ancestors had once worshiped in the Temple that had contained the Holy of Holies glorified by the Divine Presence. England, the land of civil and religious liberty, has for many a long day given a home to the Jews, who have repaid her hospitality by devoted and ungrudging service in many fields. And now a young and brave member of a Jewish family was to offer up the supreme sacrifice almost within sight of the old home of his race. Many orthodox members of the Jewish community have since time immemorial requested that at their death a little [illegible] the Holy Land should be p[illegible] their coffins, and this has re[illegible] been done. But this young [illegible] with his inheritance of fine a[illegible] qualities, with his love for h[illegible] his affection for his beautiful [illegible] home, and his readiness to [illegible] community as well as his country, was prepared to lay down his life on that very soil which his forefathers had wrested after many a long struggle from races whom we know but by their names. And it was that hallowed soil that received him as he fell. There also his cousin, to whom he was devotedly attached, gave his life for his country. Descended on his mother's side from the same Jewish family, he must likewise have experienced a romantic thrill in the advance".

There is another episode worth recording. There was a special memorial service to Neil Primrose on Nov. 26, at Westminster Abbey, and a special prayer was offered up to "God, the Lover of Men", beseeching "the remembrance of all those, the brave and the true, who have died the death of honour, and particularly Neil Primrose, and his relative and brother officer, Evelyn de Rothschild, who are uppermost in our minds at this time". Here was a Christian cathedral, a Christian service in memory of a Christian, and yet a Jew was included in the prayers! Bismarck once boasted of the young German lieutenant type that no country would imitate Germany in that! The boast was worthy of the boaster. One might vary the phrase and say in regard to this illustration of thoughtfulness, "Only in England—or shall we say in an English-speaking country—would this be possible".

NEW YORK KEHILLAH HOLDS SPECIAL CONVENTION.

Is Reorganized on Democratic Basis—Zionist Resolutions Adopted.

The special convention of the New York Kehillah, which was held on Sunday, Jan. 13, 1918, adopted a plan of reorganization which, when put into actual operation, will make the New York Kehillah genuinely democratic in its form of organization. In brief, the plan provides for the representation in the Kehillah, and for a voice in its management, of every individual Jew and Jewess in Greater New York.

According to this plan, the Kehillah will be the most representative body of the million and one-half Jews in Greater New York. New York Jewry is henceforth to be divided into eighteen Kehillah districts, of which three, one in the Borough of Richmond and two in the Borough of Queens, are to be known as suburban districts. Each district will have a special name, as, for example, Bronx Kehillah District, etc. Each Kehillah district is also to have a district assembly, which will be a local Kehillah, and all these eighteen local Kehillahs will be represented in the New York Kehillah.

The annual convention of the Kehillah will consist of 550 delegates, who will be selected as follows: Two hundred representing the individual members of the Kehillah, 200 delegates from synagogues, organizations and institutions, and 50 from orders, central organizations and delegates at large.

The price of membership in the Kehillah will be one dollar a year, which will also entitle the member to receive, free of charge, the yearly Kehillah Register and also the Monthly Kehillah Bulletin.

The reorganization plan was proposed by Dr. Sampson Benderly. The convention was called specifically for the purpose of considering this plan, and was to consist of the same delegates who had been elected to the regular convention last May, and also of delegates from newly affiliated organizations. Although about 430 delegates were to have been present, there were only about 150. Dr. J. L. Magnes, the chairman of the Kehillah, presided.

On motion of Mr. Joseph Barondess the following resolutions were adopted:

1. To express the gratitude of the Kehillah to the British government for its declaration favoring a Jewish homeland in Palestine.
2. To thank Italy and Servia for their friendly attitude towards the Zionist movement.
3. To call upon the members of the Kehillah and all the Jews in general to assist in bringing about the realization of the Zionist aims.

At the closing of the convention Dr. Magnes explained that the regular convention will be held in about three months and will be convened according to the provisions of the newly adopted plan of organization.

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JEWISH CALENDAR

5678-1918

First of Tebeth	Tues.,	Dec. 25
Rosh-Chodesch Shebat	Mon.,	Jan. 14
Rosh-Chodesch Adar	Wed.,	Feb. 13
Purim (Feast of Esther)	Tues.,	Feb. 26
Rosh-Chodesch Nissau	Thurs.,	Mar. 14
Passover (Pesach)	Thurs.,	Mar. 28
Passover (Seventh Day)	Wed.,	April 3
Rosh-Chodesch Iyar	Sat.,	April 13
Lag-B'Omer	Tues.,	April 30
Rosh-Chodesch Sivan	Sun.,	May 12
Shabuoth (Confirmation Day)	Fri.,	May 17
Rosh-Chodesch Tammuz	Tues.,	June 11
Fast of Tammuz	Thurs.,	June 27
Rosh-Chodesch Ab	Wed.,	July 10
Fast of Ab	Thurs.,	July 18
Rosh-Chodesch Ellul	Fri.,	Aug. 9

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New Year's Eve	Fri.,	Sept. 6

MINOR NATIONS AND MINORITIES AMONG NATIONS

We who are witnesses of the world war, aye, participants in the gigantic struggle, must be impressed with the truth of the parody, in times of war prepare for peace. For of the variety of the original adage, in times of peace prepare for war, there is no need of a discussion. Military scientists, who base their calculations upon experience, will be able to tell us just how many years of peace that is of preparation for war, are requisite before the furies of war may be let loose. And a corollary of the theorem will run to this effect, that nations which have failed to utilize the years of peace to make adequate preparations for war will be so much worse off than the harnished aggressor. For peace, as well as war, requires two parties to the bargain, and woe to the nation that mistakes surface tranquility for a deep and abiding peace. But what is novel to us who stand in middle life and have no recollection of the former wars at all commensurate with the present is that nations, while with one hand busy refurbishing and replenishing their weapons, with the other set about formulating their aims and objects, that is the conditions upon which they will contemplate peace. The ministries for foreign affairs are quite as busy as those immediately charged with the conduct of the war, and the same emissaries that sit at a strategic council and exchange views as to the next move for peace. The war may be protracted and last a good many years more; but it is recognized that peace must come at some time in the future, and against that day it is prudent to be prepared. Thus arise the formulas of which we have had many samples. Some are extremist, some are moderate; some are destined to obtain a hearing, and others will be relegated to the background. Among them there is one which stands out prominently and which will probably be fought over with all the resources of diplomatic ingenuity. It seems so simple, so convincingly true, that the smaller nations, those that have borne the brunt of aggression, need to be protected in the new order of things which the termination of the war will bring about. The great powers are capable of taking care of themselves; the minor nations will need the support of some one group of great powers to gain their point, which is, freedom from wanton aggression, and the right to occupy their territory and lead thereon their own life. Naturally it is not exactly a sense of fair play that will insure their existence. It is a matter of enlightened self-interest for the great powers to create between their own area and that of a formidable neighbor, a buffer state. And the safety of such a state rests solely upon the equilibrium of interests in the surrounding great powers. It is easy to enumerate those buffer states, and it is just as easy to foresee that nations hitherto unrecognized will rise to life and be placed on the same footing. A still newer thing is the recognition on the part of some statesmen that minorities lodged in nations small or great have a right to individual existence and should be protected against the levelling hand of the majority. We long ago learned the lesson that individuals may be outvoted but not submerged or subjected to the statue of rightless helots. That was the fruit of the French Revolution. Our own constitution safeguards the inalienable rights of individuals. But what we have still to learn is that the smaller aggregates consisting of individuals bound together by language, religion, history have an equal right to continue their traditions within the framework of history, have an equal right to continue their traditions within the framework of the state. The state in its modern form cannot be national in the sense of a homogeneity of racial ties or of cultural life. No one will dispute the rights of the majority, but the rights of minority must be equally acknowledged. Some states are more centralizing, others less so. Minorities must be ready for once and all to surrender political ambitions. Politically, the state must be one. But we are coming to learn that there are other sides to the life of an aggregate. There are cultures, modes of life which are not political, which constitute cherished individuality. Sometimes the historical traditions assume the form of religion. No one will gainsay religious tolerance. But sometimes, as in Poland, for instance, religion is bound up with a language, which ought not to be crushed. But even these minorities are not homogeneous; that is to say, they are not conterminous with a territory. Intermixed with them are still other minorities, minorities within the minorities. It is but just that they should be placed on a footing of parity. The state has by this time learned the lesson that the soul cannot be owned, governed, throttled. Folk souls are as real as individual souls. The varieties, the greater, and the lesser, it is that enrich the life in a political unit. A lasting peace on earth is possible when not only the great and independent nations shall live in amity, but also when aggregates within the state marked by ties of blood or history or faith shall be permitted to live at peace with the majority to which they willingly accede the dominating influence in the political life of the nation.

"LIKE UNTO THEM THAT DREAM"

The British occupation of the Holy City, consummated on the twenty-fifth day of Kislev, has thrilled both Jew and Christian. To the Christian the Turkish dominion over the Holy Land has for centuries been a thorn in the flesh. The glories and the romances and the trials of the Crusaders come to memory. This war has been no Crusade. It has been most secular, most unromantic. It is true, a Christian nation has unfurled its banner within the ancient city. But it did not start out to win back the mountains of Judea. It took them as a by-product of the war, certainly for eminent strategic reasons. A victory on any other line might have been much more valuable or decisive. But it is safe to say that no other victory could be as important. The British general and his entourage entered the city on foot. He realized that in the spot, where his Master spent his last days, it behooved him not to give free course to theatrical display. It was sacred ground. And so it was to the Christian. And so it certainly is to the Jew. It is true, so far the thanksgivings have resounded from Christian pulpits, where Psalms 126 and 122 were chanted, and among the Jews in the all too sober Zionist conventions and meetings. Yet let none say that the Jews have been apathetic. In certain circles the indifferences was assumed, cultivated, in deference to party watchwords. But something was nevertheless tugging at the heart of the Jew. Turkey was once quite friendly to the Jews. It received them when they fled Spain. But of late it has looked askance at Jewish infiltration; it has placed obstacles in the way of colonization. A Jew could not own land in Palestine. Turkish misgovernment is proverbial. The Ottomans would let no one else improve the land, and in their indolence and shortsightedness they suffered a rich country to look like a desert and made of the Holy City a by-word of tourists for uncleanliness. Now a new era has set in. For the opportunity that had been the Turk's has slipped out of his hand. Had he been far-sighted, he would have realized that Jewish thrift and Jewish industry were valuable assets, and that the Jewish colonies, if given free scope, would have proved a bulwark of the Ottoman empire. Misguided as they were, the Turks have had to relinquish their hold upon a city sacred to the two older faiths. It seems that at last the hour of redemption has struck. It came, and we are "like them that dream". Our rabbis long ago taught us that when the end comes it will be sudden, unexpected, barely realizable. Of course, what seems sudden may often be long prepared. There are no leaps in the realm of nature. And God, Nature's Master, has His designs well framed ahead. Wonderful, miraculous His doings may be, but they are so only to our human minds; nothing is too wonderful for God. Far be it from us to say that the times of the Messiah have come. We have no desire to wound any Jew's susceptibilities. Perhaps the Messianic doctrine is too sacred, too lofty, too much an ideal, ever to believe it fulfilled, realized to the utmost in the real which must fall short of the ideal. The orthodox may still go on waiting for the Messiah to come out of the clouds. A mere Jewish state in Palestine will not satisfy the radical who looks for the Messianic kingdom in a sort of universal brotherhood of nations. Perhaps the two are reconcilable. But the unsophisticated Jew will see in the occupation of Palestine, of Jerusalem, by British forces, coming as it did on the top of the British declaration in favor of a Jewish homeland, an earnest of the future, the beginning of the end. These are indeed extraordinary times. Much travail is awaiting us, much disappointment perhaps. The Russian revolution bids fair to be choked by its very friends of the extremist type; and much blood will be shed before Palestine will be in a safe place to venture into. But we are sure of our cause. We desire to live in peace with the world, whether we be of the large majority rooted in our various homes, or of the small minority that will choose to settle in Palestine. And the world will be the gainer when the spectre of the Jewish problem shall have vanished. As the United States is now at war American Jews cannot but wish success to it and the cause of its Allies. And that we do as Americans first and foremost. Specifically Jewish aims bid fair to be realized through one side or the other, for they are grounded in justice, justice to the individual Jew who willingly shares the burdens of his country, justice to such of the Jewish people which has never lost sight of the dream of restoration.

MRS. S. KISER.

Mrs. S. S. Kiser, wife of Solomon S. Kiser of Indianapolis, died suddenly on Dec. 16, 1917. Mrs. Kiser was known as a woman who for years had been active in community work in her city. She was a member of the executive committee of the Council of Jewish Women and vice-president of Temple Sisterhood. Mrs. Kiser devoted much of her time to beneficent and philanthropic activities irrespective of creed and was especially active in all Jewish communal affairs. The Jewish community of Indianapolis has lost a valiant worker. The B'nai B'rith News on its own behalf, as well as in the name of numerous friends of Mr. S. S. Kiser, extends to him their heartfelt sympathy in this hour of his affliction.

SOLOMON SULZBERGER.

Mr. Solomon Sulzberger, Treasurer of District Grand Lodge No. 1 and President of Temple Beth El of New York, died on Jan. 4, 1918. In his passing, Jewry of New York and the Order have lost one who was closely identified with everything pertaining to their welfare for more than a half century. Mr. Sulzberger was an earnest man, of lovable character, loyal to his religion and a willing worker for every Jewish cause. He was well acquainted with the founders of the Independent Order of B'nai B'rith and soon became interested in their work. He joined Zion Lodge in 1859 and remained a member thereof until his death. His services to the Order were recognized by the various offices he held, including the Presidency of District Grand Lodge No. 1. He was recognized not only in his District, but also by the convention of the Order. For a number of years he was Honorary Secretary of the Order. In 1878 he was chosen Treasurer of his District; he retained the confidence of his brothers to such a degree that he was re-elected each year to that office and held it at the time of his death.

Mr. Sulzberger had a singularly pleasant personality, winning for him many friends. He was a good man, a faithful Jew, a loyal Ben B'rith and a good citizen.

SIGMUND SICHEL.

Mr. Sigmund Sichel of Portland, Ore., a prominent citizen and ardent Ben B'rith and communal worker, passed away on Monday morning, Dec. 10, 1917, after an illness of several months.

Mr. Sichel was easily one of the most beloved men in his home city, genial, kind and of a lovable disposition. He numbered his friends by the thousands. He came to Portland in 1873, direct from his birthplace in Germany. After spending six years in Portland, he moved to Goldendale, Wash., where he later became mayor. He returned to Portland in 1888 and immediately became active in public and communal affairs. He was a member of the Board of Governors of the Communal Trust, a trustee of the the Chamber of Commerce, a member of the executive board of the city in 1903, and police commissioner for three years. He served in the Oregon State Senate for four years, where he introduced remedial measures.

Mr. Sichel was affiliated with the B'nai B'rith and other fraternities. He was one of the first members of the American Jewish Committee. He was a member of Concordia Club, and for ten years president of the Congregation Beth Israel. He was vice-president of the first Hebrew Benevolent Society of Portland, president of the Society of Social Hygiene. Mr. Sichel was very active in charitable and philanthropic matters.

Mr. Sichel was especially beloved by the B'nai B'rith. He held at different times all the offices in the Grand Lodge, including that of President in the year 1900.

The death of Mr. Sichel is an irreparable loss, not only to the community in which he lived, but to the country at large and particularly to Jewry. He was a lover of mankind, always ready to help the distressed. Rabbi Jonah B. Wise, in speaking of him, said:

"Sigmund Sichel was zealous for the law. He followed in letter and spirit the maxims of Israel's guide. He was a laborer in the field. His firm hand set up the overthrown sheaves and guided the gleaner's steps. He shirked no task of humanity, loyalty and religion. In his death the Jewish as well as the general community lost a faithful, tried and needed man. A man of such tenderness is not soon replaced. Those who knew him want the niche he left made a place of memory, a blessing and an inspiration".

FELIX MOSCHELES DEAD.

Felix Moscheles, the painter, died at Tunbridge Wells, England, on Saturday, December 22. He was born in London, February 3, 1833, a son of Ignaz Moscheles, a composer, and godson of Felix Mendelssohn. His artistic education was received at Antwerp and Paris, where his early pictures were exhibited. He had been President of the International Arbitration and Peace Association, and also President of the London Esperanto Club.

JEWS AS ATHLETES.

Out of 17,000 boys at the Great Lakes Naval Training Station 47 have been selected as picked men to represent all forms of athletics. Nine of those seleted are Jews and seven of these nine are members of the Chicago Hebrew Institute.

B'NAI B'RITH WORK DURING THE WAR.

By Adolf Kraus, President of B'nai B'rith.

During the first year of the war, when something of the horror of it and the suffering caused by it became known, the Independent Order of B'nai B'rith raised a large sum of money and sent it to the countries of the allied nations and also to those of the central powers for the relief of the fleeing, destitute victims who, unhappily placed near the borderlands of the war, were the first to feel the devastating tread of the invading armies of first one belligerent and then another.

Now, since our own country is at war, it is bending its energies to make the lives of our own soldiers happier and to protect them against evil influences by establishing headquarters for them near the cantonments and camps, where they have the comforts of home, and by inviting them to the homes of the members of the fraternity, where they may have temporary relief from the hardships of camp and occasional touch with the refinements of home. This work has been fully approved by the War Department of our government.

* * *

Three years ago, in my message to our organization, in convention assembled, I said:

"My conception of the object and purposes of our great organization is that where our people most suffer, there lies our first duty. From our standpoint the suffering of our co-religionists anywhere in the world is not a foreign affair. The cause of Israel knows no such distinction. The breath of life to our order is service—service to others. If the time ever comes that the necessity of service to others shall have passed, well may that time also witness, not with sorrow, but with joy and love, the passing into history of an organization whose energies and labors were devoted to that end.

"But the fulfilling of Isaiah's prophecy is not yet at hand, when 'The wolf shall dwell with the lamb, and the leopard lie down with the kid'.

"Before that blissful time is reached there is much to do. The hammer of destiny striking the anvil of time is slowly fashioning the form and tempering the quality of human justice as God willed it to be. The Children of Israel have suffered long from the world's injustice. Perhaps behind it all the purpose lay to teach the world justice.

"But the dawn is breaking. The struggle has not been in vain. Hope sees in the far distance a glimmer of light. Gather together, all you strong men of Israel! Hold fast to the heights you have attained! Onward under the banner of service and justice and the victory is ours! Not victory midst the roar of artillery and the crash of battle. Not victory upon a field strewn with the fallen shapes and red with the blood of our fellow men; but victory through lifting up the lowly, victory through raising the fallen, victory through administering to the wounded and afflicted, victory through centuries of patient suffering for justice's sake, victory through the overcoming of hatred—the victory of an ideal"!

* * *

Since then great changes have taken place. It is not Israel alone who suffers, but all the world. This suffering cannot now be cured merely by lifting up the lowly, raising the fallen, administering to the wounded and afflicted, nor by patient suffering. A sterner duty now confronts us midst the roar of artillery and the crash of battle.

The greatest sacrifice which any people can make, the surrender of our children to the cruel fate of war, must now be made in order that liberty may not be drawn from the world and that peace and happiness among men be securely established on the face of the earth, not only for this generation, but for the generations to come. To this end no sacrifice is too great. This terrible war may be God's will, working to the fulfillment of Micah's prophecy:

"And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords in plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it".—Editorial, Chicago "Examiner".

It is a bad sign if a man despises his life; God will hold him accountable.—Talmud.

IN MEMORIAM

Edward L. Heinsheimer

By Faculty of Hebrew Union College, Convened in Special Session, Dec. 12, 1917.

The sudden death of Edward L. Heinsheimer in the prime of life has shocked and saddened us beyond all expression. Our beloved institution has lost a wise and unselfish leader and efficient and devoted executive. We are mindful of his twenty-five years of loyal and conscientious service as a member of the Board of Governors. Especially do we recall his last eight years, when, as president of the board, he gave to the college the fullest measure of his zeal and energy. Under his wise and watchful leadership, our college has advanced from strength to strength.

In his demise every member of our faculty has lost a true and tried friend, whose sympathy and support were always generous, and whose interest was a constant source of encouragement. His regular presence at the Sabbath afternoon service in the college chapel brought him into intimate contact with professors and students. He commanded our admiration and affection. His passing is for each one of us a keen personal bereavement.

Edward L. Heinsheimer was indeed an inspiration. He was a living witness to our conviction that Judaism, even while adapting itself to time and environment in all lands, and particularly in our beloved country, is certain to survive in all its essentials for the good of humanity. Liberal Judaism needs the encouragement such as our lamented leader has given by his enthusiastic devotion to everything Jewish. In him Judaism has lost a faithful and valuable servant.

To the grief-stricken family with whom we are united in sorrow, we extend our prayerful sympathy, bidding them to look up to Him who maketh sore and bindeth up. Who woundeth and Whose hands make whole. May they find comfort and strength in the trust and inspiration found in the words of our sages:

"The end of man is death whether
it come early or in the fullness
of years;
But, whatever be life's duration, its
true measure is usefulness".

Blessed is he who has lived nobly, and, in departing leaves an honored name behind. Of such a one the Scripture says:

"A good name is better than precious
oil,
And the day of death than the
day of birth".

RESOLVED, that this expression of our respect and affection for **Edward L. Heinsheimer** be spread upon a separate page of our minute book and forthcoming catalog, be communicated to the Jewish Press of the country, and that an engrossed copy thereof be transmitted to the family of the deceased.

In behalf of the faculty,
DR. KAUFMAN KOHLER,
President.
HENRY ENGLANDER,
Registrar.

RESOLUTIONS.

The sages of old say that when a truly wise man dies not only the family but the whole community mourns. So in the death of

ADOLPH HERZ

Gan Eden Lodge has lost a true worker whose words of wisdom often guided and directed the councils of the lodge.

As when a sculptor tears away the scaffolding which has in part obscured the work and the beautiful figure stands in all its beauty before us, so death has presented to us the life of our departed friend and it stands out as a true monument which can well adorn in memory the halls of our lives.

ADOLPH HERZ

was a true Ben Brith, a "son of the covenant" of charity and brotherly feeling which has bound the Jew not only to the Jew but to mankind in the spirit of kindliness and friendship.

As his life has so well exemplified the teachings of this Order so shall it be to us an inspiration in the years to come to try in part at least to carry out some of the fine lessons which we learned from his association with us.

BE IT THEREFORE RESOLVED, that Gan Eden Lodge, I. O. B. B. record its deep sense of loss in the death of our friend and brother, Adolph Herz, by spreading this testimony to his worth upon our minutes and by draping the charter of the lodge for thirty days;

And BE IT FURTHER RESOLVED, that a copy of these resolutions shall be sent to the family of the departed brother with the assurance of our deepfelt sympathy in their sorrow.

DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING.

At the quarterly meeting of the Board of Governors of the Dropsie College for Hebrew and Cognate Learning there were present: Doctor Cyrus Adler, president, in the chair, Judge Sulzberger, Oscar B. Teller, William B. Hacksburg, Horace Stern, and Doctor A. S. W. Rosenbach.

The gift of a silver pitcher and tray belonging to the Reverend Isaac Leeser was reported from Mrs. Felix Fuld of South Orange, N. J., and a vote of thanks was extended to Mrs. Fuld for the gift.

During the autumn term which closed on December 20, twenty students were registered, six women and fourteen men, representing the following institutions: Girls High School, Girls Normal school, Columbia University, Jewish Theological Seminary of America, Johns Hopkins University, University of Chicago, McGill University, Gratz College, University of Pennsylvania, Crozer Theological Seminary, Hunter College, Dropsie College, Temple University and the Gymnasia at Zabotinskaya-kopp.

The report of the Library showed an increase during the quarter of 210 volumes, the principal additions being in the departments of Hebrew texts, and works on Jewish history, Talmud and Midrash. Gifts were received from Mr. David J. Galter of Philadelphia, Dr. Harry Friedenwald of Baltimore, Dr. Israel Abrahams of Cambridge, England, New York Section Council of Jewish Women, and the Moody Bible Institute. The total number of volumes now in the Library is 18,058.

Founder's Day will be celebrated on March 7, 1918.

The Winter Term opened on January 7, 1918.

THE CHAOS IN RUSSIA.

So far there is no freedom, no right and no justice in Russia, especially as far as the Jews are concerned. The Russian people got rid of the Czar, but not of the Black Hundreds. To these evil forces, which under the autocratic rule of the Czar and his cruel government, have filled the life of the Russian Jews with tears and torments, the coming in power of the Bolsheviki has added many more dangers and menaces to our unfortunate brethren. Pogroms are the order of the day, and reports come from many Russian cities of Jewish business houses and Jewish homes being looted and of Jewish families being massacred. Soldiers, deserting the trenches, form groups of robbers and the Jews are their first victims. The Russian clergy is inciting the mushicks, the farmers, to kill the Jews and the monasteries are brimfull with such literature, which is being spread among the masses. A Jewish delegation, who asked Trotzky for protection, was given the answer that he is not a Jew but an internationalist and will do nothing for the Jews. He declared to them that the pogroms are the result of the despair of the Russian masses, who are suffering from the speculators and the rich, and the only way to fight against the pogroms is, in his opinion, to arrest the speculators and the rich. Many of the pogrom instigators are the Bolsheviki themselves, and still the cry is loud in Russia that most of the Bolsheviki are Jews. So the chaos in Russia grows and spreads and the Jews look tremblingly into the future, for God knows where all this disorder will end.

GERMAN MAJORITY SOCIALIST INDORSES ENGLAND'S PALESTINE DECLARATION.

A sensation has been caused in Germany, according to a cable to the Jewish Morning "Journal", by the publication of an article written by Herr Cohen-Reis, a member of the Reichstag and an adherent of the majority socialist party, advising Germany and Turkey to issue a declaration in favor of the establishment of a Jewish national homeland in Palestine along the lines of the famous British declaration, which he endorses in the strongest terms.

Herr Cohen-Reis pronounces the British declaration as a move of the greatest political wisdom. He deplores the lack of political foresight on the part of Germany and Turkey in permitting England to take the lead in the response to the Jewish demand, and even if they should both make the declaration, he proposes they will not now derive the greatest political advantage from such a course, as it will come too late to win the sympathy of the Jewish people for the cause of the Central Empires. But, at least, he points out, it will help to moderate the antagonism of the Jews in Russia, whose friendship, he declares, is of vital importance to the success of the present peace negotiations with Russia.

CENTRAL COMMITTEE FOR [illegible] RELIEF OF JEWS SUFF[illegible] THROUGH THE WAR

The Central Committee for [illegible] of Jews Suffering Through the [illegible] Chambers street, New York, [illegible] designated the week beginning [illegible] Jan. 27, 1918, and ending Feb. [illegible], 1918, as Mercy Week in honor of the second anniversary of Proclamation Day, on Jan. 27, 1916, which was named by President Wilson. The committee has issued the following appeal:

Sunday, Jan. 27, marks the second anniversary of the Jewish Relief Day designated by President Wilson in his historic proclamation as the day on which the people of the United States of America were asked to stretch out their helping hand to the millions of Jews suffering in the war zones.

This event was epoch making and must never be forgotten. As long as life lasts Jews will recall the noble action of the President of the United States of America. The Central Committee for the Relief of Jews Suffering Through the War, at whose instigation Proclamation Day was set on the 27th of January, 1916, feels that the anniversary should not be passed by without a concrete demonstration of the appreciation of President Wilson's high-minded response to the needs of our stricken brethren in the war zones.

We have now entered upon the fourth year of this terrible conflict—a struggle in which all the forces of humanity are arrayed against the powers that wreak evil and destruction. The reports that continue to come from "Over There" show that the suffering of our people is not only as intense as it has hitherto been, but is even greater. There is but one answer to be given, and that is to go on gathering contributions for the Relief Fund until all hunger is stilled, every naked body clothed and the sick healed. In other words, the work of saving the lives of men and women and of children must go on unchecked.

The Central Relief Committee appeals to all the communities and organizations co-operating with it to make Mercy Week a record in the gathering of relief funds. American Jewry is responding nobly to the call for help, and historians will set down in unperishable letters the aid that has been given by Jews of this country.

Notwithstanding the readiness to which appeals have been responded to and the additional burden that has been placed upon the Jews of this country, the Central Committee is sure that Mercy Week will find the Jewish community of this country as willing as ever to give of their means for the alleviation of the anguish of the millions of their co-religionists on the other side. The Central Committee asks all communities and organizations co-operating with it to make immediate arrangements for Mercy Week. The committee is ready to give every help from its central offices, 51 Chambers street, New York, N. Y.

WELFARE SURVEY TO BE MADE FOR B'NAI B'RITH.

Welfare work in penal institutions was discussed at a meeting of the social service committee of District Grand Lodge No. 2, B'nai B'rith, Dec. 30, at Indianapolis.

The necessity of furnishing the Jewish Bible to prisoners in penal institutions throughout the district was urged. It was pointed out that out of the sixty-nine Jewish prisoners paroled from the Ohio state penitentiary during the past five years only two have been returned to the institution for violation of parole. It was moved and seconded that the chairman and the president of the Grand Lodge be empowered to expend a sum not to exceed $300 for the purchase of Bibles for distribution among Jewish prisoners in penal institutions in the district, provided that an appropriation for this purpose be first secured from the Grand Lodge upon the recommendation of the general committee.

The committee decided to have a new survey made of how many Jews there are in the penal, charitable and eleemosynary institutions throughout the district. It was agreed at the meeting that if this survey should disclose the urgent need of new Jewish institutions in a particular community, efforts should be made by the B'nai B'rith, in co-operation with the local community, to fulfill the need. It was also decided that every national Jewish institution be requested to notify the social service committee, local or district, of the date and circumstances of the discharge of each patient or inmate, so that the community to which the patient or inmate is being returned may make adequate provision for proper living conditions and suitable environment.

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE OF THE INDEPENDENT ORDER OF B'NAI B'RITH

Since the last report, the work of the American Soldiers' and Sailors' Welfare League has expanded, particularly in Districts No. 2 and 3. District No. 2 is making gigantic efforts to establish recreation headquarters at all the cantonments and army camps within its confines. Rabbi Joseph Leiser, of Joplin, Mo., has already been engaged to take charge of the recreation rooms at Camp Sherman, Chillicothe, O., and workers for Camp Funston and Ft. Riley are being considered. President Borinstein has recently made a trip through District No. 2 and reports the greatest enthusiasm for the work among the members of that district.

District No. 3 is considering the engagement of a field secretary to look over the territory within its confines for the purpose of considering places where recreation club rooms may be necessary.

District No. 4 has decided to equip recreation rooms at Tacoma, Wash., near Camp Lewis, and a director for that work is about to be engaged.

In District No. 6 and 7 where the larger number of active headquarters are located, the work has grown apace. Many letters have been received and are being daily received from the soldiers, their relatives and friends regarding what is being done. The activities have not lessened, except in those places where the camps have been quarantined, notably Camp Beauregard at Alexandria, La., and Camp Bowie, Ft. Worth, Tex., where a very rigid quarantine has been enforced for the larger part of the month of December.

CAMP DODGE, DES MOINES, IOWA

A number of affairs were given for the men during the month of December. A patriotic meeting was held at which about 100 were present. Addresses were delivered by Lieutenants Samuel Abramson, Samuel Miller, Louis Perlman, and Rabbi Eugene Mannheimer, who was chairman of this meeting spoke on "The Duties of the Civilian". The ladies of Rabbi Cohen's congregation also gave dancing parties and buffiet luncheons. During the first half of December, a large number of men were sent away from Camp Dodge and consequently the attendance at the club rooms fell off to about 100 a week. On Sunday afternoon and evening, Dec. 16, a Chanukah entertainment was given by the Ladies' Auxiliary of Congregation Tifereth Israel at our club rooms. The rooms were full to capacity, 60 boys in uniform and 100 civilians attending. A Chanukah program was rendered and among those taking part in it were Seargeant Sidney Levy, of St. Paul; Delores Edison, little daughter of Captain Edison, and Private Joseph Kaufman. At 6 o'clock buffet supper was served. Between Dec. 19 and Jan. 1, three large affairs were given and all were unusually well attended. The ladies of Rabbi Mannheimer's Temple gave a supper and 65 men in uniform showed up. On New Year's evening an entertainment and dancing party were given, at which a program was rendered and a feature of which was an address by Sergeant Joseph Black, born in Belfast, Ireland, who has seen twelve years of service in the British army and fourteen years in service in the American army. The headquarters at Des Moines are becoming better known to the newly arrived soldiers in the camp, of whom there are more than a 1,000. A number of men have availed themselves of the privilege of personal loans and up to date many have come for advice regarding matters of personal interest. There are at present five Jewish patients at the base hospital at Camp Dodge and these are being looked after so far as the little things that make their stay at the hospital more pleasant are concerned, by our director. The Jewish men and women of Des Moines are proving themselves truly loyal and good hearted in this work and the soldiers appreciate the aid of the community in this work.

CAMP BOWIE, FT. WORTH, TEXAS

On Nov. 28 a quarantine was placed at Camp Bowie and the soldiers found themselves cut off from the outside world. The following bulletin was posted at the camp by our workers:

> Jewish Soldiers:
>
> If there is anything which you need and which you cannot obtain on account of the quarantine, phone to headquarters, Lamar 1841, or 6872, and we shall gladly and promptly look after your affairs for you. If you are sick in the base hospital, please let us know immediately.

Rabbi Charles Blumenthal is chairman and Sol Wolfson, local representative of the Soldiers' and Sailors' Welfare League. On account of the quarantine it was impossible to give any affairs, but during the month 150 copies of magazines were distributed among the men. A very cold spell came over the south and it was found that the mortality of the men was increasing frightfully, due to the lack of proper equipment. Our representatives in Ft. Worth purchased 100 pairs of blankets and distributed them among men in the camp. These were paid for by the local community. We quote from the report of the work at Ft. Worth:

> "Dec. 11—We visited said camp to verify the statement of Mr. Goldenberg. We found it to be only too true that 100 men of the 42nd Wing Repair Section of the Royal Flying Corps, which are now under the supervision of the U. S. Government, sleep on the bare floor in Barracks No. 6, by the way, an improvised winter housing. Had a conversation with about twenty of the boys, and they were very much despondent, thinking that they were mistreated because they were Canadians. The soldiers in the other barracks did have beds and mattresses. Out of the 100 men, two were Jews, Goldenberg and Cooper, both Englishmen. We returned to the city, and called on the office of the headquarters of Camp Taliaferro, and had a talk with Adjutant Connelly. I made a statement to him what I had seen, and asked him the reason of their oversight. An investigation followed immediately, and it was found that beds and mattresses were somewhere in a car that had been switched off for the last three weeks. On the 14th, we received a letter thanking us for the interest we took in the case, and stating that beds and mattresses had been issued to them".

Among the visitors at our headquarters in Ft. Worth was Sergeant Bloch, a French Jew who was one of those sent from France to act as instructor in the American army. On Dec. 17 the furlough was lifted at Camp Bowie and a number of men were permitted to return home, but many found themselves short of funds and consequently our representatives at Ft. Worth found it necessary to advance a number of soldiers with small loans with which to go home. The attention of Rabbi Blumenthal was called to the case of a deserter and it was only through the Rabbi's excellent work that the charge of desertion was changed to that of absence without leave.

On Dec. 22 a dance and big entertainment was given to the boys and although only 50 per cent of the men were permitted to leave the camp and though many of those had gone to their various homes on furlough, there were 75 soldiers present including two French and two English officers. Refreshments, consisting of coffee and cake were served by the ladies, and foot warmers were distributed to the boys. Plans were also made on this evening for a girls' minstrel show for the benefit of the soldiers on Saturday night, Jan. 5.

On Tuesday night, Dec. 25, the Girls' Assembly Club gave a grand dance in honor of the Jewish soldiers in Camp Bowie and the boys at the aviation camps. More than 80 soldiers were present. On Saturday night, Dec. 29 the last affair of December was given, and this was one of the most successful affairs of the winter. During the latter part of December a consignment of 98 books was received at our headquarters from the Camp Bowie library, which will increase materially our library resources. During this month our communications with the base hospital were unusually many, although, of course, our visits were not as numerous because of the quarantine.

CAMP BEAUREGARD, ALEXANDRIA, LA.

On account of the quarantine at Camp Beauregard there has been practically no activity in the club rooms. The larger part of the work of our director has been the personal service he has rendered to the men in camp. The hall has not been attended as well as usual on account of the fact that the men have not been able to get away. The entire Louisiana regiment is again under quarantine on account of the prevalence of meningitis and the United States Health Officer has advised the postponements of public functions for soldiers. Our director has visited the hospital whenever necessary and during the past month he has had an extraordinary amount of personal service work, consisting largely of interviews with soldiers and writing to their relatives of the welfare of these men, as it seems that many of these are not permitted to write while the general quarantine was in force. The branch at Alexandria is looking forward to the lifting of the quarantine when it may again take up its activities.

CAMP LOGAN, HOUSTON, TEXAS

The headquarters at Houston and the local branch and the director have been more than ordinarily busy this month. A mass meeting was called the early part of December and the Houston branch of the Soldiers' and Sailors' Welfare League was enlarged and new officers elected: Meyer C. Wagner, president; Jules Hirsch, treasurer; Edgar Goldberg, secretary, and Bernard Freefield, field director. A number of committees were elected. During the month of December the estimated attendance at Houston was almost 2,000. The hospital was visited practically every day and every sick man in uniform was seen. Fifteen sweaters were given out to the sick and a number of scarfs, wristlets and socks were also distributed. Eighty-six men availed themselves of the personal service of our worker and three men were examined through the courtesy of the physician who is working in connection with our branch. The soldiers' volunteer representatives' meeting and smoker was attended by fifteen men who are acting as assistants to the director in Houston. One thousand and eighty men attended different affairs that were given during the month of December for the benefit of the soldiers. A number of Chanukah boxes were distributed to the sick. Mrs. M. E. Weinberg, of Chicago, prominent in Jewish circles, visited the camp. Among the organizations which gave affairs for soldiers through the Houston branch of the American Soldiers' and Sailors' Welfare League were: The Jewish Literary Society, the Y. M. H. A., the Concordia Club and the I. O. B. B. lodges.

Dr. Henry Barnstein delivered a lecture on "America and the War", on Saturday night, Dec. 8, which was largely attended. Rabbi Samuel Rosinger, of Beaumont, Texas, sent a number of boxes for Chanukah, which were distributed.

CAMP SHELBY, HATTIESBURG, MISS.

Camp Shelby has had a busy month. The attendance at the Headquarters for the month has been very close to 2,300 men. Two hundred and thirty-three men have used the sleeping quarters. Dr. Alfred G. Moses of Mobile, Ala., visited the Headquarters on Dec. 19 and delivered an address. He also spoke at the Y. M. C. A. on the "World War and Democracy".

A large Chanukah celebration was held on Sunday, Dec. 9, and a musical program was rendered by the men from the camp and by the 149th Infantry Band. Capt. Max Neumann delivered an address. Dr. A. Brill of Meridian, Miss., sent Chanukah souvenirs which were distributed. The total number of personal interviews with soldiers was 320. On New Year's eve there was an entertainment and luncheon attended by over 100 men and the 149th Infantry furnished the music. Nine visits to the hospital and eighteen visits to the camp were made. A number of the boys here, as at other places, availed themselves of the loan fund that has been created, and loans aggregating a large sum were made to sixteen men. At Camp Shelby also a Jewish boy left without leave of absence and after our worker was called in the charge against this man was changed from desertion to that of absence without leave. We quote from the report of our worker: "It is a pleasure to note that the percentage of illness among our Jewish boys is a great deal less than among others. So far, none of our boys have been seriously ill, although two have had minor operations".

CAMP GRANT, ROCKFORD, ILL.

Our headquarters continue as usual to be open all day and evening and our attendance has varied from a few on weekdays to from 100 to 150 on Saturdays and Sundays respectively. For sometime, due to the courtesy of the Isaiah Club, Jochanan Lodge, Sinai Auxiliary, the Council of Jewish Women and individuals, we have been in a position to serve on any evening or on Saturday afternoon to any soldier who frequents our hall light refreshments, consisting of coffee, cake, fruit, etc. This feature, though no doubt appearing as rather insignificant to the outsider, is a valuable asset in the work, making the soldier feel that he is among friends who are solicitous about his welfare, and who are anxious to accord him as much hospitality as possible.

For December 25th, a day when no soldier was required to attend to military duties, an affair had been planned and cards issued, but owing to the sudden allowance of the furlough, which took 90 per cent of the boys away from the camp, this was cancelled. The affair was held on January 1st, New Year's afternoon, and consisted of a professional vaudeville entertainment of five numbers. The supper was served through the courtesy of the aforementioned organizations and individuals, and "smokes" were served through the courtesy of Mr. Maurice Leopold and several others. The 343rd Regimental Band furnished the music for dancing, which continued until 9 P. M. There were present about 275 soldiers and about 100 civilians.

At the present writing another vaudeville smoker is to be held on Sunday afternoon and evening, January 20th, and on February 17th the Council of Jewish Women of Chicago are arranging an entertainment and dance to be given at our headquarters, for which occasion they are arranging to bring to Rockford several hundred young ladies from Chicago.

We append herewith typical letters from men in uniform, their friends and relatives. We are citing these so that our readers and friends may know what others are thinking of our work:

Dec. 21, 1917.

Dr. George Fox,
Soldiers' and Sailors' Welfare League,
Chicago.

Dear Sir—I really cannot say enough to express the feelings of not only myself but the other boys whom I feel sure I can speak for, in regard to the splendid work that the B'nai B'rith is doing in Des Moines for the boys of Camp Dodge. They are providing, first of all, a place for the boys to go to when they get to town and get acquainted with the Jewish people in Des Moines. They give quite a number of entertainments, which I am sure would be patronized a good deal more if there were more Jewish boys at camp, but owing to the fact that there are very few Jewish boys, these affairs may appear to an outsider as failures, but really, taking into consideration the small number of boys there, and the small percentage that can attend when they are given, they are very well patronized.

Through the B'nai B'rith we are meeting the Jewish people of Des Moines, who invite us to their homes on Friday evening and Sunday afternoon, where they entertain us to the best of their ability and make the boys feel at home. There is nothing a Jewish boy likes better than a real home-cooked dinner, and they certainly are getting it in Des Moines.

In conclusion allow me to once more say that, speaking as an individual and also speaking for the remainder of the Jewish boys, that we certainly do appreciate the work of the B'nai B'rith, and we all know that although it will be impossible to pay them back financially, we will try to live up to the name of the Jew and keep the name as clean as it has been in the past and certainly will be in the future.

PVT. JOSEPH LAPIN,
Med. Dept., 350th Inf., Camp Dodge, Ia.

Dec. 31, 1917.

Mr. Meyer Desenberg, Jr.,
Chicago, Ill.

Dear Friend—I want to tell you that I attended that big affair the I. O. B. B. gave one Sunday. I believe it was on Dec. 9 at Rockford, when a large crowd of ladies and gentlemen were present from both Chicago and Rockford, and I can say it was a grand affair and I never enjoyed myself better anywhere. There were also some soldiers present that were Gentiles that I know and they were also well pleased with the entertainment and said it takes the Jews to get up something like that.

Sincerely,
JACK B. VICTOR,
343rd Inf., Co. H.

Battle Creek, Mich., Dec. 26, 1917.
Mr. Samuel Folz,
Kalamazoo, Mich.

Dear Sir—Gratitude and appreciation prompt me to write these few lines of congratulation on the wonderful work that the club rooms of the B'nai B'rith in this city are doing. You, as this state's representative, should know how "the boys" feel about it, hence this letter.

My home is in Baltimore, Md., and as you can surmise I'm a total stranger in this state. Incidentally, I am the only Jew in a company of 153 men, and I can appreciate this great work much more than others who are native born and not so far from home.

In my leisure time, Wednesdays especially, I for one find rest, recreation and friends, whereas before the club was opened I spent these few hours wandering aimlessly about and usually returning to camp gloomy and morose in spirit. That, thanks to your efforts, is entirely done away with.

Might I just say a word for the ladies of this city, who are striving at all times to make things pleasant and comfortable for me and my comrades in arms?

Instead of war being a grim, tiresome task, you and your associates are making our fight for democracy a pleasant, smiling task and not one to be feared.

May the new year bring you lots of success and the victorious termination of this terrible slaughter. With kindest personal regards, I am, sir,

Very sincerely yours,
CORP. LEONARD L. GROTTE,
340th Ambulance Co., Camp Custer.

Louisville, Ky., Jan. 3, 1918.
Mr. S. C. Blumenthal,
Alexandria, La.

Dear Sir—I wish to thank you for the great work you and your organization, the B'nai B'rith, are doing for the Jewish soldier boys at the camps. I was happy to hear that my brother, Hyman, at Camp Beauregard is getting along fine.

Thanking you for your letter and kindness, I remain
Yours truly,
(Signed) HARRY KURTZ.

The following letter appeared in the "Sentinel" Jan. 12:

"To the Editor, the 'Sentinel':

"My mother sends me her copy of the 'Sentinel' every week. I noticed with indeed much pleasure the publicity you are giving the work of the B'nai B'rith.

"If I may express it that way, the hall that the above mentioned organization is maintaining is a 'life-saver'. Really, when we fellows do come to town we don't know what to do with ourselves. Of course, we go to shows, but there is so much time to spare. Instead of walking the streets and possibly getting into the chief, we go up to the 'club' and have a wonderful time.

'Among other things, we have coffee and cake, and, believe me, it tastes good these cold days.

"The director in charge, A. Horvitz, is a 'peach' and we all admire and respect him. He sure is doing splendid work.

"Would suggest that you give the B'nai B'rith the required publicity, so that they may get their fund, for we want the work to continue. By helping them you help us, and by helping us you help the country. So 'chip in'.

Hurrah for the B'nai B'rith and Horvitz.
"Respectfully,
"CHARLES N. TROTCKY,
"343rd Reg. Inf., Camp Grant, Ill".

Indianapolis, Ind., Dec. 5, 1917.
Mr. S. London,
P. O. Box 568, Hattiesburg, Miss.

Dear Sir—I want to thank you personally, and also in behalf of the parents of the Indianapolis Jewish soldiers at Camp Shelby. for the good treatment you have shown the boys. Mr. Louis B. Davis of Battery B, 139th Field Artillery, has written to me in regards to the good work done in Hattiesburg by the welfare league of the Independent Order of B'nai B'rith, of which you are secretary. I certainly appreciate your good work and will be glad at any time to let the public know of the good work done by the American Soldiers' and Sailors' Welfare League. Will be pleased if you will at any time send me anything for publication, and think I can get space for same in the Indianapolis "Star" newspaper.

Very truly yours,
IZZY BRILL,
102 S. Illinois St., Indianapolis.

THE RIGHT SORT.

A home!

Not for Jew or Gentile, Methodist, Presbyterian or Catholic, democrat, republican or socialist, but for all soldier boys of every sect and creed who are at Camp Lewis preparing to fight for the liberties of all of us.

Not for the men who give orders, nor for the men who obey orders, but for officers and enlisted men alike.

That's the kind of a home the Independent Order of B'nai B'rith says it will equip for Camp Lewis soldiers in the building occupied by the Monarch Club at South Sixth and Broadway.

The B'nai B'rith has just signed a three-year lease for the building. The spirit with which this Jewish organization intends to run its clubhouse for soldiers after the first of the year is the same spirit it has shown in the community in the past—that of public service and progress.

It is a spirit that plunges into a thing and sees it through, not for the advancement of Jews alone, but for the cause of freedom loving people everywhere.

Because the B'nai B'rith membership is back of this club home for soldiers Tacoma may be assured that it will be run with that forward-looking energy which has marked the progress of every activity in which the organization has taken a hand.

It will be a real home, a welcome place for the soldier who is a stranger here, and an asset to the city.—An editorial from the Tacoma "Times".

JEWS HONORED IN SEVERAL LANDS.

The first Jew to be elected to the National Council of Switzerland was returned recently. This distinction fell to M. M. Goetschel, a lawyer of Dellemont. Fifty-one years had passed since the emancipation of the Jews in Switzerland before one of their number obtained a seat in Parliament.

M. Louis Lucien Klotz retains, in M. Clemenceau's cabinet, the post of Minister of Finance, which he had held in M. Plainleve's cabinet, as in several other previous cabinets. M. Edouard Ignace, a member for Paris in the Chamber of Deputies, has been appointed Under Secretary of State for War. He is a lawyer by profession and practices in the Court of Appeals. M. Clemenceau has appointed M. Georges Mandel as his principal Private Secretary.

Signor Morpurgo is Under Secretary of State for Industry and Commerce and Signor Reggio is Under Secretary of State for Transports in the recently formed Italian Ministry.

The French Academy of Science has awarded the Tchehadcheff prize of 3000 francs to Sir Marc Auries Stein, Inspector of the Indian Archaeological Survey, for his explorations in Central Asia.

Samuel William Jacobs was elected a member of the Canadian Parliament in the recent elections. He is the first Jew returned to the Canadian Parliament and his election was greeted with much satisfaction by the Jews there. Mr. Jacobs was the candidate of the Liberal Party and received a very large vote.

CRAGG REMOVED AS DRAFT BOARD CHAIRMAN.

Samuel H. Cragg, of Brooklyn, who has made an unenviable reputation for himself in the last few months by his direct and indirect attacks upon the Jewish race, and who aroused the ire of the Jews some two weeks ago by casting a slur upon the patriotism of the Jew, remarking at a flag unfurling service that one of the three joyous occasions in the life of a Jew was his exemption from military service—was removed from the position of Chairman of Local Draft Board No. 34, by Adjutant General Charles E. Sherrill, acting on directions from Governor Whitman. In announcing the removal the Adjutant General gave out a statement on behalf of the Governor, in which the latter declared that Cragg had no excuse for making the remark he did and that no course was left to the Governor after hearing the evidence in the case but to remove him.

Cragg heard of his removal soon after the decision was reached by the Governor, and when questioned over the telephone retorted by insinuating that he was being made the victim of somebody's political ambitions. He did not specify whose, but again reiterated his innocence of any desire to offend the Jewish race.

In his statement removing Cragg from office Adjutant General Sherrill said among other things: "Mr. Cragg has admitted that he made this statement (about the Jews) and there is no real dispute as to any of the important facts. His only defense was that ne uttered it in jest.

"As soon as the Governor learned of the occurrence he sent for Mr. Cragg and he came to Albany. After hearing his admission the Governor asked him to resign.

"The country is at war. This is no time to excite racial prejudices. No time for a public officer to ridicule any race or religion in connection with its duties toward the Government. There is no excuse for what was said and no other course was open to the Governor of the State except to cause the severance of Mr. Craig's relations with the draft."

In the moral and physical world not only the field of battle, but also the consecrated cause of truth and virtue calls for champions, and he who enlists in its ranks and his spirit faints not may write his name among the stars of heaven.

THE GREATEST BIRTHDAY IN ALL HISTORY.

The Whole World Celebrates It Regardless of Religious Belief.

One thousand nine hundred and seventeen years ago a beautiful young Jewish woman, forgetting her poverty, not seeing the animals about her in the stable, seeing nothing but the tiny face of the baby in her arms, was made eternally blessed by that child.

And blessed have been the world's mothers since that day, by the work that the child of Mary has done in the hearts of men through the long centuries.

Christmas is a blessed birthday; it is the birthday of human kindness.

Christ preached, lived and died for the poor, for those that had no friend but Himself.

For the sake of the poor, He died a condemned criminal and despised. And He lived among the poor as one of them.

"The foxes have holes and the birds of the air have nests; but the son of man hath not where to lay his head".—Matthew viii., 30.

Many lessons that Christ taught are still to be learned. The world will learn them and live eventually according to His teachings.

With war and murder waging, we know that in the end this earth will have peace, perpetual, and that the holy Sermon on the Mount will rule the human race.

The earth is filled with hatred, intolerance.

Low superstition among so-called Christians, here as well as in Europe, hates and persecutes the Jews.

But the day will come when this injustice will disappear and men will realize that to the Jewish race we owe the mother of Jesus, the care she gave to her child, and that the Jewish religion was the basis of Christ's religious teachings.

Vicious, ignorant hate has sought to perpetuate race and religious bitterness by representing the crucifixion as a Jewish punishment inflicted by Jews on the founder of Christianity.

Crucifixion was a Roman punishment, unknown to the Jews, detested by them, inflicted by Romans upon criminals, inflicted by a Roman government and a Roman governor in Jerusalem upon Christ as upon the thieves crucified on either side of Him.

It was not a Jew, but Caesar, the great Roman, who exultantly testified that he had caught and crucified pirates that once held him prisoner on their ship.

That should be taught to the children, that crucifixion was a punishment of Roman pagans, unknown to the Jews, and one historic lie will die.

The historic lie that the Jews crucified Christ will die with other lies, including "the divine right of kings" lie, and many another.

Among the Jews a few of the privileged, powerful and dishonest hated Christ, as with us the most powerful hate any man that defends the poor and attacks selfish privilege.

Those for whom Christ lived and died loved Him, among the Jews in His lifetime, and since then throughout the world.

"And the common people heard him gladly".—Mark xii., 37.

Until hatred dies out between nations, individuals, religions and classes, Christ's work will not be complete.

"If God so loved us, we ought also to love one another.

"If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from Him, That he who loveth God love his brother also".—John 1 Epistle, Chap. 4.

That is the teaching and the law, about all there is of the law—and no man can dodge it whatever his color, race, religion. The only exception is the man whose God is money.

To all of our readers we wish a happy, prosperous and useful New Year.

Make good resolutions today and keep them.

He who will succeed can succeed.—Chicago "American".

LOS ANGELES RABBI WRITES ACROSTIC DICTIONARY.

The latest of the volumes of cleverness put forth by Rabbi Isidore Myers of Los Angeles is an acrostic dictionary. We quote two of these acrostics referring to the B'nai B'rith:

B'NAI B'RITH—Bearing noble aspirations, Israel brings righteous ideals to humanity.

I. O. B. B.—Israel's Organized Beneficent Brotherhood.

THE PSALMISTS.

(Continued from page [illegible]

content themselves with the [illegible] dictment of their enemie[illegible] enemies of truth and righteo[illegible] they leave the avenging to [illegible] alone is the King and the J[illegible] world.

Let sinners cease out of the earth,
And let the wicked be no more.
(Psalms CIV 3[illegible].)

to the end that man shall know that
Verily there is a reward for the righteous,
Verily there is a God that judgeth in the earth.
(LVIII 12.)

For the manifestation of Divine judgment upon the wicked, the Psalmists—like all the religious thinkers of ancient Israel—looked to the earthly life of man, for while they did not regard death as the total annihilation of the human personality, they attached little if any moral significance to the continued existence after death, holding out neither rewards nor punishments in the shadowy hereafter. Neither did the belief in the resurrection of the body or in the immortality of the soul from an essential doctrine in the faith of the Psalmists. These are at best intimations or hopes of the human heart. For the final adjustment of life's topsy-turvydom, the Psalmists did not turn to these uncertain longings. They rather sought it in man's earthly existence, in his misery and happiness, which they regarded the natural outgrowths of his actions. With their deep sense of social responsibility, they emphasized that man's deeds for good or for ill, affect the lives of his children—in whom his life continues—and the fortunes of his community and nation, of which he is a part. The thoughts of the punishment of sin and of the bitterness of death, together with the thought of the brevity of man's life-span and the longing for companionship with God, were for the Psalmists the great motive powers of and incentives to morality. (XC.) Separation from God through sin and iniquity, was to them the darkest hell; nearness to and union with God was their heaven.

In this conviction, the Psalmists dwell upon the charms of the Godly life. In varied forms, they proclaim their belief in the spiritual bliss of the righteous, and in the ultimate misery of the wicked. From the lofty heights of their idealism, they look down with contempt and pity upon those who love to dwell in the mire of moral degradation. And, confidently they announce that "Light is sown for the righteous and joy for the upright in heart". They that are clean of hands and pure of heart, who have not lifted up their souls to falsehood nor sworn deceitfully, and who work righteousness, shall ascend the hill of the Lord and stand in His holy place. (XV, XXIV.)

The Psalmists sound the depths of human woe and scale the heights of exaltation. Their lyre sobs in grief, sorrow, fear, remorse, penitence, and contrition; it also sings of hope, confidence, gratitude, love, joy, and adoration. Despite an occasional harsh note, they dwell on the serene heights of religion, beholding God rejoicing in His creatures, ruling all the world in justice, and extending unto all His loving kindness. They cheered all hearts with their joyful message of God's unfailing help and guidance.

Behold, He that keepeth Israel
Doth neither slumber nor sleep!
(Psalms CXXI:4.)

The strains of David's music brought healing balm to the melancholy King Saul. Even so have David and his fellow-Psalmists soothed sick and despondent humanity with their melodious songs. In the hour of creation—says the author of Job—the morning stars sang together, and the sons of God shouted for joy. The gladsome song of the spheres echoes and re-echoes in all the Psalms. Their grand symphonies on life and destiny thrill and strengthen us. They are a call to duty and an assurance of divine help, a solace and a prayer. Justly may Israel say: "He hath put a new song in my mouth, even praise unto our God; many shall see and fear and shall trust in the Lord". Through their irresistible genuineness, they became the inalienable possession of all civilized humanity. These songs of the Temple in Jerusalem have become inseparable from every home and house of worship in all lands, whenever in joy or in grief Jew or Christian raises his voice unto God.

Tour of Louis J. Borinstein, President of District Grand Lodge No. 2

In conformity with long established custom, Louis J. Borinstein, of Indianapolis, President of District Grand Lodge, No. 2, accompanied by his wife, made a tour of the western lodges within his jurisdiction during the latter part of the month of November.

Mr. and Mrs. Borinstein made their first stop at Topeka, Kan., on Sunday, Nov. 18. They were met at the station by the reception committee of Topeka lodge, and were entertained at luncheon at the hotel. During the early part of the afternoon they were given an opportunity to tour the city by automobile and later in the afternoon the president was the guest of the lodge at a regular meeting, at which an initiation of candidates was held. In the evening a dinner was given in honor of the visitors, followed by an open meeting, addressed by the president. A musical program, followed by dancing, completed the evening's entertainment.

On Monday, Nov. 19, Mr. and Mrs. Borinstein arrived at Leavenworth, Kan., and following a luncheon given by the local committee at the hotel, visited the Federal Prison. In the evening there was an enthusiastic meeting of the lodge when a class of candidates was initiated, after which President Borinstein made an address.

On Tuesday, Nov. 20, the travelers reached Kansas City, Mo., were entertained at luncheon and taken on an automobile ride during the afternoon. The members of the lodge entertained the president at dinner at the Baltimore Hotel and Mrs. Borinstein was entertained at dinner by the ladies at the Muehlbach Hotel. A meeting, largely attended, and class initiation formed the program for the evening, during which Brother Borinstein spoke. On the following morning the travelers enjoyed a visit to the Kansas City stockyards and other places of interest.

Denver was reached on Thursday, Nov. 22, and Mr. and Mrs. Borinstein were met by a reception committee and entertained at breakfast at the Brown Palace Hotel. An official visit was paid by the visitors accompanied by Milton Anfenger, member of the Propaganda Committee of the district, and Simon Heller, president of Denver Lodge, to the National Jewish Hospital for Consumptives, where a luncheon was given in honor of the guests, and official visits were paid to the Central Jewish Aid Society, The Sanatorium of the Jewish Consumptives' Relief Society, The Denver Sheltering Home for Jewish Children, and the Dudley Shoenberg Memorial Farm of the National Jewish Hospital. After an automobile trip throughout the city, the president and Mrs. Borinstein were entertained at dinner at the home of Mr. and Mrs. Milton Anfenger which was followed by a big meeting of the lodge, of which the initiation of a class of candidates and an address by President Borinstein formed a part. Mrs. Borinstein was entertained at the theater by the ladies and on the following day Brother and Mrs. Milton L. Anfenger and Brother Arthur F. Friedman thrilled the travelers with a trip by automobile to Lookout Mountain on the summit of which has been erected the memorial to the late William F. Cody ("Buffalo Bill").

Mr. and Mrs. Borinstein arrived at Colorado Springs on Nov. 23, and were met by a committee. The president addressed an open meeting in the synagog in the evening. On the following day they were afforded the enjoyment of an automobile trip about Colorado Springs and were entertained at luncheon. On Nov. 25 they traveled by auto with Brother and Mrs. Anfenger and Bro. Arthur F. Friedman, of Denver, from Colorado Springs to Pueblo, where a meeting and initiation took place in the afternoon. The degree team of Denver lodge performed the ceremony of initiation in most beautiful and impressive fashion and in the evening there was a dinner, followed by a reception and dance.

The travelers reached Trinidad, Colo., on Nov. 26, and after being shown the city were escorted to the hotel where a banquet was given by the lodge in the evening. Rabbi Richman, acting as toastmaster, extended the cordial greeting of the Jewish community to the honored guests, and Brother Borinstein responded. The banquet was follwed by a reception and dance.

On Nov. 27, at Las Vegas, N. M., the travelers were met by a reception committee, entertained at luncheon and then taken on an automobile trip into the mountains of northern New Mexico. Following a closed meeting of the lodge in the evening at which an initiation of candidates took place, there was an open meeting addressed by Brother Borinstein. Response was made by Rabbi Landan. A reception and dance followed.

Albuquerque, N. M., was reached by Mr. and Mrs. Borinstein on Nov. 28. The visitors were entertained at luncheon and dinner, and taken to an Indian village some fifteen miles from Albuquerque. An open meeting of the lodge at which Rabbi Moïse Bergman presided, was held in the evening, addressed by the president and followed by a reception.

Brother and Mrs. Borinstein arrived at Dayton, O., on Dec. 2, and were met by a reception committee, and entertained at breakfast at the home of Bro. Sidney G. Kusworm, second vice-president of District Grand Lodge, No. 2, and taken on a tour through the city by automobile in the afternoon, after which a meeting and class initiation were held. In the evening an entertainment was held in honor of the distinguished visitors at Victoria Theatre Hall.

On Sunday, Nov. 9, Brother Borinstein visited Camp Sherman, at Chillicothe, O., and laid plans for the welfare work contemplated among the Jewish soldiers in the cantonments throughout District Grand Lodge, No. 2. On Dec. 10 he attended a meeting at Columbus, O., of the Executive Committe of Grand lodge, No. 2, in charge of welfare work, which meeting was attended also by Bro. E. J. Schanfarber, of Columbus, member of the general committee of the district, Bro. Sidney G. Kusworm, of Dayton, second vice-president of the district, and Bro. Alfred A. Benesch, of Cleveland, member of the general committee. An informal conference was held by the executive committee with Brothers Fred Lazarus and Simon Lazarus, of Columbus, and Brothers Judge Aaron Cohen and Bernard Lempert, of Dayton, regarding the welfare work at Camp Sherman.

On Tuesday, Dec. 11, Brother Borinstein, accompanied by Henry D. Fuerst, of Akron, O., member of the propaganda committee of the district, Bro. Samuel Friedman, president of Akron lodge, and Alfred A. Benesch, member of the general committee of the district, instituted Canton Lodge, at Canton, O. The ceremony of institution took place in the synagog. Thanks are due to Brother Herbert Strauss, of Canton, for his activity in organizing the Canton lodge.

On Sunday, Dec. 16, Brother Borinstein visited St. Louis, Mo., was met by a reception committee and entertained at luncheon. In the evening there was a dinner of the joint St. Louis lodges, Ebn Ezra and Missouri, addressed by the president and followed by a meeting, at which a testimonial on behalf of the Grand Lodge was presented to the retiring president, Bro. Karl M. Vitsburg.

On Monday, Dec. 17, Brother Borinstein visited Columbus, O., and was entertained at dinner, following which he addressed a meeting of Zion lodge. A class of candidates was initiated at this meeting.

On Sunday, Dec, 23, Brother Borinstein visited La Fayette, Ind., where he was met by a reception committee and entertained at a banquet, following which an open meeting was held at the Temple.

On Dec. 26, Brother Borinstein visited Gan Eden Lodge at Terre Haute, Ind.

On Sunday, Dec. 30, Brother and Mrs. Borinstein entertained the members of the Social Service Committee of the District Grand Lodge No. 2, at dinner at their beautiful home in Indianapolis. There were present Bro. and Mrs. Sidney G. Kusworm, Bro. Oscar Leonard, of St. Louis, vice-chairman of the social service committee, Bro. Alfred A. Benesch, of Cleveland, Bro. Charles Strull, of Louisville, Bro. Samuel B. Kaufman, of Indianapolis, Bro. J. Myers, of Columbus, and Bro. Adolph Biccard, of Indianapolis, member of the General Committee of District Grand Lodge, No. 2. In the afternoon Brother Borinstein and his guests attended a class initiation of Indianapolis lodge, held at the Claypool Hotel, and in the evening a dinner given by the lodge at the Claypool Hotel. Bro. Dr. Harry A. Jacobs, of Indianapolis, acted as toastmaster, and addresses were delivered by Brothers Borinstein, Kusworm, Benesch, Leonard, and other members of the social service committee.

On Sunday, Jan. 6, Akron lodge held an open meeting at which President Borinstein installed the officers, and addressed the large audience. Henry D. Fuerst, member of the propaganda committee of the district, presided at the meeting. Brother Borinstein was the guest of honor at a dinner and in the evening there was a reception and dance. As District No. 2 will hold its next annual meeting in Akron May 26, there is a great deal of enthusiasm and activity in B'nai B'rith circles there, plans now being under way to gain 100 new members.

Throughout his tour the president not only made addresses but conferred with prominent B'nai B'rith workers, discussing the activities of the Order and particularly the welfare work contemplated by the Order. Everywhere he was greeted with enthusiasm and the fine spirit manifested by the lodges convinced him that District Grand Lodge, No. 2 is not only flourishing, but still remains the banner district of the Order.

HARMONY LODGE, BRIDGEPORT, CONN.

Mr. Herman Bernstein, world renowned journalist, delivered the second lecture on Dec. 14, 1917, at the newly established "forum" under the auspices of Harmony Lodge No. 711, Bridgeport, Conn. His subject dealt with Russia's past and present and the conditions of its people.

He said in part. "The Russian revolution is not yet ended; the final acts are still to come, therefore complete analysis of the Russian revolution is not yet possible.

"Russian life knows only extremes, that is why the people who advocate compromises have proved unsuccessful thus far.

"Hundreds of thousands of people have suffered and died for Russia's freedom in the last 19 centuries, the best sons and daughters of Russia have been exiled, persecuted, tortured in Siberian dungeons for the cause of freedom. The great Russian revolution last March was not organized—it was made by everybody and by nobody. The old despotic reign perished in its own rottenness.

"Russia is to undergo many trials and experiences and has many sorrows to suffer as the result of this revolution, but the Russian organization will survive and grow stronger and when the younger generation of Russia has schools throughout the country and grows up unhindered by ignorance unhindered by the corrupt influence of Czarism that spreads hatred and race prejudice, Russia will, in every respect, be one of the most powerful democracies of the world.

"The present government, in my opinion will crumble and the Russian people will realize the folly of their acts", Mr. Bernstein said. Asked if he thought that Kerensky is still in Russia Mr. Bernstein stated that Kerensky is in Russia and that the time is near when he will once more be the real leader of Russia.

Preceding Mr. Bernstein's talk regular services were held and Joshua Meltzer officiated.

The Intellectual Advancement Committee of which Bro. Charles H. Shapiro is chairman, has announced that next month Mr. Harry O. Sandberg of the U. S. Department of Commerce will deliver a lecture on "The Jews of Latin America" and on the following month Dr. Otis Glazebrook, formerly U. S. Counsul at Jerusalem, is expected to speak on Palestine and other addresses for the remainder of the season are being planned, the formu having met with much success.

ABRAHAM LODGE, BRIDGEPORT, CONN.

At the annual meeting of Abraham Lodge No. 89, held on Dec. 16, 1917, which brought out a large attendance, the officers for the ensuing year were elected as well as representatives to the Convention of the District Grand Lodge. The retiring president J. B. Klein, made an address in which he spoke of the welfare work taken up for the benefit of the Jewish men who have entered the U. S. service. This was followed by a report from the committee on Jewish activities and welfare work to the effect that Abraham Lodge which started this work for the relief of the poor who have dependents in the national army camps and looking after the welfare of the soldiers in camps, has succeeded in securing the cooperation of the Jewish societies in Bridgeport in the work so that there will be co-operation and no duplication of the effort.

The installation of the elected officers for the ensuing year was held on Sunday, Jan. 6, 1918, and was a public affair.

TULSA LODGE, TULSA, OKLA.

A Chanukah entertainment and ball for the benefit of the Jewish war sufferers was given under the auspices of Tulsa Lodge No. 798 of Tulsa, Okla., on Sunday evening, Dec. 16, 1917. The following program was successfully carried out:

Program.

"America"..............Miss Kimmons
Address of Welcome..............
Mr. Emile Offenbacher, President
Tulsa Lodge 798, I. O. B. B.
Tableau
Vocal Solo...Mr. Ferdinand de Gueldre
Violin Solo..............Miss Cogswell
Accompanist, Miss Margaret Ringold
Vocal Solo............Mr. Carl Ehrman
Address...............Dr. Joseph Blatt
Tableau
Address..........Hon. Jacob L. Lorie

Tableaux arranged by Mrs. Chas. Douglis, Mrs. Saml. A. Boorstin and Mr. Ferdinand de Gueldre.

As a result of the affair sixty thousand dollars was the magnificent contribution the Jews of Tulsa made to the Jewish War Relief Fund.

It was the most remarkable achievement of the kind that has occurred in this city, noted for its generosity and big things in raising money for charities, war funds and public enterprises.

Marion Travis and associates of the Mid-Co. Oil company led the list of contributors by giving a dollar for every dollar contributed at the meeting. The announcement of their offer was greeted with a big outburst of applause when it was made and the Jews of the city opened their purses in great liberality.

$10,000 Donation.

Sam Travis immediately started the fund by announcing a $10,000 donation. He had already contributed $15,000 to the fund recently while in New York. The Livingston Oil company gave $2,000 and Dr. R. Francis of Kansas City gave $3,000. Max Travis gave $1,000.

The following contributed $500 each: H. Stekoll, R. Stekoll, R. Fohs, Oleson Brothers, Simon Jankowsky, Joe Davis and Max Rubin.

Ruby Brothers gave $300, and the following $250 each: Emil Offenbacher, Madansky Brothers, Bernard Douglas, J. Beren and J. Block. M. Renberg gave $200 and Sim Sitron $100.

In addition to his $1,000 subscription Max Travis announced that he would give 2 per cent of the total amount of the fund raised for each of his children.

Many $100 and $50 and $25 subscriptions were announced.

At the close of the meeting a lunch was served at midnight and dancing followed for an hour or more.

Emil Offenbacher, president of the B'nai B'rith, presided and did it with much grace and ability. His opening talk was one of the best of the evening.

Tableaux a Feature.

The feature of the program was a beautifully conceived tableau in two parts posed by a dozen or more men and women representing Jewish families being driven in exile from their homes and turning their faces toward America.

Another tableau represented the victory of the Maccabeans in the restoration of Palestine during the reign of Antiochus, 340 A. D.

The chief speech of the evening was made by Jacob L. Lorie, a prominent attorney and Ben B'rith of Kansas City, and he delivered a strong, sympathetic address that went straight to the hearts of his hearers. He briefly described conditions of the suffering Jews in Lithuania, Bukowina, Poland and Galicia and begged for the most liberal donations to help them.

Doctor Joseph Blatt, a prominent rabbi from Oklahoma City, was another speaker and he talked eloquently for the relief fund. He said loyalty was uppermost in the minds of the people at this time and he appealed to the Jews of Tulsa to be loyal to their race and help alleviate the suffering of members of it across the sea.

He spoke of the devotion and patriotism of the Jews of America to the Stars and Stripes, of their liberality in purchasing Liberty bonds and subscribing to the various war funds and charities, and made a strong appeal for the Red Cross membership campaign which begins today. "We and our sons are ready, if necessary", he said, "to make the supreme sacrifice, to give up their lives for their country".

A musical program preceded the speeches, in which vocal solos were given by Mr. de Gueldre and Mr. Carl Ehrman, who won two encores with his excellent baritone voice. Miss Cogswell gave a number of violin solos, accompanied by Miss Margaret Ringold at the piano.

During the evening boxes of candies, kodaks and many articles especially popular as gifts were "raffled" off by young men of the B'nai B'rith.

B'nai B'rith of Chicago

Ramah Lodge.

The annual meeting of the lodge was held at the Covenant Club Hall on Monday, December 10, 1917. There was an attendance of more than five hundred.

Special feature of the meeting was the election of officers for the ensuing term, election of delegates to the District Grand Lodge Convention in 1918 and representatives to the Central B'nai B'rith Council and the B'nai B'rith Cemetery Association.

A class of over two hundred candidates was initiated by the Degree Team of the lodge consisting of the Secretary, Brothers A. M. Blum, O. G. Finkelstein and Mark D. Goodman. In view of the fact that a large number of candidates was still awaiting initiation, the lodge resolved to hold a special meeting on December 27, 1917.

A special meeting of the lodge was held as previously resolved on the evening of December 27, 1917 at the Covenant Club Hall. A second class of more than two hundred candidates was initiated by the Degree Team composed of the Secretary, Brothers Sidney Lyon, O. G. Finkelstein and Henry S. Blum.

The lodge was highly honored by the presence of the President of the Order, Brother Adolf Kraus, who addressed the lodge on the activities of the order. In his review of the accomplishments of the Order since its inception, he pointed out the number of achievements, present activities and plans for the future. He dwelt in his address in some length on special work of the Order on lines of Anti-Defamation, Social Service and Soldiers' Welfare work. At the close of his address the members arose spontaneously and tendered to the speaker a rousing ovation.

Brother O. G. Finkelstein as Director of the membership campaign held by the lodge for a period of two weeks submitted detailed report showing that five hundred and fifty-six candidates were secured in the brief campaign lasting for two weeks. The lodge resolved in recognition of the good work accomplished by the various teams of the membership campaign to entertain the Captains of the various teams and such of the members as have secured their allotted quota with a dinner at the Covenant Club Hall in the near future.

The Entertainment Committee through its chairman presented report as to arrangements for a Minstrel Show to be given under the auspices of the lodge on February 24, 1918 at the Hotel La Salle, the net proceeds of which to be devoted for Soldiers' and Sailors' Welfare work.

Oriental Hillel Lodge.

An unusually well attended meeting of the lodge was held Monday evening, January 7, 1918 at the Covenant Club Hall. Preceding the meeting dinner was served to the members of the Club at which more than two hundred participated. The guest of honor at the dinner was Judge Kenesaw M. Landis of United States District Court, who delivered a most eloquent address upon the war situation. He discussed the causes underlying the present war, its rapid progress, its ultimate effect upon the peoples of the earth, and in closing made a strong appeal for undivided support to the United States government in the attainment of these objects to secure a lasting peace throughout the world and the establishment of democratic institution to the government of the various peoples. The audience responded by rising and cheering the speaker for nearly two minutes. At the close of the address an informal reception was held affording the speaker an opportunity to personally meet the members of the lodge. Hon. Samuel Alschuler, Judge of the Federal Appellate Court presided in a most happy manner and presented the speaker of the evening. The Reception Committee consisted of Brothers Adolf Kraus, Samuel Alschuler, Hugo M. Friend, President of the lodge, Clarence J. Silbur, Past President of the Lodge and Judges Hugo Pam, Joseph B. David, Henry Horner and Joseph Sabath.

After the dinner adjournment the regular meeting of the lodge was held at which a class of twenty-four candidates was initiated and sixteen members were reinstated.

David Fish Lodge.

The annual meeting of David Fish Lodge was held at the Covenant Club Hall Monday evening, December 17, 1917. An unusually large attendance was present and participated in the special business of the lodge namely, the election of officers for the ensuing year and delegates to the coming District Grand Lodge Convention. Various standing committees of the lodge, such as Propaganda and Social Entertainment, submitted detailed reports as to their activities. The lodge was informed of a special entertainment and gala evening being arranged for the next meeting of the lodge to be held on Monday, January 21, 1918.

Covenant Club.

The Entertainment Committee of the Club carried out the most elaborate program for Christmas Eve which was participated in by more than three hundred of the members and some of their friends. A varied program consisting of vocal and musical numbers, dancing, monologue and athletic exhibitions served to make all those participating in the event feel most happy. A club supper was served to all the members, bountiful in quantity and excellent in quality. At the close of the program moving pictures were exhibited. At the close of the evening's program all the members and their guests participated in various games and spent a very pleasant evening until early hours in the morning.

On New -Years' Eve a formal party was arranged by the Entertainment Committee for the members of the Club, their ladies and friends. Three hundred covers were laid and the capacity of the premises was taxed to its maximum. Dancing was indulged in from nine until eleven and then a most elegant supper was furnished during which a program consisting of vaudeville numbers, dancing and singing was successfully carried out. At one o'clock dancing was resumed which lasted until four in the morning. All those participating in this splendid New Years' Eve party expressed themselves as most pleased.

The Entertainment Committee is arranging for a unique entertainment to be held on Saturday, January 26, 1918 on which evening the rooms of the Club will be changed into a replica of Rocky Gulch, being a massive scenic production of a mining camp in California, gold hunting days of '49.

Saturday noon lectures by prominent speakers are being continued. Speakers during the month of December were Judge Marcus Kavanagh of the Superior Court of Cook County, who addressed a large audience on the subject of "Patriotism"; Lieutenant W. G. Hamilton, M. C., a member of the famous Black Watch Regiment, described the various phases of the war; I. E. Ferguson, a prominent attorney of Chicago, discussed the various aspects of the Federal Income Tax; Dr. G. Frank Lydston discussed the subject of "American Menace."

HOUSTON, TEXAS.

At a meeting held under the auspices of the three B'nai B'rith lodges of Houston, Texas, on Thursday evening, December 10, 1917, the Soldiers' and Sailors' Welfare League was reorganized. M. C. Wagner was elected chairman; E. Goldberg, secretary, and J. Hirsch, treasurer. The chairman appointed various committees, the chairmen of which with the officers elected will constitute the board.

On Saturday evening, December 9, 1917, Dr. Henry Barnstein gave a lecture on "America and the War" at the B'nai B'rith headquarters under the auspices of the American Soldiers' and Sailors' Welfare League.

A novel scheme has been worked out by the League of the B'nai B'rith by which the recreation hall will be turned over each Saturday night to some Jewish organizations who wish tq give affairs for the entertainment of the soldiers at Camp Logan.

Under the auspices of the American Soldiers' and Sailors' Welfare League of the I. O. B. B. the committee on religious welfare held services at Camp Logan on Sunday mornings, January 6 and 13, 1918. On the morning of the 6th Dr. H. Barnstein officiated and on the 13th Dr. Wilner conducted the services.

ESHCOL LODGE, DAYTON, OHIO.

Eshcol Lodge No. 55 of Dayton, Ohio, is assured of a year of pleasing activities, as President Shaman has appointed Brother Joseph T. Cline chairman of the Propaganda Committee for the year. Dr. Cline has manifested his ability in many ways, particularly with the splendid bulletin which he is editing for Eshcol Lodge, known as the "B'nai B'rith Booster".

Dr. Cline has already arranged for a number of interesting speakers to entertain the members at different meetings. "Dental Hygiene" will be the subject of a lecture Dr. Russa will deliver on Sunday, Feb. 3, and "First Aid", with lantern slides and demonstrations by Dr. Neuberger, at the meeting of the lodge on Feb. 17.

A program will soon be published spreading over several months containing various activities of the lodge in intellectual advancement matters.

It will be the policy of the committee to have musical numbers in addition to speakers at each meeting. Arrangements are also being made for a big charity ball to be held on Purim, the proceeds of which are to be devoted to soldiers' and sailors' welfare work.

OMAHA LODGE ARRANGES BANQUET AND ENTERTAINMENT FOR SOLDIERS.

On Thursday evening, Dec. 6, Omaha Lodge No. 354, I. O. B. B., and the Women's Auxiliary were hosts to the Soldiers of Our Faith at a banquet, entertainment and dance given at one of the local hotels. Forty-six of our boys in khaki, stationed at Fort Omaha and Fort Crook, accepted our invitation and appreciated the efforts of the lodge to make them feel at home.

Besides our soldier boys, we had as our guests Bros. L. Edward Lashman, national director of social service of the I. O. B. B., Meyer Silverman, president of Des Moines Lodge, and Brother Levine, secretary of Kansas City, Kans., Lodge.

About 300 of our members, ladies and friends, attended the banquet and entertainment and a pleasant evening was spent in doing honor to our boys in the service.

Brother Arthur Rosenblum, vice-president of Omaha Lodge, acted as toastmaster of the evening. He called upon the president of the lodge, Harry H. Lapidus, who welcomed our boys on behalf of Omaha Lodge and then made a stirring and forceful appeal in behalf of the Soldiers' and Sailors' Welfare League of the I. O. B. B.

Blanche Bessel, president of Women's Auxiliary to Omaha Lodge, welcomed the boys in khaki on behalf of the auxiliary in a very cordial manner. Responses were made by Lieut. Max M. Rosenblum, Lieut. Geo. Sugarman, Lieut. Philip Lehman, Lieut. Chas. Berger and Lieut. A. Greenberg.

We then had the pleasure and privilege of listening to Bro. Lashman, who impressed us very much with his vivid account of what the I. O. B. B. is doing at the various cantonment camps towards the betterment of camp life for our boys in the service. This was Bro. Lashman's initial visit to Omaha, and hope that he will be with us again in the near future.

The committee in charge of this affair, Brothers Al. Dreyfoos, Sam J. Leon, Arthur Rosenblum and Dr. A. Greenberg and our worthy president, Harry H. Lapidus, spared no pains in making this affair a grand success. Through their efforts the managers of the various local theaters furnished us with their headline acts, which were greatly appreciated by all present. After the banquet dancing prevailed and all enjoyed themselves immensely.

This is the first of a series of entertainments planned by Omaha Lodge for our soldier boys. At the present time there are about 75 soldiers of Our Faith stationed in Omaha, and we expect many more after the new draft, thus requiring the assistance and co-operation of the Grand Lodge in looking after the social and spiritual welfare of our boys.

Omaha Lodge is growing by leaps and bounds, and before the end of this year we expect to increase our membership to 500 or more.

S. L. ZIMMERMAN.

SALT LAKE CITY, UTAH.

One of the most attractive affairs of the season was an informal Thanksgiving dance given by B. F. Peixotto Lodge No. 421 on the evening of Thanksgiving Day. The affair was largely attended and greatly enjoyed by more than one hundred couples, including the members and their friends.

Feature of the evening was the institution of a Ladies' Auxiliary to the B'nai B'rith Lodge with a roll of thirty-two charter members.

During the intermission Brother M. M. Aron, president of the lodge, made a few remarks and introduced Dr. H. Davis as the Ladies' Auxiliary Deputy to deliver a timely message.

EDAR LODGE, SAN ANTONIO, TEXAS.

On December 13, 1917, Edar Lodge gave an entertainment complimentary to the Jewish soldiers in the various camps at San Antonio and immediately received the endorsement of the War Recreation Board of San Antonio, Texas. The following letter was received by Brother Eldridge on December 17, 1917, in reference to the entertainment:

"My dear Mr. Eldridge:

"Let me take this opportunity of expressing my appreciation to you for so kindly asking me to address the soldiers and civilians at your splendid entertainment December 13, 1917. Just such gatherings is what will bring the military to realize that the people of San Antonio are anxious to be of service to them. I am making a report to headquarters as to the splendid work your organization is carrying on in this city.

"Cordially and sincerely yours,
(Signed) Elbert M. Vail,
Representative War Dept. Commission on Training Camp Activities."

B'NAI B'RITH OF SAN FRANC[illegible]

Under the auspices of Golden G[illegible] [illegible] No. 129 a whist party with valu[illegible] [illegible] given away was held at the [illegible] [illegible] January 2, which was open to the [illegible]

In accordance with the custom of [illegible] Gate Lodge a gold pin has been [illegible] upon the retiring president, [illegible] [illegible]ney Hotchner, now Sergeant Major in the U. S. Army. In conferring this customary honor upon presidents of the lodge when closing their term of office the lodge respected a time worn tradition, but unusual and special significance was attached to the occasion this year because this token could not be worn by a more deserving than Brother Hotchner.

On January 16 Golden Gate Lodge will hold installation of officers and District Deputy Brother Harry Levinson has been delegated to represent the president of the District Grand Lodge on this occasion.

A large service flag for each Ben B'rith of the district in service in the United States is being made for display in the B'nai B'rith Club rooms of San Francisco. This is being done under the auspices of the Committee of Fifty.

The B'nai B'rith Club rooms in San Francisco are now at the disposal of all men in khaki and blue. Various committees are striving to make the soldier and sailor visitors feel as much at home as possible and no effort is being spared to administer to their comfort and entertainment.

Ophir Lodge No. 21, the oldest B'nai B'rith lodge on the Pacific coast, held its sixty-third annual election of officers on December 26, 1917.

In addition to the officers, delegates to attend the next convention of the District Grand Lodge at Fresno, Cal., were also elected.

The coming convention of the District Grand Lodge will consider among other important matters the subjects of greater war relief, soldiers' and sailors' welfare work, and the establishment of another orphan home in the district.

The meeting of the Leo N. Levi Youths' Auxiliary of the I. O. B. B. of San Francisco was held on Monday, December 17. The order of business included the nomination of officrs for the ensuing year, and an interesting lecture on "Nutrition" by Brother S. E. Welfield.

An extensive program of war work was outlined by the members of the three local Ladies' Auxiliaries of the B'nai B'rith, Columbia, Modin and Ophir, at a meeting held on December 27, 1917.

The members decided to carry on war welfare work along various lines. Plans were outlined for the formation of a Red Cross Knitting Unit and other work will be done for the men in the camps and trenches.

B'NAI B'RITH OF CLEVELAND.

The plays of few American actors have as international a reputation as those written by Clyde Fitch. Perhaps the very best of his plays is "Truth", which is being read by the Players' Club of the B'nai B'rith of Cleveland Lodge.

At the annual meeting of the lodge Brother B. B. Given was elected President for the ensuing year.

Mr. Louis Drucker, Secretary of Cleveland Lodge, has resigned his office to accept a position in the Ordnance Department in Washington.

Memorial services in memory of departed members of the lodge were held on Sunday, December 23, 1917. Services were conducted by Rabbis Wolsey, Klein and Silver. Music was furnished by members of the choirs of the temples.

On Sunday, December 23, 1917, the Junior Oratorical contest was held. Mr. Emil Straus, president of the lodge, presided. There were three orations: "One" by Harry Grundstein; "Abraham Lincoln" by M. Gallin and "Justice for Women" by B. G. Rubenstein. Mr. Grundstein was declared the winner of the contest.

On December 16th the B'nai B'rith Players' Club presented "Kindling" at the Colonial Theatre.

Dr. Daniel Huebsch led an unusually interesting discussion at a meeting of the Players' Club on Thursday evening, December 27, 1917, after the reading of the first act of "Major Barbara" by George B. Shaw. Miss M. Bernstein presented in addition a paper on "Shaw and his plays."

The lodge ushered in the new year with a celebration at the B'nai B'rith Club. Dancing commenced at ten o'clock which was followed by an entertainment from 11 until 1 o'clock in the morning. During the entertainment supper was served.

On Sunday evening, December 23, the Juniors gave a military dance. Many soldiers and cadets in full uniform from Cleveland colleges were present.

Mr. A. A. Woldman, of Western Reserve University was elected president of the Junior B'nai B'rith for the year 1918. The first effort of the new administration will be to launch a campaign to increase the membership to 300 and to raise a fund for the erection of a B'nai B'rith gymnasium.

The annual inaugural banquet was held in the B'nai B'rith Club on January 6, 1918. Brother E. B. Freed, the retiring president, acted as toastmaster.

What Our Lodges Are Doing

EDAR LODGE, SAN ANTONIO, TEXAS.

By S. C. Eldridge.

Edar Lodge No. 211 I. O. B. B. of San Antonio, celebrated B'nai B'rith Day on December 13th, 1917, with an entertainment and dance complimentary to the Jewish soldiers at the various camps at San Antonio. The following program was rendered:

S. C. Aldridge, Chairman.
Opening Prayer ....Rabbi S. Marks
Star Spangled Banner ....
..Miss Bertha Berliner and audience
Address ....Rev. G. H. Loewenstein
Violin Selection ....Miss Wiseman
Address ....
John Newman of Chicago, Illinois, U. S. Arsenal
Vocal Selection ....Miss Bramson
Address ....Sgt. Georges Edinger, 8th Engineering Corps, Republic of France.
Closing Prayer .....Rabbi N. Gernstein

The Intellectual and Culture Committee that had the entertainment in charge are as follows: S. C. Eldridge, chairman, Jno. Kemp, L. M. Coin, Ben Arstein, E. M. Welsch, Wm. B. Weininger, M. Adelman and L. N. Lee. The entertainment was held at the Gunter Hotel Ball Rooms.

Approximately seven hundred or more were in attendance at the entertainment; it was one of the largest gatherings of Jews ever witnessed in San Antonio, a success from every point of view and highly praised by every one in attendance. The soldiers especially seemed to have gotten much pleasure out of the evening.

Edar Lodge No. 211, I. O. B. B., is giving up about twenty of its members to assist Brother H. Grasiano of Brownsville, Texas, in organizing a new lodge. Through the efforts of Brother Jno. Kemp and S. C. Eldridge and H. Grasiano, members of Edar Lodge, this new lodge is being established at Brownsville, Texas. It bids fair to have a membership close to forty. It will be the early part of January before the same will be organized. Edar Lodge is in splendid condition and is steadily increasing its membership, having its meeting regularly and well attended.

JULIUS HOUSEMAN LODGE NO. 238, GRAND RAPIDS, MICH.

The annual election of officers of Julius Houseman Lodge No. 238, was held on Monday, Dec. 17. The election resulted as follows:

President—Erwin M. Treusch.
Vice-president—Herman N. Stern.
Secretary—Jacob Ely.
Treasurer—Joseph Siegel.
Warden—Adolph Friedman.
Outside Guardian—William Ginsburg.
Trustees—G. A. Wolf, Morris Levy and Louis Grombacher.
Delegates to the Grand Lodge—Jacob Ely and Theodore Collat.

The president, Bro. Theodore Collat, gave a short resume of the activities of the lodge during the past year. This report will be printed in full in the next bulletin of the lodge, to be issued during the coming month. He thanked the other officers and the committees of the lodge for their good and faithful work during the past year.

The newly elected president does not expect to retain his office, as he has enlisted in the service of the United States and expects orders in the near future to a Signal Officers' Training Camp for instruction. He will be placed upon the list of past presidents by action of the lodge, at the time he relinquishes his position to take his place in the struggle for democracy.

The new year finds the lodge in a healthy, prosperous condition. Several new members have been added. There have been numerous interesting and entertaining events during the past year. During the last two weeks, Channukah kits were sent to twenty Jewish boys in the camps and cantonments. These boys were all Grand Rapids residents and some of them members of the lodge. The kits contained candy, tobacco and other necessary articles and were most thankfully received by the boys in camp. Bro. Adolph Friedman headed the committee having this work in charge.

The meeting at which the election was held, was honored by the presence of Bro. Edward Lichtig of Bay City, one of the ardent and spirited workers in the district. He spoke at length of the mission and purpose of the lodge.

E. M. T.

CEDAR RAPIDS LODGE, CEDAR RAPIDS, IOWA.

Election of officers of Cedar Rapids Lodge No. 811 of Cedar Rapids, Iowa, was held at the annual meeting of the lodge in December. Brother H. Smulekoff was honored with the office of president.

On Sunday evening, Jan. 6, 1918, a mass meeting was held for the benefit of the Jewish War Sufferers' Fund. Rabbis Eugene Mannheimer and H. W. Cohen of Des Moines were the special speakers. It was the most enthusiastic meeting ever held in the city, and considering that there are only sixty Jewish families actively engaged in Jewish activities, the result achieved is most gratifying, and much credit for the achievement is due to the active work of the B'nai B'rith leaders in the community.

Brother Henry Smulekoff, the newly elected president of the lodge, pledged at the meeting to give 50 per cent of the net subscriptions received, and as soon as the pledges were counted, which amounted to $4,266.50, Brother Smulekoff presented his personal check for 50 per cent of this amount, namely, $2,133.25.

On Monday the committee of the lodge made a canvass of the city collecting the money subscribed. The net result of the campaign for the Jewish war sufferers amounted to $6,399.75. Among the donors the following B'nai B'rith members are mentioned: Sol Wolk, $250; R. Smulekoff, $50; S. Goldberg, $100; M. Goldberg, $100; M. Ohsman, $500; E. Cohen, $100; Max Braverman, $150; H. Orensky, $500; P. Liebsohn, $500; F. Effrom, $250; H. L. Levin, $50; F. Feinstein, $25; S. Kurzweil, $20; A. Kopel, $10; L. K. Rosenthal, $20; I. Shapiro, $15; S. M. Meizell, $50; R. Tiep, $20; W. Tiep, $100; Henry Smulekoff, $2,133.25; Charles Greenberg, $250.

In addition to the foregoing collection, the lodge contributed $100 to the special fund raised by the Grand Lodge of the District as its contribution to the $10,000,000 for the Jewish war sufferers.

ABRAHAM LIPPMAN LODGE, PITTSBURGH.

At a well attended and enthusiastic meeting of Abraham Lippman Lodge No. 672 of Pittsburgh, held on Wednesday, Dec. 26, 1917, officers for the ensuing term were elected. Mr. Louis Weigel has the distinction of being elected president of the lodge for the third consecutive term. Representatives to the Grand Lodge convention were also elected. The lodge unanimously voted the sum of $100 to the Soldiers' and Sailors' Welfare League. The Propaganda Committee of the lodge is planning a number of activities during the coming season.

The lodge held a public installation of officers on Wednesday evening, Jan. 9, 1918. Brother Adolph Edlis, member of the General Committee of the District Grand Lodge, officiated in the name of the president of the District Grand Lodge.

A number of members of the General Committee of the District were present and addressed the gathering on the work of the Order and more particularly the work concerning the soldiers' and sailors' welfare. The newly installed officers, in addressing the lodge, pledged in the name of the lodge undivided devotion and loyalty to the country in bringing about the successful culmination of this world's war. They further promised to have the meetings of the lodge so arranged that at each meeting prominent speakers will address the members on current topics. At the conclusion of the program refreshments were served.

OAKLAND LODGE, OAKLAND, CAL.

On Tuesday, Dec. 18, 1917, the annual election of officers was held by Oakland Lodge No. 252. The meeting was unusually well attended. In addition to the election of officers eight delegates were also elected to represent the lodge at the coming convention of the District Grand Lodge to be held in February.

The preceding meeting of the lodge held Dec. 4 was pronounced by members present as one of the finest ever held. A great deal of the satisfactory result was due to the untiring efforts of Bro. Morris Schneider, Past President of the District Grand Lodge, and his assistants. Bro. Judge Samuels and Gus Ringolsky gave the members a stirring intellectual treat.

CONSOLIDATION OF B'NAI B'RITH LODGES IN MILWAUKEE.

Gilead Lodge No. 41 and Isaac Lodge No. 87 of Milwaukee held a joint meeting on December 20, 1917, which meeting was called by the General Committee of District Grand Lodge for the purpose of effecting a consolidation of the two lodges. The attendance was gratifying, especially in view of the fact that the weather was most inclement and particularly for the reason that the meeting was held in the busiest week of the year.

The Secretary of the District Grand Lodge accompanied by Brother L. Edward Lashman, Chairman of the Social Service Committee of the District officiated on behalf of the District Grand Lodge.

Detailed reports, statistical and financial, were presented by the officers of the two lodges, which reports were audited and found correct. The consolidated lodge begins its career with a membership of 488 and the working capital and assets of the lodge consists of $14,801.00. The following were elected as the first officers of the consolidated lodge: President, Roland Meissner; vice president, Leo Reitman; recording secretary, A. P. Greenthal; financial secretary, A. Schwanger; treasurer, Harry Borusek; trustees, Harry Marks, Ben Bruan and Henry Gollusch; monitor, Dr. F. Beer.

The lodge will be known hereafter as Gilead Lodge No. 41, I. O. B. B. Various committees were appointed such as Committee on By-Laws, Committee on Meeting Place, Committee on Propaganda, with instructions to submit full reports to the lodge at its first business meeting.

Addresses for the good and welfare of the order were made by the visitors of the Grand Lodge, Brother L. Edward Lashman speaking on Social Service work in its various aspects, emphasizing the need of Soldiers' Welfare Work, and the Secretary dwelling upon the aims and objects of the Order, pointing out the need of unity and harmony not only among the members of the lodge but among all Israel.

After the meeting was closed in due form refreshments were served and a social hour was spent.

B'NAI B'RITH OF SEATTLE.

A regular meeting of Rainier Lodge No. 627 was held Wednesday evening, December 5, 1917, at the Educational Center. In the absence of Solomon Herzog, who was scheduled to speak before the lodge, Rabbi Samuel Koch took his place and delivered a most interesting address which was instructive and enjoyed by all.

Emma Lazarus Auxiliary through the B'nai B'rith lodges held an interesting meeting December 26, 1917, at which officers for the ensuing term were elected.

The first meeting of the new term by Rainier Lodge No. 627 was held January 2, 1918. Besides the installation of officers many matters of interest came before the meeting, among them the reading of a comprehensive report of the work of the lodges during the past year. Dr. Samuel Koch spoke on war savings stamps and soldiers' and sailors' welfare work.

On Wednesday evening, December 19, Rainier Lodge No. 627 held its election of officers for the ensuing year. Reports of various standing committees as well as officers of the lodge were presented and approved. District Deputy E. Rosenberg reported on the meeting held in Tacoma on December 9th, at which time a branch of the American Soldiers' and Sailors' Welfare League was organized.

An address by Mr. Harry Sigmund on "American History" was listened to with much interest and so was the short talk of President J. Harris of Hildesheimer Lodge.

President-elect J. Rickles delivered a speech on "Harmony."

IBN GABIROL LODGE, PITTSBURGH, PA.

Ibn Gabirol Lodge No. 114 of Pittsburgh, Pa., held one of the best meetings of the season on December 19, 1917. The meeting was well attended and much enthusiasm was manifested by those present in the work of the lodge as well as in the Order in general.

The lodge has mapped out a season of activities for the coming winter to consist of a series of literary and intellectual treats.

With the beginning of the year a campaign for the reinstatement of former members as well as the securing of new members will be inaugurated by the lodge.

The meeting was also the occasion of the annual election of officers and representatives to the District Grand Lodge Convention to be held in January at Wheeling, W. Va.

B'NAI B'RITH DAY CELEBRATION BY MESABA LODGE OF VIRGINIA, MINN.

B'nai B'rith Day was fittingly observed by Mesaba Lodge, No. 673, of Virginia, Minn., with a musicale, lecture and dance on Sunday evening, Dec. 30, 1917.

The following was the program:

Star Spangled Banner............
..........Dahl & Anhalt Orchestra
Violin Solo..........Mrs. Harry Levant
Accompanist, Miss Mollie Handlovsky
Vocal Solo.........Miss Dorothy Lewis of Chisholm, Minn.
Piano Selection...................
Miss Mollie Handlovsky, Superior, Wis.
Piano Duet ....
Miss Rae Lewis, Miss Josephine Wilk
Address—"The Effect of the War Upon the Jew and Jewish Affairs". By Milton P. Firestone, St. Paul, Minn.
"America" ....
..........Dahl & Anhalt Orchestra

The speaker of the evening, Milton P. Firestone, of St. Paul, Minn., was delegated by the Grand Lodge to represent it at the celebration. Preceding the evening program a meeting of the lodge was held in the afternoon, which was well attended, and four candidates were initiated. This was followed by the installation of officers and after the regular order of business was concluded, Brother Firestone addressed the lodge on the work of the Order and particularly in reference to the soldiers' and sailors' welfare work.

The evening exercises were well attended.

Brother Firestone was well received by the lodge and his address met with universal favor. He reports that he found in the lodge a splendid spirit prevailing and was agreeably surprised by the great number of people who attended the exercises.

The celebration was in charge of the committee on intellectual advancement consisting of Brothers M. K. Baer, chairman; A. Keller; H. A. Levont; F. Rabinovitz, and S. Siegel.

INSTITUTION OF BROCKTON LODGE AT BROCKTON, MASS.

Brockton Lodge No. 821 was instituted at Brockton, Mass., on Sunday evening, Dec. 16, 1917. The establishment of this new lodge is principally due to the work of Brother Henry Lasker of Springfield, Mass., a member of the General Committee of District Grand Lodge No. 1.

The initiatory ceremony was performed by the degree teams of Springfield and Worcester, Mass., with Brother Frederick Rabinovitz, president of the Springfield team, acting as president of the combined teams.

Officers elected for ensuing term are as follows: President, A. J. Freedman; vice-president, Dr. A. E. Melincoff; secretary, Eugene Mittau; treasurer, Max E. Wind; monitor, L. J. Hollman; assistant monitor, Jos. Stone; warden, Wm. Bauman; trustees, A. Freedman, Jacob Oppenheimer and H. N. Swabsky.

At the conclusion of the meeting a dinner was tendered to the visiting Grand Lodge officers. President A. J. Freedman acted as toastmaster. Toasts were responded to by Brothers Judge A. K. Cohen of Boston, past president of District Grand Lodge No. 1; Archie Hillman of Worcester, a member of the General Committee of the Grand Lodge; Richard Herman, deputy; Henry Lasker of Springfield, a member of the General Committee, and Max Goldstein of Springfield.

FRESNO, CAL.

Fresno Lodge No. 723 of Fresno, Cal., held installation of officers on January 3, 1918, and the ceremonies were conducted by District Deputy L. I. Diamond.

During the past year the lodge made a considerable increase in its membership, which now numbers 60.

The Convention Committee with Brother L. M. Mendelson as chairman, reported as to arrangements made for the convention of the District Grand Lodge to be held on February 17.

The Fresno Auxiliary, Daughters of the Covenant No. 13, installed its officers on January 3. In the absence of District Deputy Harry Coffee, Brother L. M. Mendelson officiated. The Auxiliary has now a membership of 42. At the close of the regular order of business a banquet was partaken of by the members of both the Auxiliary and Fresno Lodge.

What Our Lodges Are Doing

ACTIVITIES OF OMAHA LODGE, OMAHA, NEB.

On Monday, Dec. 17, the Membership Committee of Omaha Lodge No. 354 of Omaha, Neb., Chairman Bro. J. C. Pepper, with the assistance of President Harry H. Lapidus, Sam J. Leon, Frank Seigle, Morris Jacobs, Harry Moloshock, Edward Simon, State Deputy J. Slosburg, Morris Warshawsky, M. Monheit, Arthur Rosenblum, S. L. Zimmerman and Jake Moloshock, started to conduct a vigorous campaign for the purpose of increasing the membership of Omaha Lodge. This campaign was conducted during a period of one week, and as a result of their efforts 77 new applications were obtained. All the applicants are men who have a good standing in the community and will make a valuable asset to the lodge.

On Sunday afternoon, Dec. 23, a special meeting was held for the purpose of initiating this large class. About 200 of the members attended this meeting, and of the above applicants 62 were initiated. The lodge expects to add the remainder to its membership at the next meeting. The initiation team performed their duties in their usual splendid manner. After the initiation, talks were made by several of the newly initiated members, and by Dr. F. Cohn, Isadore Ziegler, Chas. Elgutter, Henry Monsky, Leo Rosenthal and President Harry H. Lapidus.

At the next regular meeting, held Thursday evening, Dec. 27, Omaha Lodge elected its officers and delegates for the ensuing term. At the installation of officers the reports of Secretary Samuel L. Zimmerman and the various committees will be read before the members, being a complete report on the activities and work performed by Omaha Lodge during the past six months.

Omaha Lodge has set a pace in activities during the past six months, as something was doing all the time, and the Lodge expects to keep on with the good work.

S. L. ZIMMERMAN.

HANUKAH BALL BY B'NAI B'RITH LODGES OF HOUSTON.

The largest and most enjoyable social function given by Houston Jewry was a Hanukah Ball held on Sunday evening, December 16, 1917.

Many soldiers and civilians were present long before the doors were opened. While the affair was given for Jewish soldiers there was no distinction made and all men in uniform were admitted free.

The grand march, scheduled to take place at 8:45, was not held until almost an hour later. The assembled dancers were probably wondering what delayed the dance when the clear notes of a bugle floated across the hall. The last note had hardly died out when, in obedience to an order issued by several lieutenants stationed about the auditorium, the vast assembly of soldiers formed in a double line and to the tune of a rapid march, went through maneuvers that drew applause from the civilians. After marching around the floor the men came down the center of the cleared space in solid formation and stood at attention while the band softly played the strains of "The Star Spangled Banner."

The audience cheered until the last note of the national air had been played. Following three dances the grand march was held. Led by Captain Geo. U. Lipschultz and Miss Minette Bonart, the entire assemblage marched around the auditorium after which the regular dance commenced.

Jake H. Sam, head of the arrangement committee, and a corps of assistants made the dance one to be long remembered by all present. No strangers could be found after the dance had been in progress a short while, as a floor committee composed of 16 members, headed by Dr. L. J. Spivak, made it their duty to see that everyone was acquainted with everyone else.

Refreshment booths were on every hand. Mrs. Paul Lang headed the refreshment committee and was assisted by about 40 women.

It is estimated that besides entertaining 300 soldiers free that the ball will net about $300 for the Houston Branch of the B'nai B'rith Soldiers and Sailors Welfare League.

OAKLAND LODGE, OAKLAND, CAL.

Oakland Lodge No. 252 held a get together meeting on Dec. 4, 1917, in Covenant Hall. Reports and addresses were made by several prominent speakers, among whom were Gus C. Ringolsky, Judge George Samuels and Benjamin F. Shapiro, president of B'nai B'rith. A number of members from the San Francisco lodges were present.

HOUSTON, TEXAS.

At a mass meeting held on Thursday night, Dec. 20, 1917, at Concordia Club, it was decided to form the Jews of Houston into an organization to be known as the Houston Branch of the Soldiers' and Sailors' Welfare League of the B'nai B'rith. This name was necessary by reason of the fact that permits could not otherwise be obtained to visit the camp and do our work in the camp, and it must be understood at the outset that while this is the outgrowth of the Independent Order of B'nai B'rith, it is an organization of the entire Jewish population of the city, irrespective of membership in the B'nai B'rith. The following officers were elected: Meyer C. Wagner, chairman; Jules Hirsch, treasurer; Edgar Goldberg, secretary. As chairman, Mr. Meyer C. Wagner was authorized to name the chairmen of the respective committees: Hospital Committee, Mrs. I. G. Gerson; Home Entertainment, Mrs. L. Sinsheimer; Finance Committee, Albert Bath; Clubs and Societies, Mr. Jake H. Sam; Lodges and Fraternities, H. Bergman; Medical Committee, Dr. ,Spivak; Law Committee Meyer Wagner; Religious Work, J. L. Aronson; Census and Public Comfort, Henry Cook; Complaint and Relief, Amiel Tipper; Field Secretary, Bernard Freefield.

MAIMONIDES LODGE, LIBERTY, N. Y.

Maimonides Lodge, No. 809 of Liberty, N. Y., held its first entertainment and ball in the Liberty House Casino, at Liberty, N. Y., on Tuesday, Dec. 11th. It was largely attended by members and friends from Liberty, Hurleyville, Fallsburg, Mountaindale, Ferndale, and other towns. One of the features of the evening was a splendid address on the aims and ideals of the Independent Order of B'nai B'rith by Brother Prof. Eugene Lehman, formerly of Yale and now principal of the Lehman School of New York. A brief address on the progress of the new lodge was delivered by the president of the lodge, Dr. Herman Schwatt. The following was the program rendered:

Russian Folk Song by Mrs. Wanderstock accompanied by Mrs. Dr. Antonowsky.

Recitations by Beatrice Goldberg, Dr. M. Rifkin, Dd. H. T. Kahn.

Comedy playlet, "The Two Lunatics," by W. R. Walks, presented by Mrs. May Arno Schwatt and Dr. Rifkin.

Aria, Roberto D'Avelo.

The entertainment was followed by a dance which was very much enjoyed by all present. Dr. H. T. Kahn was chairman of the committee of arrangements.

SPRINGFIELD LODGE. SPRINGFIELD, MASS

The annual election of officers of Springfield Lodge, No. 684, of Springfield, Mass., was held during the month of December. There was a very large attendance and elaborate plans were made to carry on the work of the lodge for the ensuing year.

It was announced at the meeting that two other members of the lodge had enlisted in the United States army, bringing up the honor roll of the lodge to six, and a service flag for that number was displayed at the meeting.

Principal officers elected are as follows: president, Frederick Rabinovitz; vice-presient, Philip S. Silbert; treasurer, Nathan E. Goldstein; recording secretary, Robert R. Savitt; financial secretary, William Gelin.

In addition to the election of officers, delegates were also elected to represent the lodge at the convention of the District Grand Lodge to be held in New York City Feb. 2, 1918.

CALUMET LODGE, HANCOCK, MICH.

B'nai B'rith Day was observed by Calumet Lodge, No. 502, at Hancock, Mich., on Sunday, Jan. 6, 1918. In the afternoon a regular meeting of the lodge was held at which candidates were initated and an address on "The Work of the Order" was made by representative of the Grand Lodge, Bro. Leon Zolotkoff, of Chicago.

In the evening a social affair was held which was open to the general public and was largely attended. The principal speaker was Mr. Zolotkoff, who discussed the status of the Jew as a result of the war.

DENVER LODGE, DENVER COLO.

At the annual meeting of the lodge held in December the officers of Denver Lodge, No. 171, of Denver, Colo., were elected for the ensuing term. Bro. Harry Shlessinger was elected president of the lodge and it was a deserving compliment to Brother Shlessinger as he has served the lodge faithfully; and though now in military service and unable to perform his duties, the lodge ex tended to him the honor which he was entitled to.

Four of the members of the lodge left recently to join the colors, namely, Brothers Samuel S. Ginsberg, Louis E. Lewin, Elmer Cohn and Gus J. Ornauer.

At the beginning of the year 1917 Denver Lodge pledged the sum of $1000 to the Jewish War Relief Fund and to enable it to carry out this pledge the members of the lodge were assessed the sum of $1.50. The lodge has made good its pledge and has forwarded $1000 to the committee in New York. The lodge is now contemplating to renew the same pledge for the year 1918.

At the meeting of the lodge to be held Jan. 13, installation of officers will take place.

At the meeting to be held Jan 27, the annual memorial services will be held. Bro. A. E. Cowen will deliver the memorial address.

B'NAI B'RITH OF PORTLAND.

Theodore Herzel Lodge No. 314 and Oregon Auxiliary No. 2, Daughters of the Covenant, held a short joint meeting on Tuesday evening, January 8, 1918, after which the installation of officers of both organizations and of Portland Lodge and Jacob Bloch Auxiliary was held. The installation ceremonies were open to the public.

One of the best attended and most successful meetings ever held by Theo. Herzel Lodge was that which took place on Tuesday evening, December 25, 1917. About 250 members were present and participated in the banquet after the business session closed. The annual election was the most spirited in years. A keen but friendly rivalry of the contestants for various offices was an outstanding feature.

A clever playlet written by M. Mosessohn was presented by the author assisted by Nathan Cohn in representing "The Old Jew" and "The New Jew" and had reference to the capture of Jerusalem by the British.

The retiring president, Brother B. W. Rubin, was presented with a Past President's jewel by M. Mosessohn speaking in behalf of the lodge. Brother Rubin responded with an address which included a summary of the activties of the lodge during the past year and with the announcement that the lodge had passed the 400 mark in its membership.

LONDON LODGE, LONDON, ENGLAND.

London Lodge No. 663, the first lodge of England, adopted the following resolution in connection with the declaration of the British government in favor of the establishment of a home for Jewish people in Palestine:

"That the First Lodge of England of the Independent Order of B'nai B'rith (Sons of the Covenant) conveys to His Majesty's Government an expression of heartfelt gratitude for their Declaration in favour of the establishment in Palestine of a National Home for the Jewish People, and assures His Majesty's Government that their historic action has been received with profound appreciation by all sections of the Jewish Community as the crowning evidence of the goodwill entertained by Britain towards the Jewish people."

CHARLESTON, WEST VIRGINIA

Charleston Lodge, No. 788, of Charleston, W. Va., held a well attended meeting on Jan. 2, 1918, when a large class of candidates were initiated. After the regular order of business was disposed of, the president of the lodge called upon a number of the new members to make short talks with which they complied and their remarks met with the approval of those members present. At the close of the meeting refreshments were served and the announcement was made that Bro. Jacob Singer, of Philadelphia, member of the executive committee of the Order for District No. 3, will visit the lodge in the near future and address it at a public meeting to be arranged for that purpose.

LA FAYETTE, IND.

The first B'nai B'rith dance of the season held for the benefit of the Jewish War Relief Fund by Barzillai Lodge No. 111 of Lafayette, Indiana, was an unqualified success.

The lodge has appointed an arrangement committee to introduce new attractions in the regular meetings in addition to the regular work of the lodge. For the future meetings many things of interest and entertainments are being planned including out of town speakers active in B'nai B'rithdom.

The lodge recently forwarded numerous boxes containing delicacies and sweet things to the boys at the Front and at the camps.

NEW ORLEANS, LA.

On Tuesday, January 15, 1918 Sig. Livingston, of Bloomington, Illinois, Chairman of the Anti-Defamation League as well as Chairman of the National Board of the American Soldiers' and Sailors' Welfare League of the I. O. B. B. will pay an official visit to the lodges of the city of New Orleans. A meeting will be held under the auspices of the city lodges in celebration of B'nai B'rith Day and will be purely inspirational. There will be musical entertainment of a high order and after the intermission and musical program, there will be facilities for informal dancing.

SPOKANE, WASH.

Of special importance was the regular meeting of the B'nai B'rith Auxiliary held in December, owing to the fact that the new ritual was introduced. Six new members were initiated. Election of officers was also held.

At the meeting of Abraham Geiger Lodge No. 423, held on the same evening, a class of seven candidates was initiated. Election of officers for the ensuing term as well as delegates to the coming convention took place.

Following an appeal on the part of President David N. Mosessohn of the District Grand Lodge, the B'nai B'rith and its Ladies' Auxiliary pledged $1200.00 toward furnishing the B'nai B'rith clubhouse for soldiers in Camp Lewis.

MEMPHIS, TENN.

At the recent meeting of Memphis Lodge No. 35 of Memphis, Tenn., a small appropriation was made as a beginning of a fund towards the erection in the city of Memphis of a home for aged and infirm Jews. It is the lodge's desire to inaugurate a movement so that every lodge in the District will contribute towards a permanent fund for this laudable purpose.

At the regular meeting of the lodge, held on Jan. 13, an interesting debate took place. Participants were Brothers Gilbert M. Schloss and Emanuel Klein, members of the lodge.

SACRAMENTO, CAL.

Etham Lodge No. 37 of Sacramento, Cal., held an interesting meeting on December 11, which was largely attended. The members discussed the War Relief Fund and it was decided to hold some entertainment in the near future on a large scale and to donate the entire proceeds to the Jewish War Relief Fund. A class of four candidates was initiated.

The lodge held a largely attended meeting on Tuesday evening, January 8, at which the officers for the ensuing year were installed. The lodge is arranging for a grand ball on January 12 for the benefit of the Jewish war sufferers.

BETH HORON LODGE, KANSAS CITY, KAN.

Beth Horon Lodge, No. 599, of Kansas City, Kan., through the efforts of a committee consisting of Brothers Melensky, Grossman, Katzenberg, Brenner, M. Levin, J. J. Levin and H. Levin, raised $1,000 for the benefit of the American Soldiers' and Sailors' Welfare Work in District No. 2.

At the meeting of the lodge held on Dec. 23, 1917, officers for the ensuing year and delegates to the District Grand Lodge Convention were elected.

TOLEDO, OHIO

Toledo Lodge No. 183, I. O. B. B., in co-operation with the Y. M. H. A., dedicated a service flag for thirty Jewish young men of Toledo at a well attended meeting on Sunday evening, December 2, 1917. The ceremony took place in the Jewish Educational League Building. The service flag with thirty stars was presented by Judge-elect Aaron B. Cohen and in the course of his remarks he spoke of the participation by Jews in American history and American wars.

B'NAI B'RITH HEADQUARTERS OF NEW YORK.

Brother Wm. H. Silk, member of the General Committee, with the co-operation of Brothers Wm. Asher, Lester Brucks and the Secretary of the District, Brother Bernard M. Kaplan, has arranged musicales to take place at the Headquarters of the District every Sunday afternoon, to which soldiers and sailors will be invited. Brother Wm. Asher is also arranging a course of informal talks to be given every Tuesday evening at the Headquarters of the District, to which visiting soldiers and sailors will also be invited. Last year these Tuesday evening meetings were addressed by some very prominent speakers.

CHANANIAH LODGE OF NEW YORK.

Chananiah Lodge, No. 165 of New York, under the administration of Brother Albert Weiss has increased its membership considerably during the year 1917. Chananiah Lodge, though one of the oldest lodges in the District, is becoming rejuvenated through the efforts of Brothers Weiss, Emanuel Stern and the newly elected officers, who are determined to make the year 1918 a memorable one in the annals of the lodge, both from the point of membership and activity. The officers of Chananiah Lodge were installed by Brother Myer Victorius assisted by the Secretary of the District, on Sunday, Jan. 6, 1918.

DAUGHTERS OF THE B'NAI B'RITH DISTRICT NO. 1, I. O. B. B.

The Daughters of the B'nai B'rith have been very active since the beginning of the winter season.

They are formulating plans to bring relief to the dependents of those whose sons and brothers have been conscripted and in the service of the United States.

The members have also organized a knitting class, and they are doing their share of knitting for the comfort of the soldiers.

The third annual ball will be held at the Hotel Majestic, 72nd St. and Central Park, West, on Feb. 2, 1918, and it is hoped that this affair will be as successful as all their previous undertakings, particularly in view of the fact that there is so much work to be undertaken, by reason of the times. For tickets apply to Mrs. Golden Coldey, 353 W. 57th St., New York City.

At their meeting held at the Savigny, on Dec. 11, 1917, a resolution was adopted that the organization donate $25.00 towards the Jewish War Relief Campaign, and check has been sent to the committee. It was also resolved, that if the proceeds of the ball will permit, a much larger contribution will be added.

An installation, entertainment and dance will take place at the Savigny, 229 Lenox Ave., New York City on Jan. 8, 1918, at which the newly elected officers will be installed. An excellent program has been arranged.

The following are the officers of the organization for the coming year: Hon. Clarence Y. Palitz, patron; Mrs. Byrdie R. Kessler, president; Miss Augusta Hammer, vice-president; Miss Fanny Altman, treasurer; Miss Marie Weinstein, secretary; Miss Hanna Langer, corresponding secretary and Miss Hilda Rosenbaum, prophetess.

All members and their friends are cordially invited to attend this installation and dance.

TACOMA, WASH.

Members of Tacoma Lodge No. 741, jointly with their Ladies' Auxiliary, have contributed approximately $1,800 toward the furnishing of the new B'nai B'rith club rooms for soldiers and sailors, which are being prepared for dedication within the next few days.

Like amounts from Seattle and Portland and contributions from other neighboring cities for this worthy and patriotic cause are expected to complete the quota necessary for the purpose. The maintenance of the building will be taken care of by the District Grand Lodge on behalf of the entire district.

TOLEDO LODGE, TOLEDO, OHIO.

A large class initiation of Toledo Lodge No. 183 of Toledo, Ohio, took place on Sunday evening, Jan. 13, 1918, at the Jewish Educational League. The affair proved of unusual interest and attractiveness. The principal speaker of the evening was Brother Louis Borinstein of Indianapolis, president of District Grand Lodge No. 2. A number of local speakers were also on the program. One of the largest classes in the history of the lodge was initiated on that evening. After the meeting refreshments were served and a social hour was spent.

MINNEAPOLIS, MINN.

The annual meeting of Minneapolis Lodge No. 271 of Minneapolis, Minn., proved to be an unusual success with a large turnout of the members and the next year promises to be one of much activity. Officers for the ensuing term as well as delegates to the Convention of the District Grand Lodge, to be held in Chicago, were elected.

A class of six delegates was initiated by the official degree team of the lodge.

Brother Gus Loevinger of St. Paul, member of the General Committee of the District Grand Lodge, addressed the meeting on the subject "Jewish Contributions to the Progress of Democracy."

HARMONY LODGE, BRIDGEPORT, CONN.

For the purpose of advancing charitable work among co-religionists in Bridgeport, a meeting of the members of the Harmony Lodge Charitable Ball Committee was held on the evening of Dec. 30, 1917, to outline plans for the ball which will be held at the Stratfield Hotel on Lincoln's birthday, Feb. 12, 1918.

Abraham Schnee, chairman of the committee, presided and plans were formulated to make this one of the most successful affairs of the year. As in the past, the lodge received the co-operation of a number of Jewish societies in its efforts to help those who are in need and preparations will be made to reach the public to help this movement.

EZEKIEL LODGE, NEWARK, N. J.

The officers of Ezekiel Lodge, No. 90, Newark, N. J., were installed on Jan. 9, 1918, by Brother Dr. Solomon Foster, who was deputized by the president of the District Grand Lodge, Brother Frederick Jay, to perform the duty.

Ezekiel lodge is now 51 years old. It is actively engaged in supporting various institutions of the Order, principally the home for orphans at Erie, Pa.

The newly installed president, Brother Heller, after appointing various standing committees for the year, addressed the members briefly on the work coming under his administration and asked the members for their hearty co-operation, especially where the welfare of the soldiers at the front was concerned.

DISTRICT NO. 1.

The sixty-sixth annual convention of District Grand Lodge No. 1, I. O. B. B., will be held in New York City at the B'nai B'rith Building, 2307 Broadway, Feb. 3-4, 1918.

A special ceremony in honor of the seventy-fifth anniversary of the Order is being arranged to take place at Temple Emanu-El, 5th avenue and 43rd street, Saturday evening, Feb. 2, 1918. Among the distinguished speakers on the occasion will be the governor of the State of New York, Hon. Chas. S. Whitman. A feature of the ceremony will be an elaborate musical program.

The Committee of Arrangements consists of Brothers Chas. Hartman, Joe H. Ullman, Herman Asher of New York, Judge A. K. Cohen of Boston and Chas. M. Stern of Albany.

District Grand Lodge, No. 1, mourns the loss of Bro. Solomon Sulzberger, the honored and venerable treasurer of the district, who passed away on Jan. 4, 1918. Brother Sulzberger was initiated into Zion Lodge, No. 2, on Nov. 27, 1859; was delegate to every District Grand Lodge convention since 1862. In 1875 when the title of the head of the district was changed from "Grand Nasi Abh" to that of President, Brother Sulzberger was elevated to that high office and was thus elected the first president of District Grand Lodge, No. 1. He served in that capacity two years. He was treasurer of District No. 1 for 42 years; member of the executive committee of the Order for 15 years and its honorary secretary for the same period. He was delegate to the Constitutional Grand Lodge Convention since 1879. When Zion Lodge No. 2 amalgamated with Mt. Sinai, No. 270, Brother Sulzberger became a member of Mt. Sinai, No. 2, of which he was also the treasurer. Brother Sulzberger was president of Temple Beth-El; was member of the executive board of the Union of American Hebrew Congregations, and director of Mt. Sinai Hospital of New York from 1877 to 1896.

Bro. Herman Asher, of New York, has been elected to serve as treasurer in place of the late Solomon Sulzberger.

Bro. Dr. Nathan Krass, the new rabbi of the Central Synagogue, of New York, will address the convention on Sunday afternoon, Feb. 3.

Jordan Lodge, No. 15, of New York, will be addressed by Bro. Dr. Samuel Levinson, of Brooklyn, on Thursday, Jan. 7. Dr. Levinson will speak on the activities at Camp Upton.

Asariah Lodge, No. 163, of New York, had a very interesting meeting Monday evening, Jan. 7, at Harlem Palace, where a class of candidates was initiated in honor of the new officers who were installed.

Bro. Bernard M. Kaplan, secretary of the district, was the installing officer on the occasion. The ritual was exemplified by the Brooklyn degree team headed by Bro. Clarence G. Bachrach, president of the Brooklyn lodge.

Maccabee Lodge, No. 71, of New York. had a dance following the installation of officers on Saturday evening, Jan. 12. The installing officer was Bro. Chas Hartman. Brother Hartman also installed the officers of Manhattan lodge.

Henry Jones-Lebanon Lodge, No. 79, of New York, had a dance following the installation ceremony on Saturday evening, Jan. 19, Bro. Wm. Asher acting as the installing officer.

Washington Lodge, No. 19 and Manhattan Lodge, No. 156, of New York City, two of the most prominent lodges in the metropolitan district, are completing arrangements to amalgamate. Manhattan lodge is the biggest lodge numerically in New York City. When it will amalgamate with Washington lodge it will be the biggest lodge in New York state, next to Montefiore, No. 70, of Buffalo, which till now was the biggest numerically in New York state.

Bro. Jos. Rosenzweig, president of the district, installed the officers of Gideon Lodge, No. 140 at Albany, N. Y., on Sunday, Jan. 6, 1918. He was assisted by Bro. Col. Harry Cutler, of Providence, R. I., Chas. M. Stern, of Albany, and Bro. Henry Lasker, of Springfield, Mass.

Bro. Dr. Herbert S. Goldstein, of New York City, spoke on "The Institutional Synagogue" at Brooklyn Lodge, No. 753, on Dec. 19,1917. There was a large and appreciative attendance. Nine candidates were initiated by the Brooklyn degree team at this meeting.

The headquarters of the B'nai B'rith of District No. 1, located at 2307 Broadway, New York, are open to the men of Camp Upton every evening (except Friday) from 8 p. m. until closing. Every soldier and sailor in the service of our country is cordially welcome to avail himself of the reading room, lounging room, billiard room and writing facilities.

Montefiore Lodge, No. 70, of Buffalo has increased its membership this year by over 100. Brother S. J. Holender was re-elected president. Brother S. Cristal, the District Deputy, as well as Brother J. L. Davis were among the most active members in the lodge who assisted Brother Holender in making such progress notwithstanding the unfavorable conditions caused by the war.

The Secretary of District No. 1, Brother Bernard M. Kaplan, conducted services at Camp Upton on Friday evening, Dec. 21, 1917.

Jacob Lodge, No. 91 of Syracuse, N. Y., through the efforts of Brother Emanuel Bronner, its president, has increased its membership 400 per cent, showing an unusual record of progress. Brother Bronner is also very much interested in the welfare of soldiers and sailors.

Bro. Dr. Bernard M. Caplan spoke last Friday evening at the Y. W. H. A., New York, on "Judaism and Americanism."

On Wednesday evening, January 2, 1918, Montefiore Lodge No. 70 of Buffalo, N. Y., was the guest of Temple Beth-El. The occasion was the installation of officers. A most impressive ceremony marked the installation which was preceded by the initiation of a class of candidates at the meeting of the lodge. After the meeting, the members of the lodge were servd a luncheon by the Woman's Club of Temple Beth-El.

DISTRICT No. 2.

Mr. Oscar Leonard of St. Louis, chairman Social Service Committee, District No. 2, I. O. B. B., was invited to address Indianapolis Lodge at a dinner given there in honor of the Social Service Committee which met in that city. At the meeting of the committee plans were made for social service work for the year.

On his return to St. Louis Mr. Leonard found a letter waiting for him notifying him of his appointment as a member of the War Savings Committee of Missouri in connection with boys' work for thrift stamps and saving certificates.

DISTRICT No. 3.

The Propaganda Committee of the District Grand Lodge is arranging for the organization of a B'nai B'rith Lodge in the city of Penn's Grove, New Jersey. Brother J. B. Press is actively engaged in this work and hopes to secure a sufficient number of signers for a petition for a charter for the lodge to be instituted before the Convention of District Grand Lodge.

Jos. Safier, President of Monessen Lodge No. 776 of the B'nai B'rith, has been elected superintendent of the Sunday school which is being conducted under the auspices of the lodge.

DISTRICT No. 4.

Bakersfield Lodge No. 764 of Bakersfield, Cal., held its installation of officers for the ensuing year at a well attended meeting held on January 5, 1918. After installation there was a banquet served in the banquet hall.

Victoria Lodge No. 758 of Victoria, B. C., had a roll call meeting and a smoker on Tuesday evening, December 11th, 1917 in honor of the outgoing officers of the lodge who had a most successful year to their credit.

Brother David N. Mosessohn of Porland, president of the District Grand Lodge, was in Tacoma on Sunday, December 23, 1917, where he addressed a meeting on behalf of the B'nai B'rith club house now being arranged for in Tacoma for the soldiers of Jewish faith in Camp Lewis.

At the meeting of B. F. Piexotto Lodge No. 421 held on December 18, 1917, election of officers took place and a class of seven candidates was initiated.

DISTRICT No. 5.

At the December meeting of Rimmon Lodge No. 68 of Richmond, Virginia, all officers were re-elected for another term.

Delegates to represent the lodge at the coming convention of the District Grand Lodge to be held in Charleston, South Carolina, in January were also elected.

Rimmon Lodge enjoyed the distinction of having within its membership both the President and the Secretary of the Grand Lodge.

DISTRICT No. 6.

A very successful and enjoyable meeting of the Abraham Rosen Memorial Lodge No. 818 of Muskegon, Mich., was held on December 16, 1917. Four candidates were initiated and six petitions were presented. Special feature of the meeting was election of officers which resulted as follows: President, K. Gudelsky; vice president, I. Rubinsky; monitor, I. Rosen; assistant monitor, Milton Steindler; warden, H. Rosen; guard, W. Goldblatt; trustees: A. Gittelson, I. Grossman, W. Marcus.

The lodge also elected Brother Isaac Rosen as its representative of the Michigan branch of the American Soldiers' and Sailors' Welfare League, with instructions to co-operate with that League in the matter of welfare work among soldiers of Jewish faith, particulary those stationed at Camp Custer, Battle Creek, Mich.

At a meeting of Calumet Lodge, No. 502, of Hancock, Michigan, held on December 2, 1917, the election of officers for the ensuing year and delegates for the convention of the District Grand Lodge was held. The Lodge also resolved to arrange for a public installation of the officers in January, 1918.

Saginaw Lodge, No. 636 and the Young People's Society, both of Saginaw, Mich., gave a ball on the evening of December 25, 1917, for the benefit of the Soldiers' and Sailors' Welfare League.

Bay City Lodge, No. 178, of Bay City, Mich., gave a ball on January 10, 1918, which was well attended. The entire proceeds of the affair will go to the Soldiers' and Sailors' Welfare League.

Jacob H. Schiff Lodge, No. 694, of Lansing, Michigan, held a well attended meeting on December 27, 1917. Brother Edward Lichtig, on behalf of the Grand Lodge, paid an official visit to the lodge and assisted in the initiation of officers. At the conclusion of the regular order of business he addressed the lodge on the work of the Order. After the lodge was closed, dancing was indulged in, after which refreshments were served.

At the annual meeting of Minnesota Lodge, No. 157 of St. Paul, Minn., Brother Jesse B. Calmenson was elected president of the lodge.

On Monday evening, January 14, 1918, a presence of more than five hundred people assembled at the public installation. Brother H. D. Frankel of St. Paul first vice-president of the District Grand Lodge, installed the officers of Minnesota Lodge No. 157.

Dr. H. A. Levant of Eveleth was elected president of Mesaba Lodge, No 673, of Virginia, Minn.

DISTRICT No. 7.

In accordance with the resolution of the Executive Committee of the Order the Committee of Fifteen has been organized by Memphis Lodge, No. 35, of Memphis, Tenn., as a branch of the American Soldiers' and Sailors' Welfare League.

It is not well to gauge our courtesy by that of the one on whom it is bestowed. To be polite to the polite abrupt with those who are gruff, and positively discourteous to the rude, i to be a chameleon, at the best. Th only kind of courtesy worth possessing is that which, like the sunshine, falls on the just and the unjust, and sheds it beam impartially on all.

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Sketches of Modern Jewish History

By Gotthard Deutsch

VI.—REFORM

Religion is essentially an idealism. It will, therefore, necessarily occur in the development of all religious institutions, that practical conditions conflict with principle. In such case, the principle will either be ignored, or it will have to be stated that the imperfection of our human nature does not always allow our principles to be carried into practice. We find such instances all through our religious literature, either accepted as a matter of fact or admitted in theory. R. Ame, a rabbi of the fourth century, calls people to assist in putting out a fire on Sabbath. His contemporary Abbahu uses a sedan chair on Sabbath, and does not attempt to excuse it from a legal point of view. He merely says, "I have to husband my physical resources in my advanced years". About a hundred years before his time R. Hiya lays down the principle that we must not make the fence more important than the garden. In other words, the law must not be so interpreted as to make the letter more important than the spirit. One of the leading French rabbis of the twelfth century, R. Jacob Tam, a grandson of the famous Rashi, discusses the question whether it is permitted to wear jewelry on Sabbath. It will be remembered by those who know orthodox practices, that on Sabbath we must not carry anything which is not part of our wearing apparel. R. Tam therefore declares it prohibited to wear jewelry, but he says at the same time, that it is better not to prohibit it to women, because they would not obey the injunction. This is in harmony with the Talmudic principle to allow infringements of the religious law, rather by silent toleration than to invite overt acts of disobedience by rigorism. R. Tam belonged to a large school of Talmudic authorities, whose seat was in northern France, chiefly in the province of Champagne. These rabbis, called Tosafists, are usually very rigorous in the enforcement of the law, but even they laid down principles which expressed latitudinarian views. Thus, they say, the Talmud has given laws which must be applied according to local conditions, and they go even so far as to attribute to the rabbis the right to set aside a Mosaic law.

Instances of the application of this principle are so numerous that only a few shall be quoted to demonstrate that they are found in all ages, and in all countries, and—which is the main point—that they are expressed by people of unquestioned orthodoxy. One of these men is R. Asher, a German, who spent the latter part of his life in Spain, and is a champion of rigorism. Even he, however, finds an excuse for the neglect of the old mourning custom, which requires that the bed on which a person died be turned upside down during the week of mourning. He declares in a way which is very much analagous to modern ideas, that non-Jews would consider it superstitious. Moses Isserls, a Polish rabbi of the sixteenth century, who punctiliously notes in his glosses to the Schulhan Aruk, the most insignificant customs, and declares that we must never ridicule an ancient practice, allows people to wear their shoes on the Ninth of Ab, when they have to pass a street inhabited by Christians. A younger contemporary of his, Joseph Hahn, who lived in Frankfurt am Main, takes issue with this laxity in defining the law, but even he says that the Talmudic law, which prohibits that anyone who possesses 200 Drachmae (about $40) must not take charity, does not apply to our age, when the value of money is greatly reduced. A commercial law of the Talmud on the right to recede from a business deal is too complex for our purposes to be fully explained. Suffice it to say, that it was openly disregarded in the jewelry business, which was the occupation of many Jews of Altona. Rabbi Ezekiel Katzenelnbogen, who was rabbi there in the first half of the eighteenth century, frankly declares that the business practices of his congregation are contrary to the laws of the Talmud, but he avows with equal frankness that under the conditions as they exist in his day these laws cannot be put into practice. Moses Sofer, who in the first half of the nineteenth century represents uncompromising orthodoxy, discusses a question of the Erub, which again is too intricate to be explained here, besides being unnecessary for the understanding of the principle which we wish to explain. It is sufficient to state that Moses Sofer declares a Talmudic law was given under the supposition that Jews should live separate from non-Jews, but that this object is impossible of realization in our days. Equally important is a decision rendered by Isaac Elhanan Spektor, rabbi of Kovno, the undisputed leader of the orthodoxy in Russia during the second part of the nineteenth century. Rabbi Isaac Elhanan discusses the question whether the widow of a man who perished at sea may remarry. According to Talmudic law such a marriage is impossible, unless the body was recovered and identified. But, says Isaac Elhanan, this law was given for a time when there were no post and telegraph offices, and newspapers, and a man might have saved himself to some Robinson island, from which he could not communicate with the outside world. In our days, however, this possibility is excluded, and it may, therefore, be presumed that the man is dead. These cases have been stated in order to define our subject. They are liberal tendencies in the application of religious ideas, but are not reform, because they do not represent a conscious deviation from the authority of the law. As long as religious authority is considered binding in theory, a deviation in individual instances does not constitute reform.

In Jewish religion it is somewhat difficult to find the starting point for religious reform, because our literature deals chiefly with law, and very little with a definition of faith. We had no church councils which formulated the belief of Judaism, and when individual authorities tried to do so, the masses, trained to understand religion as a line of conduct, took little interest in it. We can, however, not deny that deviations from accepted beliefs by prominent religious authors, show the tendency of the time. In this respect the bold statement of Elijah Levita, that the vowel points and accents in our biblical texts are of late origin, is of considerable importance. Elijah Levita (1479-1547), a native of Neustadt an der Aisch, Bavaria, spent a great part of his life in Italy, where he was engaged as literary adviser of Hebrew publishing houses, and as teacher of Hebrew to Christians. This was the age of the Renaissance, which we might briefly define as the method not to accept anything on authority, but to examine all accepted beliefs on the ground of the original sources. This method naturally led to the study of Hebrew as the original language of the biblical writings. Many prominent Christians, both ecclesiastic and secular scholars, devoted themselves to this study. Such men were naturally interested in questions which the average rabbi of that time did not care to examine. Levita became interested through his pupils in the history of the biblical text, and he arrived at the conclusion that the text as we possess it was "edited" even after Talmudic times. To the superficial observer, this would be a matter of no consequence. It will, however, elucidate the problem at once, if we point to the passage of Ecclesiastes 3:21, which in the usual versions is translated: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth"? This translation follows the text with the vowel points as we possess it. Granting that these vowel points were added many centuries after the book was written, and we would change them now so as to suit the context better, the author of Ecclesiastes would have said, "Who knoweth whether the spirit of man goeth upward, and the spirit of beast goeth downward"? In other words, according to Levita's theory, if applied to this case, the author of the book, who is supposed to be King Solomon, doubted whether there is any essential difference between the soul of man and beast, while according to the text, as it was altered centuries afterwards, he was made to say that the soul of man and of beast presents a mystery.

It was said before that the average Jew, including the man of learning, took very little interest in dogmatic questions. So Levita's theory aroused no opposition. It was somewhat different with a younger contemporary of his, Azariah Dei Rossi (1511-1578), a native of Italy. Dei Rossi lived in Ferrara, when a terrible earthquake, Nov. 18, 1572, laid the city in ruins. The inhabitants fled in all directions and finding shelter in farmhouses in the vicinity of the city, Jews and Christians lived in closer contact. As was natural, the religious significance of the earthquake was discussed. This led to the examination of the conflict between religion and science, and in the course of the conversation between the rabbi and the priest, various other rabbinic views on science and history came up for discussion. Dei Rossi, who, like all cultured Italian Jews, knew Italian and Latin, was better equipped for the task of a critical examination of Talmudic views than the average Polish or German rabbi of his time. This was a time also when the Copernican system had upset the fundamental principles of the mediaeval conception of the universe. Dei Rossi arrived at the conclusion that the Talmud, teaching that the earth is in the center of the universe, and that the sun is a planet, was untenable. Instead of doing what others did, who tried to harmonize these conflicting views, Dei Rossi frankly declared that the Talmud is no binding authority in secular matters. He supported his theory with numerous quotations, proving that the notes on history found in the vast Talmudic literature are in hopeless contradiction with facts ascertained by undisputed historic sources. The conclusion at which he arrives is the following: Our ancient rabbis were men of high intellectual standing, and as such generally superior to their age, but they are authority only when they speak of religion. In all secular matters they are merely voicing the views of their own age, and are in no binding authority. This was a rather bold statement in those days, and when Dei Rossi in 1574 published these views he aroused considerable opposition. The representative of strictest belief in authority, Joseph Caro (1488-1575), the author of the Schulhan Aruk, then 86 years old, was shocked. He proposed to send a circular to all prominent rabbis of the world, asking their co-operation in the condemnation of these heresies. Death prevented him from carrying out this plan. Judah Loew Ben Bezalel (c. 1530-1609), then rabbi of Prague, now better known through legend than as a writer, actually had copies of the heretical book burned in Prague, and in a book severely condemned the man who dared to set the authority of heathens above that of Jews. Italian rabbis imitated the example set by the Pope in the index, and none was allowed to read this book unless he received permission from three rabbis. A copy of the work bearing on the flyleaf such a permission from rabbis of the eighteenth century is still extant in the library of Parma.

The indifference to a dogmatic presentation of Judaism showed itself even in this case. The general Jewish public did not take any interest in the whole controversy. It, after all, did not touch their religious life, which was concerned with Sabbath observance, dietary law, mourning customs and all these regulations of daily life and synagogue practices, which were not touched by the question whether the views of the Talmud on astronomy are in harmony with the Copernican system, or whether what the Talmud reports of Alexander the Great and Julius Caesar or of the origin of Targum Onkelos, the Aramaic translation of the Pentateuch, is tenable or not. A man who was a child when Azariah Dei Rossi's book appeared took a bolder step. Leon Modena (1571-1648), rabbi of Venice, not only attacked Cabbala as fraud and folly, but went so far as to declare that the rabbinical interpretation of Jewish law was in contradiction with the Mosaic law and its divine intentions. He also criticized rabbinical law as being engaged in trivial things that are unworthy of serious consideration, and often morally and aesthetically objectonable. Sabbath observance and prayer are tedious, and in their endless ramifications rather destructive of a truly religious spirit. The rabbi who naturally lived as a conforming Jew did not dare publish these heresies in his lifetime, although he used the caution of presenting them as the questions of an infidel submitted to him. Such infidels certainly existed in those days, as we know from the tragic history of Uriel Acosta, who, having escaped from the Inquisition in Spain and settled in Amsterdam, found that the rabbis were not a bit less fanatic than the Dominican friars of Spain. He died as a suicide in 1647, and it may be presumed that he had a number of sympathizers, who, preferring a quiet life, were not as frank as he in the statement of their opinions. At the time of his death his townsman, the celebrated philosopher, Benedict Spinoza, was a boy of fourteen. There is no proof that the scene in Karl Gutzkow's tragedy, "Uriel Acosta," which presents Spinoza as a disciple of Acosta is based on history. But there was certainly some rationalism in the atmosphere of the cultured Sefardic community of Amsterdam, and of its sister communities elsewhere at that time. The trustees of the Portuguese congregation of Hamburg, as the minutes of the congregation show, asked in 1655 the rabbis to find some means by which the Levirate might be obviated. This law was a heavy burden on widows. It requires that a childless widow should not marry unless the surviving brother of her husband released her by the ceremony of Halizah. This ceremony was originally introduced for the sake of compelling the family of the husband to assist the widow. In the course of time it had degenerated into an opportunity for blackmailing.

We find no decision of this question, but it is quite significant that in the same environment at the same time already complaints about the disregard of some rabbinical laws, like the prohibition of drinking wine, of non-Jews and of shaving are heard. These complaints are not limited to the more progressive Portuguese congregation, but are found in German congregations just as well. It seems that in general people moved along the line of least resistance, and while not denying the validity of the rabbinical law in principle, would disregard it in cases in which it was particularly burdensome. Even the above-named Judah Loew Ben Bezalel condemns as early as the end of the sixteenth century some sinners who would drink wine of non-Jews, and even eat fish, thinking that it was permitted because it did not require Shehitah. We can easily understand the situation. The Jew as a merchant traveled considerably, and often had to go for weeks without solid food. Nature asserted itself, and while tradition was sufficiently strong to keep him from eating meat that was not kosher, he would allow himself a glass of wine or of milk, and even go so far as to eat fish. This laxity became so frequent that Nathan Spira, a Polish rabbi, who officiated for a time in Germany, published in 1620 a pamphlet on the prohibition of wine of non-Jews. A rabbinical convention held in Frankfurt in 1603 passed resolutions against such law breakers, and a great many congregations added to their ritual a special prayer to be recited every Sabbath for those who strictly adhere to the rabbinic law, and drink neither the wine nor the milk of the Gentiles. It does not seem that this frequent warning had a great effect, for Rabbi Jair Hayim Bacharach of Worms (1636-1702) bitterly complains at a contemporary rabbi who refused to discipline such a law breaker on the ground that we cannot afford to be so strict in our days and by rigorous discipline we might drive the liberals out of the Jewish fold altogether.

Similar was the laxity of people in their disregard of the law, which prohibited the use of a razor. The Jewish merchant or banker, who traveled a great deal, or came into contact with the highest circles of society, including princes and kings, did not wish to be singled out as a Jew by his beard at a time when every man of his class was smooth-shaven. There was indeed a way of obviating the law by using clippers or a salve, but this was not always convenient, and so progressive Jews used a razor. We find, as stated before, such complaints in the minutes of the Portuguese congregation of Hamburg in the seventeenth century, and in the eighteenth century R. Ezekiel Landau of Prague (1713-1793), allows people to remove their beard with salve on the semi-holy days of the Passover and the Sukkoth festival, on the avowed ground that the enforcement of the prohibition might prove an additional motive to disregard the prohibition of the razor. It is worth while noticing that his liberal interpretation of the law resulted in strong opposition, voiced not only by the rabbi of Amsterdam, a representative of the Polish school, but even by Italian rabbis.

The habit of the Jews to express their liberalism in the interpretation of the law, could not continue without occasionally raising the question as to the validity of certain religious beliefs. We have seen it in the case of Azariah Dei Rossi, who denied the authority of the Talmud in question of science, and in the case of Leon Modena who denounced Cabbala as fraud and as a caricature of religion. The latter idea must have found various followers, for in the seventeenth century a number of Polish rabbis issued a strong anathema against anyone who would deny the authority of Cabbala. In this respect, however, the opinions were divided. One may say that in general, the Polish and the Italian rabbis were enthusiastic believers in mysticism, while the German rabbis, as a rule, would assume a non-commital attitude, declaring that Cabbala is too profound a study for the average mind, and should better be left alone, especially in an age of mental decline as according to the usual conception in religious circles is always the age in which the author lives. This negative and non-committal attitude attained greater force when through the mystic movements of the seventeenth century, culminating in the Messianic pretensions of Sabbatai Zebi in 1666, the danger of this movement became obvious. The Messianic pretender and many of his followers converted to Islam, and in spite of this apostasy, a considerable number of Jews still believed in him. Some of them driven by their expectations of his reappearance went to Palestine, and facing starvation, most of them apostatized, and so it was evident that mysticism was a grave danger to Judaism.

The negative attitude naturally led to criticism of the principles and to open opposition to certain traditional practices that had crept into Judaism. One case, which is not sufficiently known, is reported from Italy in 1722. A school principal in Goerz objected to a prayer which invokes the aid of the angels in obtaining forgiveness for Israel. It forms part of (Selihot) the liturgy for the days of penitence, beginning some time before New Year, and continuing until Yom Kippur. The extent of these days is different in different countries. The German and Polish Jews begin these services which are held before daybreak on the Sunday preceding New Year. The anthem which was considered objectionable, begins: "Ye who lay our invocations before the throne of God, ye who bring our tears before Him, ye who bring our sighs before Him, use your best efforts to obtain mercy for us". This prayer, which is not found in all rituals, is quite old. It is mentioned already in early Middle Ages, and objections to it are found as early as the thirteenth century in the works of Jacob Anatol, a philosopher of the thirteenth century. The above named teacher, filling a position in Goerz, a congregation formed by German Jews, who, however. in the course of time, had adopted the Italian language, openly demanded that this prayer expressing the belief in mediators between God and man, should be omitted from the ritual as clearly un-Jewish. A strong support for his contention was the undeniable fact that this prayer was not found in the ritual of the Italian Jews. Still, even the Italian rabbis, among them Samson Morpurgo of Ancona, one of those whose signatures are found on the flyleaf of Dei Rossi's heretical book, strongly denounced any attempt at deviation from the local Minhag. There is a great deal of scholarship wasted on the question, but the real motive of the question is that the principles of religious authority require the upholding of tradition in order to maintain the authority of the past. This is not confined to Judaism. The Catholic church shows a similar policy. She requires, for instance, that her priests should be smooth shaven, and attempts to have this rule altered were persistently refused by Rome, although there can be no doubt, as portraits show, that popes wore beards as late as the sixteenth century, and even now Oriental churches and some monastic orders require that the priests grow beards.

The most interesting experiences in the study of religious history are those that show how liberalism arises often through the desire to uphold the traditional standard of religion. The mystic movements previously referred to had created a number of eccentricities which militated against traditional Judaism, which in the beginning had tolerated, and even encouraged, mysticism. The strongest evidence of the danger to traditional orthodoxy was the also above referred fact, that many of the mystics became apostates. Even when they did not apostatize, their conception of religion, which laid more stress on emotionalism than an ritual observance, created conflict with orthodoxy. Personal reasons added to occasional friction, and from this point of view we have to consider the literary feud between two rival rabbis in Altona—Jacob Emden (1696-1776) and Jonathan Eyebeschuetz (1690-1764)—which lasted about twenty years. Graetz seems to overestimate the dogmatic side, though this cannot be entirely overlooked. It must be borne in mind, however, that at the basis of the whole controversy were some petty personal jealousies. Eyebeschuetz was for his time a pulpit sensationalist, given considerably to self-advertising. and it is quite certain that in our days he would have been a leader in local politics, and an advocate of radical innovations. In his day he claimed not merely to be a great Talmudist, which was expected of every rabbi, but he posed as a man of secular knowledge, although he barely was able to scribble his name in German characters, and as a Cabbalist in the sense in which this was understood. There was namely a difference between Cabbala as a theory, which might be termed as theosophy, and between Cabbala as a sort of Christian science. The mystics claimed that by charms that they wrote in mysterious words and characters, they could heal sickness, prevent dangers, and secure success in business and the like. Rabbi Jonathan who was born in Cracow, came as a child with his father to the little town of Eibenschitz in Moravia, from which town he retained his name, although he left it in his boyhood, having lost his father by death. He subsequently became rabbi in Prague, as it seems, not in an official capacity as member of the rabbinica college, but as preacher in a synagogue, and as head of a Yeshibah. During the second war with Prussia (1744), when the French army as allies of Prussia, invested Prague, he was elected rabbi of Metz, probably through the influence of some French Jews who came to Prague as contractors and sutlers, and there required a great reputation. In 1751 he was elected chief rabbi of Altona. There his troubles began. His rival, Jacob Emden, decidedly his superior as a scholar and as a character, proved that charms which the new chief rabbi had written, showed his belief in the fraud and apostate Sabbattai Zebi. There can be no doubt as to the charge. It is, however, doubtful to me whether Jonathan Eyebeschuetz actually had, as Emden impudes to him, the intention to convert all Jews to this belief, and indirectly to Christianity. He was probably a sensationalist, who posed as a theosophist and worker of miracles. It is a great pity that intelligent outsiders, like Moses Mendelssohn, who visited Hamburg at that time, and whose wife was a daughter of a trustee of the congregation, or his co-oworker, Herz Wesel, who was a disciple of Eyebeschuetz, did not give us their impression of the controversy. One important literary fact resulted from this petty con gregational squabble. Emden, who had a fine historic mind, collected documents on the history of heresies, preceding his time, and in the course of his studies became convinced that the Zohar, the highest authority for the mystics, was to a considerable extent forged by mediaeval authors, among them Moses of Leon, a Spanish Jew of the thirteenth century.

It is worth while remembering that Emden did not deny Cabbala altogether, nor that the Zohar in parts was a sacred book, but by his declarations that it had been forged by intentional fraud, he opened a new path for the criticism of religious sources, and for the examination of generally accepted religious views.

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*The author is fully conscious that the B'nai B'rith has for its object "to unite Israelites". It may, therefore, be necessary to state that this attempt to sketch the origin of the reform-movement is not as a plea for it, nor as an attack on it. It is merely an attempt to present its historic development. The author also refrained from giving any references to the sources, partly because of the economy of space, and partly because the general reader, for whom these sketches are intended, will rather be disturbed than helped by bibliographical references, which could only be intended for the specialist.

PAMPHLET ON BIG BROTHER MOVEMENT ISSUED BY SOCIAL SERVICE BUREAU OF THE I. O. B. B.

The salient features in the recent development of social service have been the change from the treatment of groups to the care of the individual, and from the giving of relief to the encouragement of self-dependency. It is not surprising that in the course of this progress the idea was conceived that a great deal more could be accomplished in the development of young boys into decent manhood, if instead of herding them in large numbers in institutions and then forgetting about them, each boy could be introduced to one intelligent man of broad sympathies who would take a real interest in the life of that boy, the sort of interest that he would be likely to take in his own younger brother. It is very timely and quite in the nature of things that the Independent Order B'nai B'rith, whose motto and whose international spirit inevitably include the idea of brotherhood, should, at the very beginning of its social service activity, place emphasis upon the Big Brother Movement.

In the beginning, the interest of the men who acted as Big Brothers was bestowed only upon those boys who had already come into conflict with the rules of organized society, the relationship of the probation officer and the accused boy who was ordered by the court to report to him. Today it is being generally recognized that the boy is entitled to the advantages of a Big Brother to whom he is not bound by any order of court to report, but to whom he voluntarily goes as a friend. To such a Big Brother he is entitled to be introduced in a natural and informal manner before he has come into any conflict with the law.

Any statement of the relationship of the Big Brother and the Little Brother appeals to the common sense of the average man as being so natural, that in the very simplicity of the idea there is danger—that danger is the assumption that any man is equipped and fitted to assume the responsibilities of a Big Brother to any young boy. Simple and natural as the relationship must be between the Big Brother and the Little Brother, if good results are to be secured, yet it must be remembered that the entire development of the young boy's life is likely to be determined by the care with which the person who is allowed to take the responsibilities of a Big Brother is chosen. Therefore, it is impossible to over-emphasize the necessity for a careful selection of the Big Brother and the serious importance, after such a man is given that responsibility, of placing him under the supervision of a trained and experienced social worker.

Because the responsibility of a Big Brother is so serious and the methods of systematically assisting Big Brothers are not yet generally understood by the average layman, it has been thought that it might facilitate the development of the Big Brother Movement by the lodges of the Independent Order of B'nai B'rith, if a plan were outlined for organizing and directing the movement. A pamphlet has accordingly been prepared formulating such suggestions as may most readily be carried into effect by the lodges. Copies of this pamphlet may be secured by writing the Director of the Social Service Bureau, Room 1228, Tribune Bldg, Chicago.

BUY THRIFT STAMPS

Every dollar loaned to the government helps save the lives of our men at the front and aids in winning the war. Your quarters converted from Thrift Stamps into War Savings Stamps can be an important factor in this big job.

ANTI-DEFAMATION LEAGUE.

At the last meeting of the Managing Board of the Anti-Defamation League, an Administrative Committee consisting of Judge Philip Stein, Judge Hugo Pam, Judge Jos. B. David, B. J. Samuels and A. D. Weiner was appointed to take up matters of importance as they arise from week to week. This committee will meet at noon each Tuesday at the Covenant Club. Mr. Lewis, the former secretary of the League, is now with the United States Expeditionary Forces in France. L. Edward Lashman was elected executive secretary for the Managing Board, to succeed Mr. Lewis.

A number of complaints were submitted to the Managing Board during the past month. In practically every instance the complaint was satisfactorily adjusted.

A notice in the "Keystone," a jewelers' publication, described a swindler as a Hebrew. The following letter was received in response to our complaint:

"Jan. 25, 1918.

"Anti-Defamation League,
"Chicago, Ill.

"Gentlemen: In explanation of the item of which you complain, I wish to state that these descriptions of criminals come to us from the Pinkerton agencies and police departments.

"You understand, of course, that the use of the word 'Hebrew' is because of racial characteristics which would aid in identification and does not imply any reflection on the Jewish faith. We appreciate your viewpoint, however, and will be much pleased to comply with your request as we would not think of publishing anything which would be a reflection on the Jewish people.

"We will have him censor these descriptions hereafter, so that nothing will slip into our pages by accident which would give offense to anyone.

"Thanking you for directing our attention to this matter, we are,

"Yours very truly,
"The Keystone Publishing Co.,

In Nelson's Loose Leaf Encyclopedia, an article entitled "Physiography," depicts a so-called Jewish nose and indicates that this implies avariciousness. We received word from the publishers that in the next revision of the encylopedia this reference will be omitted.

We received word that a cap was being distributed by a merchant in Cincinnati, the cap bearing the inscription: "The Union Store—Honest Weight—Price and Quality **Skins the Jews**". In answer to our complaint to the Wm. Wrigley, Jr., Company, we received the following letter:

"Replying to your letter Jan. 25, we were rather surprised on receiving your letter, because we have not printed any caps for the past three or four years, and if this ad was printed on a cap furnished by us some time ago, then, we will admit that same was shipped and passed on by one of our clerks; otherwise, such an ad would not leave our office, because we would sooner do without the entire order than to print either caps or calendars with an ad of this kind.

"We agree fully with you that it is entirely wrong and we are more than willing to do all we possibly can to rectify same".

Judge A. K. Cohen, our Boston representative, took up with the "Boston Globe" the matter of an ad which appeared in their columns. We quote from the letter received by Judge Cohen.

"The Boston Globe has for years had a rule in its office, which is stated concisely in the enclosed proof of matter which I have just had set up and served on all our advertising solicitors and clerks who handle advertising.

"I do not think that we shall have any further trouble. Copy for the advertisement in question came in in the rush hours, and that is the only excuse the clerk has for letting it get by.

"I thank you for calling the matter to our attention".

The following is the notice distributed among employes of the "Globe":

"The Globe's rule for years has been not to print news, editorial or advertising matter which reflects on any race o religion.

"Of late, through carelessness, two advertisements reflecting on the Jewish race have appeared in the Globe.

"In case an advertisement similar to the enclosed appears again, the clerk accepting the advertisement will be immediately discharged.

" 'BARGAIN—Mahogany Victrola X1 pile records, like new, cost about $130 sell cash, $90; JEWS AND PIKERS don't answer. 4233-R Back Bay' ".

Representatives of the Anti-Defamation League are urged to report on all matters pertaining to the work of th League. Complaints should be submitted to the office of the Managing Boar of the Anti-Defamation League, 122 Tribune Bldg., Chicago.

A Tribute to Edward L. Heinsheimer

Late President of Board of Governors of the Hebrew Union College

By Rabbi Jos. Krauskopf, D. D.

Why a Memorial Service.

We are assembled in compliance with a venerable custom and in obedience to the promptings of our hearts to do honor to the memory of one who, before his passing on, impressed his personal worth upon his fellow-men. We are glad that we are permitted to contribute our mite in perpetuating a custom and a memory as beautiful as those which have brought us together today. We feel that our expression of our appreciation of the distinguished services the departed has rendered will, at the same time, impress upon us a sense of high obligation. It will infuse into us a spirit of emulation; it will encourage efforts to attain unto like excellence; it will deepen the consciousness that, when a man has given long and faithful service to his fellow-men, it is fit and proper that a public tribute be paid to his memory, that the story of his life be duly told and duly recorded.

Not to Bury, But to Praise.

Unlike the words which the great Bard of Avon used when, in a memorable address over the remains of a hero of ancient Rome, he makes the eulogist declare: "I come to bury Caesar, not to praise him", we may say today of our departed friend: "We come to praise him, not to bury him". His mortal remains have been returned to Mother Earth, a month ago; his noble self, over which neither the scythe of death or the tooth of time have the slightest power, that is enshrined in our hearts and minds today, as it was in the years that have passed, as it will in the years that are to come.

We are here to think of Edward L. Heinsheimer, to speak of him, to ennoble ourselves by dwelling on his noble life.

Danger of Over and Underpraise.

On occasions such as this one is apt, from affection for the subject of his eulogy, to use language which to the cold critic may seem extravagant. On the other hand, a dread of being thought extravagant in praise may lead to an understatement of the high qualities which we admired in the one we commemorate. It is difficult to do justice to the critical mind and to the affectionate heart, at one and the same time. The heart has a logic which the mind cannot understand; the mind has insight which is bared to the heart. To keep a balance which may be judged as unbiased by the one and by the other is, therefore, no easy task.

I feel the situation especially keenly as I am to speak of one who, for more than two score years, was a warm personal friend of mine, one with whom I associated, on terms of intimacy, in the days of our early youth; with whom I dreamed and hoped and planned in our maturer years. Only but a few days before his passing on, a letter received from him made amply evident that the friendship, that linked us when as classmates we started together on our ascent of life, held us bound even after both of us had entered upon its descent.

And I know that others assembled here, whose friendship for him was older and deeper than mine, who, by reason of greater nearness and closer ties, were privileged to associate and labor with him in closer intimacy all their lives, feel the situation even more keenly than I do. Their hearts want to see the warmest tribute possible paid to Edward L. Heinsheimer; their minds want to have nothing said and done but what genuine merit has justly deserved.

What Heinsheimer Was Not.

To answer the wants of both heart and mind, let us consider what Edward L. Heinsheimer was, and what he had achieved, to have deserved a memorial service, one attended by an assemblage of people as large and representative as this. What was the secret of the high regard in which he was held in his home city and throughout the land? What the cause of the general sorrow that prevails over his untimely death? No statesman was he, chosen for counsel by the Chief Executive of the nation or selected for high place by the ballot of the people; no soldier crowned with the trophies of war was he; no scholar honored with proud degrees from far-famed universities; no poet decked with bays; no orator whose eloquence stirred the passions of the multitudes; no preacher at whose lips the people sought their bread of life; no artist who attuned the souls of men to the true and good and the beautiful; no wizard of science who snatched from nature her secrets and harnessed them to the service of man; no captain of industry on whom thousands depended for their livelihood.

What Heinsheimer Was.

None of these was Edward L. Heinsheimer; and yet he was the equal of any of these, for he was a noble, useful man, and anything better than a noble and useful man God never created, unless it be a noble, useful woman.

A simple citizen was he, untitled in the books of heraldry, unrecorded in the books of learning, untrumpeted in the marts of trade or finance. A simple citizen of probity was he, one that made humanity the richer for having formed a part of it. His was not a complex character, one difficult to read; it was as open as the day. Wherever he went gentleness and kindness and modesty went with him. He was not one of the flamboyant kind, who herald their performances by trumpet blasts. No one could associate with him without feeling the power for good that invested his daily walk of life. He was a devoted son, an ideal husband and father. Busy as was his life, engrossing as were his cares, heavy as were his responsibilities, all cares were laid aside when he entered the sanctuary of his home, when at the side of his wife and children, when entertaining friends under his roof. His natural, unaffected hearty manner easily won the friendship of his guests, and retained it all their lives.

He was a man to be thought of when service for the good of others was required, and he was found ready whenever it was in his power to serve.

He loved the city of his birth, labored conscientiously to make himself and others worthy of it, and itself worthy of them.

A Patriotic American.

A patriotic American was he, one to whom citizenship spelled duty as well as privilege, duty to give freely of himself and of his means, as well as privilege to receive of its bounty, duty to safeguard by watchfulness and service the precious boon of political and social and religious liberty, which is our nation's sacred heritage.

A Loyal Israelite.

A loyal son of Israel was he, proud of its history, proud of its achievements, conscientious of his efforts to make his own life and that of others square with its exalted teachings.

President of Trustees of Hebrew Union College.

And more than all, his special distinction lay in the efficient, painstaking, self-effacing manner in which he discharged his duty as president of the Board of Governors of the Hebrew Union College, an institution designed and maintained for training young men to become leaders in Israel, expounders of its teachings, interpreters of its aspirations, disseminators of its truths, champions of its rights.

Mourned By American Israel.

It was his masterly self-consecration to this task, one of the most difficult in this unspiritual age, that made him highly esteemed not only in Cincinnati but in other cities as well. It was the signal success which he attained in his presidency that made the sorrow over his untimely death pass beyond the borders of his city and become nationwide. It was your recognition that your sorrow is shared in other cities of the Union that prompted your holding this national memorial service, that accounts for my presence and participation.

While I cannot but regret that not a better representative than I had been chosen to voice American Israel's sorrow, I cannot but admire your wisdom in having chosen a non-Cincinnatian. Any one of a dozen of your honored citizens, any one of your eloquent rabbis, any one of the learned faculty of the Hebrew Union College, could have voiced the national sentiment far better than I, because of their having been in closer contact with our lamented friend, because of their more intimate knowledge of his activities and ideals. Your choice of a non-Cincinnatian is the public expression of your recognition that Edward L. Heinsheimer served and benefited other communities as loyally and richly as he served and benefited yours.

Good Men Property of All.

Good deeds, unselfishly performed, no matter when or where or by whom, become the precious heritage of all humanity. No one knows how far and how long the influence of a good man extends. Even as the orb of day shines not for this or that place only, but brightens and warms all the earth; even as stars shine not for this or that individual, but gladden the hearts of all mankind, even as the tiny violet makes not only its immediate environment, but all the field the sweeter for its fragrance, so does no man engage in blessed work, be he never so humble, never so little known, but that all his fellow kind are, in some measure, the better for his work. Every man opening a roadway into the wilderness, every engineer throwing a bridge across an abyss, every smith forging an honest plow, every physician turning disease into health, every patriot freeing his land from tyranny, every martyr offering his life that justice and right may live, every teacher and discoverer going into lands of fever and savagery to carry liberty and light and love to those that walk in darkness, every one of these is benefactor of all men, is unconsiciously an immortal.

Israel's Debt to Cincinnati.

And few cities of our land have demonstrated this truth more forcibly than yours. Few cities have made so rich a contribution of good and useful men as yours. Few cities have exercised as large a cultural influence upon our people as yours. In many respects Cincinnati may be called American Israel's "Holy City". I have stood in the holy places of Jerusalem, Athens, Rome. I have visited the holy cities along the Ganges and the Nile. I stood in the presence of the holy shrines of the Shintos at Nikko, of the Confucians at Canton, of the Mohammedans at Cairo, of the Buddhists at Rangoon, of the Greek Catholics at Moscow. But, in none of these places, in the Orient or in the Occident, have I felt the holiness that awes me every time I visit the sacred places in Cincinnati. Every time I set foot upon its soil, a voice within seems to say: "Bow thy head, for thou standest on holy ground". Here lived and labored American Israel's greatest immortal Isaac M. Wise. Here labored faithfully along his side the illustrious Max Lilienthal. Here Mielziner dispersed freely to his adoring students from his bubbling font of Talmudic lore. Here labored that noble band of laymen who, large of heart, large of hope, with the noble, tireless, far-seeing, deep-feeling Bernhard Bettmann at their head, ranged themselves at the side of Wise with a zeal that was as holy as it was rare. Here stands the Hebrew Union College, American Israel's great sanctuary, the pride, the hope, of every Jew who looks back upon the glorious past of his people, and forward to the greater glory that yet shall be. Here its work is being carried forward in the spirit of its founder, under the leadership of the learned Kohler, the Elisha of our day upon whom the mantle of our Elijah has descended.

Nobly Succeeds Noble Leaders.

Foremost among the zealous successors of that noble band of laymen stood Edward L. Heinsheimer. Almost it seems as if Providence had destined him from his very birth for the work to which he consecrated half his lifetime, twenty years as member of the Board of Governors of the Hebrew Union College, and eight years more as president of that body. Almost it seems as if he could not have done otherwise, had he tried. Born of religious parents, his heart was attuned from earliest childhood to religious interests. Matriculated as a member of the initial class of the Hebrew Union College, his mind was given a yet stronger religious bent. Fortunate in his selection of wife, she helped to ripen a character that promised richly from the very first. Herself a daughter of Julius Freiberg, of him who, for many years, was most active as president of one of your great congregation, daughter of him who for many years was a zealous co-worker of Lilienthal and Philipson in all things appertaining to the promotion of Israel's cause; daughter of him who, in addition, filled for a number of years, with like efficiency, the office of president of the Executive Board of the Union of American Hebrew Congregations, a position now filled with equal skill by her brother, J. Walter Freiberg, she brought into her own home the religious traditions of her family, kindled on her own hearth a religious sentiment that could not but exercise a large influence on a nature like that of Edward L. Heinsheimer.

Even Best of Men Replaceable.

There was great fear, when Wise entered eternal life, that the Hebrew Union College was doomed. That fear reawakened when Bettmann laid down the burden of his office. "A successor to Wise", was commonly said, "would never be found". "A successor to Bettmann does not exist". A worthy successor to Wise was found in Kohler; an able successor to Bettmann was found in Heinsheimer. The college has gone on from strength to strength, has entered a permanent home, one more beautiful than had probably ever been dreamed of by its founder. It has increased in students, deepened in scholarship, and widened in influence. All this, and more, it has done not only by virtue of the momentum that had been given it by Wise and Bettmann, but also by [illegible] labors and devotion of their [illegible] Kohler and Heinsheimer.

The choice of both [illegible] illustrates anew the truth that [illegible] is irreplaceable, that emergency [illegible] the man of the hour. When [illegible] of the hour required a Wash[illegible] was on hand, when a Woodrow Wilson was wanted, he appeared. When the Guardian of Israel took off the shoulders of Bettmann his robe of office, which he had worn with honor thirty-five years long, he found the shoulders of Heinsheimer prepared for the wearing of it. The latter accepted the responsibility not because he had idle time on his hand. His time was precious, and he knew that the discharge of his new duties would rob him of many an hour that could be expended to better personal advantage. And still on all sides we hear—until I fear it has become an accepted fact—that our age is material, and our civilization selfish. He did not ask himself: "Can I afford to accept the office"? "Will not my financial interests suffer by my acceptance"? The question with him was: "Can I afford not to accept the place"? "Has not my venerated teacher, my city, my people, deserved that I set aside personal advantage for public good?" Is it not my duty not only to accept the office, responsible as it is, but also to strive with all my might to make myself worthy of the trust reposed in me, unworthy of it though I am"?

His Service.

And he did what he pledged himself to do, far more than had been expected of him. To the promotion of the best interests of the college he gave himself with all his heart and soul and mind. He retired from business that he might the better devote himself to the duties of the college as well as to the philanthropic and civic needs of his city. He was friend and adviser to the members of the faculty of the college; he took a parental interest in each of its students. Scarcely a Sabbath but that he attended the chapel services, but that by his presence he infused in both faculty and students a deeper realization that the future of American Israel is largely centered in them.

Often, in recent years, when thinking of the time when the college was first started, in a basement Sabbath school room of Congregation Bene Israel, of this city, with a faculty of two voluntary teachers, and one paid instructor, with a library consisting of a dozen Hebrew prayer books, when the outlook was dark, and the prediction of failure loud, when Ed Heinsheimer with a few other boys, among them Philipson, Maurice J. Freiberg, Berkowitz and myself constituted the entire student body, often, when thinking, in recent years, of this small beginning, have I wondered whether he ever dreamed that the time would come when the Hebrew Union College would be as beautifully domiciled and equipped as it is today, when its graduates would occupy foremost pulpits in our land, would prove themselves worthy successors to distinguished predecessors? If he had never dared to dream it, he must have been all the happier to know that such a day had come.

His Reward.

It is possible that his zeal hastened his end, that, heedless of impaired health, he bore too long the burden of his office. But who can tell whether that same Providence, that had seemingly fitted him for the presidency from his birth, had not also decreed to call him from it at the time and place when and where the summons reached him. What we deplore as a calamity may by the powers above be regarded as his reward. It is given but to the fewest to be summoned from their post of duty in the manner in which Heinsheimer was called. It is given to but the fewest to be relieved of their duties before strength ebbs, before eye grows dim, before hand becomes palsied, and mind feeble, and body frail, before long-dragging years of helpless old age cast into oblivion every remembrance of noble service rendered in the prime of years and strength.

Thus was summoned Isaac M. Wise.
Thus was called Edward L. Heinsheimer.

Since, sooner or later, we all must die, nothing is more to be desired than being called home in the height of one's usefulness. It is better to march to the grave under flying colors than to totter toward it as a mere shadow of one's former self. As painful as it is to see a once sturdy oak become a prey to rot and decay, so beautiful it is to see the sun sinking beneath the horizon, undarkened, unhid by clouds, still painting the sky with a golden and crimson light long after he has disappeared.

People often have short memories. When a man's usefulness departs re-

(Continued to page 10.)

THE SAGES

(PART I)

Tenth Essay in the Series of Historical Portraits of Jewish Leaders, by Rabbi Samuel S. Cohon, Chicago

Legend no less than history bears tesimony to Israel's passion for knowledge and wisdom. That, according to the Biblical record, the ancestors of the human race were tempted by the fruit of the trees of knowledge rather than by the fruit of the tree of life, indicates the high place assigned to mental culture in the life-scheme of the People of the Book. In their view, knowledge is to the mind what light is to the eye. Opening the mind's eye to the soul of things, it gives man wings to soar higher than the eagle, and endows him with strength surpassing that of the lion and the sea-monster. "Give me understanding that I may live", was the prayer of the Psalmist. Even so did the whole nation cherish the understanding of life's meaning, its purposes, and its duties, as the greatest boon. There is some ground for the Talmudic conceit that, of the ten measures of wisdom which came down from heaven, the land of Israel acquired nine.

Wisdom is the outgrowth of high mental and moral excellence. As practical intelligence, it is stimulated by the knowledge of facts and phenomena. It derives its chief power, however, from the inner faculty of judgment. Thus, men of little learning may yet display a quickness of perception and a subtlety of expression as well as a wonderful sense of humor. As far back as we can go in the corridors of time, we find man relishing pointed words, and laughing at comical acts and situations. In ancient Israel the keenest delight was taken in the subtlety of riddles, fables, and proverbs. Samson entertains his Philistine wedding guests with an original riddle. They, in turn, take it so seriously that they come to blows over it. The battle of wits aside from affording a pleasant pastime, often helped to transact serious business. Thus Jotham cut the ungrateful Shechemites and their king, Abimelech, with a sharp-edged satirical fable (Judges ix:6-20). Eve's daughters, too, knew how to apply the fruit of wisdom. Abigail soothed the offended David with her tact, and saved her household from destruction (I. Sam. xxv:24-31). The wise woman of Tekoa affected a reconciliation between David and Absolom by means of a clever parable and a bit of splendid acting (II Sam. xiv:1-20). Another woman by her counsel and cunning delivered her city from Joab's sword (II. Sam. xx:15-22). In the mouth of the prophets, popular proverbs and parables turned into ready weapons. Nathan's parable struck down David's sin (II. Sam. xii:1-10). The writing prophets filled their quivers with the sharp arrows of proverbial wisdom; and frequently fought against injustice and wickedness by means of popular adages and well-constructed parables (Isaiah v:1-7; Jer. xviii:1-12, xxxi:2-8; Ezekiel xvii, xxxvii, etc.).

They well understood that God reveals Himself to man in manifold ways. He manifests His will, as in a flash of lightning, to the human conscience, firing it with the prophetic passion for truth. He also speaks to the mind through the voice of reason. Wisdom, therefore, like prophecy, disclosed to Israel the vision of God. Wisdom personified declares:

Counsel is mine and sound wisdom;
I am understanding, power is mine.
By me kings reign,
The princes decree justice. . .
The Lord made me as the beginning of His way,
The first of His works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth;
While as yet He had not made the earth, nor the fields,
Nor the beginning of the dust of the world.
When He established the heavens, I was there;
When He set a circle upon the face of the deep,
When He made firm the skies above,
When the fountains of the deep showed their might,
When He gave to the sea His decree,
That the waters should not transgress His commandment,
When He appointed the fountains of the earth;
Then I was by Him, as a nursling;
And I was daily all delight,
Playing always before Him,
Playing in His habitable earth,
And my delights are with the sons of men. . . .
Happy is the man that hearkeneth to me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And obtaineth favor of the Lord.
But he that misseth me wrongeth his his own soul;
All they that hate me love death.
—Proverbs viii:14-15, 22-31, 34-36.

In Israel, where wisdom was so highly prized, the sages readily attained to a high position of leadership. At the height of their activity they took their place by the side of the priests and prophets as the moral and spiritual guides of the people. So great a silence did they compel, that their voices have resounded through all the centuries.

Israel's sages may not be compared with present-day university professors or professional lecturers. Their instruction was not given in class rooms, nor was it imparted in a formal manner. Neither were they concerned with systematic discussions of the arts and sciences. They differed also from the sages of other nations in antiquity. The wise men of Egypt were much concerned with portents of dreams and with divination. The Chaldean sages dealt with astrology and magic. The philosophers of Greece speculated about the nature and the origin of the cosmic order. Zion's sages dealt primarily with human life. While striving to perceive the glory of God and to understand the nature of His mysterious world-guidance, they massed the greatest part of their energies on conduct and on righteousness. To them the chief study of mankind was man in his relation to his own self, to the social order, and to God. They grappled with life's vexing questions, in order to produce the light whereby to order aright the affairs of man. To gather the true wisdom of life, they turned to the life of nature, of animals, and of plants, and carefully examined their own experiences as well as the experiences of the whole human race.

Unlike the prophets, the sages of Israel claimed no authority for their words by virtue of possessing supernatural powers. Their only appeal was to reason, to conscience, and to tradition. Their favorite medium of instruction was the *Mashal*, in its pungent, terse and aphoristic form. "The *Mashal*", writes Prof Genung, "was an enunciation of truth, self-evident and self-illustrative, in some pointed or concentrated form adapted to arrest attention, awaken responsive thought, and remain fixed in the memory. Its scope was broader than that of our word 'proverb', taking in subject matter as well as form. The *Mashal* broadened indeed in the course of its history, until it became the characteristic idiom of Hebrew philosophy, as distinguished from the dialectic method of the Greeks". (Article "Proverb" in the International Standard Bible Encyclopedia, Vol IV, p. 2470). The oldest proverbs as "the coinage of the popular mint", made current by popular choice, appear in short and simple sentences (I Sam. x:12; xxiv:13; Jer. xxxi:28). The later *Mashal* as the product of literary artists "borrowed the poetic parallelism, or couplet, which in two lines sets two statements over against each other by antithesis or repetition", and thus appears in "its most condensed and epigrammatic construction". (Ibid).

How the people welcomed the instruction of the sages may be inferred from the idealized picture of the generous sage, given in Job xxix. Young and old men, nobles and princes, eagerly listened. Their voice was hushed.

"And their tongue cleaved to the roof of their mouth,
For when the ear heard me, then it blessed me,
And when the eye saw me, it gave witness unto me . . .
I was eyes to the blind
And feet was I to the lame.
I was father to the needy;
And the cause of him that I knew not I searched out. . . .
Unto me men gave ear, and waited
And kept silence for my counsel.
After my words they spoke not again;
And my speech dropped upon them.
And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain
I laughed at them, if they believed not;*
And the light of my countenance they cast not down.
I chose out their way (more correctly: I chose the way for them) and sat as chief,
And dwelt as king in the army,
As one that comforteth the mourners".

Of the sages whose names are imprinted in letters of gold on the pages of the Bible, none is more illustrious than that of Solomon. This king, under whose reign Israel reached the zenith of its national glory, has been universally acclaimed the wisest man to have swayed a scepter. Of him we read in the ancient record: "And Solomon's wisdom excelled the wisdom of all the children of the East, and of all the wisdom of Egypt, for he was wiser than all men. than Ethan the Ezrabite, and Heman and Calcol and Darda, the sons of Mahol; and his fame was in all the nations round about. And he spoke three thousand proverbs; and his songs were a thousand and five. And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beasts and of fowl and of creeping things and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom". (I Kings v:9-14). Many stories are told in the Bible magnifying his wise decisions and acts. That his wisdom was not merely political sagacity or practical shrewdness, may be gathered from the references to his "largeness of heart", and from his deep concern in religious matters, as manifested in his building of the Temple (I Kings iii:5-28; x).

His epigrams, parables and songs have, with but few exceptions, been lost. Nevertheless, tradition identified them with three books of the Bible. In the springtime of his life, he is said to have composed the Song of Songs; in his middle age, at the height of his maturity of judgment, he wrote the book of Proverbs; and in his declining years, disillusioned of royal pomp, of pleasure's lure, and of the sparkle of gold, of life's glitter and of the attraction of fame, he gave expression to his skepticism in the book of Ecclesiastes. While he wrote neither the Song of Songs—which is a collection of popular wedding songs of ancient Israel—nor the book of Ecclesiastes—which on account of its Greek tinge both in thought and in expression appears to have been written some six or seven centuries after his death—he in all probability laid the foundation of Hebrew wisdom. As Moses initiated the Hebrew system of legislation, and David the Psalmody, so Solomon stimulated the collection of the first Hebrew Proverbs, many of which he may have composed himself.

Later generations, however, honored his memory by making him not only the patron and founder, but also the author of all Hebrew wisdom. Even the Apocryphal books of "Wisdom" and the "Psalms of Solomon" were ascribed to this royal sage.

Solomon's magnificence has faded like a mirage; his imposing palaces have long crumbled into dust; his gold of Ophir and his throne made of onyx have vanished. Yet he lives in the heart of his people and in the heart of all mankind, as the king who sought to exalt his God, who prayed for an understanding heart that he might rule his people justly, and who spoke many wise words of truth.

The wisdom of the Bible is the outgrowth of many minds and of many centuries. The first great collection of wisdom which inspired many imitations both in Jewish and in general literature, is the Book of Proverbs (Mishle). This treasure of wit and wisdom represents the wealth of many minds Like the Torah and the Psalms, it may be described as "an accumulation that has come rolling down through the centuries and gathered size, variety and beauty, like a snowball". There is the classic nucleus of aphorisms harking back to Solomon and the sages of his court (probably found in chapters x-xxiv). To it is added the collection of "the men of King Hezekiah" (chapters xxv-xxix), of the age of Isaiah and Micah. In the book are further embodied the words of the otherwise unknown Agur, the son of Jakeh, in check of the mounting pride and pretensions of the learned (xxx). The closing chapter contains the precepts of a queen mother to her son, holding out to him the ideal of royal manhood; also an acrostic poem, in which the verses begin with the successive letters of the Hebrew alphabet, extolling the true virtues of womanhood. The introduction to the whole, displaying deep philosophic thought and expressed in graceful and fluent style, rich and tender in tone (i-ix), appears to be the latest portion of the book, coming from the Persian if not from the Greek period of Jewish history

The Proverbs began as the wit of a few men, and became the wisdom of the whole people. They may be well described as an "inexhaustible source of precious documents in regard of the interior, history, the manners, the opinions, the beliefs, the customs of the people among whom they have had their course". Lord Bacon aptly remarked that: "The genius, wit and spirit of a nation are discovered in its proverbs".

Rich in imagination, the proverbs of Israel's sages are still richer in practical truth, yielding a wealth of insight and instruction. Remarkably free from courseness and vulgarity—with which popular sayings are sometimes tainted—the Proverbs are rich in refinement and ethical inwardness and depth. These "tiny but well-rounded nuggets of speech" are not mere ornaments of literature. They are splendid tools in the upbuilding of character. Their axiomatic form cuts "and penetrates the knots of business and affairs" and challenges the hearer's attention; whereas their terseness and brilliancy give zest to the argument.

The Book of Proverbs forms a manual of practical ethics covering almost every phase of personal and social conduct. Besides the maxims representing common-sense prudence, seasoned with humorous and sarcastic turns, there are penetrating observations on human vices and virtues. The equality of men is announced (xxii:2). Justice, as the cement of human relations, is identified with righteousness and probity. It is the virtue of kings and commoners alike. By its side stands the virtue of kindness to man and beast. Prof. C. H. Toy observes that the association of "kindness" with "truth" (as elsewhere in the Old Testament) indicates that the element of justice may have entered into the conception of kindness (International Critical Commentary to Proverbs, p. 12). Even kindness to one's enemy is enjoined. Love is highly prized because it leads to peace. Education receives great attention. Knowledge is identified with virtue, and wisdom with religion. Like most treatises on practical ethics of ancient and even of modern times, the Book of Proverbs is addressed to men. Hence the curious fact to which Prof. Toy calls attention: "The exhortations to chastity are addressed to men only; the man is regarded as the victim, the woman as the temptress—women are never warned against men or against the general seduction of society". (Article "Proverbs" in Encyclopedia Britannica, Volume XXII, p. 508). If the "strange woman" is the object of the sage's warning, the shrew is the butt of his humor. But he is not a misogynist. He knows how to honor woman in her position as wife, mother and mistress of the house.

Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue. . . .
Grace is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall be praised.
—(xxxi:25, 26, 30).

The appeal of the sages is not to the Jew as Jew, but rather to the Jew as man. The individual soul is made the mirror for the reflection of universal experience. National issues, ritual regulations, Messianic hopes, and questions touching the state of the soul after death, find no room in these reflections. Their primary aim is to lay down precepts of universal acceptance for rational living on earth.

In the introduction to Proverbs, the purpose of the book is set forth in these words:

"To know wisdom and instruction;
To comprehend the words of understanding;
To receive the discipline of wisdom,
Justice, and right, and equity;
To give prudence to the simple,
To the young man knowledge and discretion;
That the wise man may hear, and increase in learning,
And the man of understanding may attain unto wise counsels;
To understand a proverb and a figure;
The words of the wise and their dark sayings.
The fear of the Lord is the beginning of knowledge;
But the foolish despise wisdom and discipline." —Prov. i:2-7).

As shrewd observers of human life, the sages have much to say about its highways and byways. In balanced couplets and quatrains, they contrast love with hate, justice with wickedness, industry with idleness, wisdom with folly, reticence with loquacity, truth with falsehood; and frequently lay bare the secret springs of action Their observation about the ways, the aims and the motives of life, bear the freshness of newly plucked flowers. Even the smallest selection of these flowers of wisdom will suffice to show their varied beauty:

"Hatred stirreth up strifes;
But love covereth all transgressions.
(x:12).
When a man's ways please the Lord,
He maketh even his enemies to be at peace with him. (xvi:7).
The poor is hated even of his own neighbor;
But the rich hath many friends. (xiv:20).
Many will entreat the favor of the liberal man;
And every man is a friend to him that giveth gifts. (xix:6).
The rich man's wealth is his strong city,
And as a high wall is his own conceit".
(xviii:11).

The trouble with riches is that they "make themselves wings, like an eagle that flieth toward heaven" (xxiii:4-6). A good name and honesty in word and in deed, are more durable and more valuable assets. The foremost concern of man should not be the accumulation of wealth nor running after honor, but the culture of the heart and the mind:

"Above all that thou guardest, keep thy heart,
For out of it are the issues of life".
(iv:23).

A heart bent on evil is included among the things that are hateful to God. (vi:16-19).

"The heart of him that discerneth, seeketh knowledge;
But the mouth of fools feedeth on folly.
(xv:14).
A fool's mouth is his ruin. (xviii:7).
Death and life are in the power of the tongue. (xviii:21).
A soft answer turneth away wrath.
(xvi).
Pleasant words are as honeycomb,
Sweet to the soul and health to the bones". (xvi:24).

At times silence is more valuable than the finest speech:

"Speak not in the ears of a fool;
For he will despise the wisdom of thy words". (xxiii:16).

The sages have a sober word for the drunkard:

"Look not thou upon the wine when it is red,
When it giveth its color in the cup,
When it glideth down smoothly;
At the last, it biteth like a serpent,
And singeth like a basilisk". (xxiii:31-32).

Idleness no less than wine-bibbing and gluttony is man's undoing:

"The sluggard will not plow when winter setteth in;
Therefore he shall beg in harvest, and have nothing". (xx:4).

His field is overgrown with thistles and nettles, its walls are broken down. The ant of the field can teach him industry. She has no chief, overseer, or ruler; yet she provides her bread in the summer, and gathers her food in the harvest. (vi:6-11).

"Seest thou a man diligent in his business?
He shall stand before kings". (xxii:29).

The great tonic of life is cheerfulness:

"Care in the heart of man boweth it down,
But a good work maketh it glad. (xii:25).
Hope deferred maketh the heart sick.
(xiii:12).
The heart knoweth its own bitterness;
And with its joy no stranger can intermeddle. (xiv:10).
A merry heart maketh a cheerful countenance;
But by sorrow of heart the spirit is broken. (xv:13).
A merry heart is a good medicine;
But a broken spirit drieth the bones.
(xvii:22).
The spirit of man will sustain his infirmity;
But a broken spirit, who can bear"?
(xviii:14).

The pure heart is free from the spirit of vindictiveness:

"Rejoice not when thine enemy falleth,
And let not thy heart be glad when he stumbleth". (xxiv:17).

Restraint is one of the great virtues of life:

"He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city". (xvi:32).

Man must be strong in temptation, retain his personal chastity and preserve the purity of the family. To this end, he must not consort with evil-minded companions. Parents are advised to

"Train up a child in the way that he should go,
And when he is old he will not depart from it". (xxii:6).

The old philosophy of education found expression in this precept:

"He that spareth the rod hateth his son,
But he that loveth him chasteneth him betimes". (xiii:24).

Parents are urged to bear also this maxim in mind:

"Chasten thy son, for there is hope;
But set not thy heart on his destruction". (xix:18).

Man's duties do not end with himself. As a member of the social order, he must labor for the well-being of his fellowmen by practicing justice. Kings and judges are particularly exhorted to maintain justice in the land, by protecting the weak and the oppressed. Not tyranny, but

"Mercy and truth preserve the king,
And his throne is upheld by mercy.
(xx:28).
He that oppresseth the poor, blasphemeth his Maker;
But he that is gracious unto the needy honoreth Him". (xiv:31).

Charity is inseparable from religion:

He that is gracious to the poor, lendeth unto the Lord,
And his good deed will He repay to him.
(xxx:17).
"He that hath a bountiful eye shall be blessed,
For he giveth of his bread to the poor.
(xxii:9).
The merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh". (xi:17).
To do justly is joy to the righteous,
But ruin to the workers of iniquity.
(xxi:15).
In the way of righteousness is life,
And in the pathway thereof there is no death. (xii:28).
He that followeth after righteousness and mercy
Findeth life, prosperity and honor.
(xxi:21).
Righteousness exalteth a nation,
But sin is a reproach to any people".
(xiv:34).

Righteousness, however, is not the same as self-righteousness. Man can never say of himself:

"I have made my heart clean.
I am pure from my sin". (xx:9).

There is One higher to judge that:

"The spirit of man is the lamp of the Lord,
Searching all the inward parts". (xx:27).

The conviction that man moves in the ever-living presence of God, is the central doctrine of the religious philosophy of the sages. With no less intensity than the prophet and the psalmists they emphasize the truth of the divine government of the universe. (xvi:4, xx:24, xxi:1, etc.).

"The eyes of the Lord are in every place,
Keeping watch upon the evil and the good". (xv:3).

Hence the sage strikes the keynote of the Book of Proverbs in the precept:

"The fear of the Lord is the beginning of wisdom". (i:7).

Further:

"The fear of the Lord is to hate evil". (viii:13).

And again:

"The highway of the upright is to depart from evil". (xvi:17).

This is the sum total of religion. Hence the sage announces in prophetic manner that:

"To do righteousness and justice
Is more acceptable to the Lord than sacrifice". (xxi:3).

From these fundamental beliefs in the perfection of God and in the validity of the moral law, the sages derive the motive power for the highest as well as for the lowest duties of life.

"The path of life goeth upward for the wise". (xv 24).

It leads to the uplands of morality, to rapture and joy in the eternal.

The sages hold out to man the light by which to guide his conduct and find favor in the eyes of his fellowmen and of God. Encouraging frugality, industry, faithfulness, sobriety and justice, they give special emphasis to the culture of the heart and the mind. "Wisdom beginning as 'a prudence taught by observation of this world's laws", gradually grows into religion and is identified with religion. Thus the wisdom of man reaches its highest point in the reverence and love of God (xxii:17-22). Hence the sage calls:

"Trust in the Lord with all thy heart,
And lean not upon thine own understanding.
In all thy ways acknowledge Him,
And He will direct thy paths.
Be not wise in thine own eyes;
Fear the Lord, and depart from evil;
It shall be health to thy navel,
And marrow to thy bones.
Honor the Lord with thy substance,
And with the first fruits of all thine increase;
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine.
My son, despise not the chastening of the Lord ,
Neither spurn thou His correction;
For whom the Lord loveth He correcteth,
Even as a father the son in whom he delighteth.
Happy is the man that findeth wisdom,
And the man that obtaineth understanding
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies;
And all the things thou canst desire are not to be compared unto her
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her,
And happy is everyone that holdeth her fast". —(Proverbs iii:5-18).

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*This version is more in keeping with the serene nature of the sage than that of the New Translation, which following the old commentators, renders the sentence: "If I laughed at them, they believed it not," thus implying haughtiness in the sage.

B'NAI B'RITH WAR WORK

During the first year of the war, when something of the horror of it and the suffering caused by it became known, the Independent Order of B'nai B'rith raised a large sum of money and sent it to the countries of the allied nations and also to those of the Central Powers for the relief of the fleeing, destitute victims who, unhappily placed near the borderlands of the war, were the first to feel the devastating tread of the invading armies of first one belligerent and then another.

Now, since our own country is at war, it is bending its energies to make the lives of our own soldiers happier and to protect them against evil influences by establishing headquarters for them near the cantonments and camps, where they have the comforts of home, and by inviting them to the homes of the members of the fraternity, where they may have temporary relief from the hardships of camp and occasional touch with the refinements of home. This work has been fully approved by the War Department of our Government.

(Modern View, St. Louis.)

INSTITUTION OF B'NAI B'RITH LODGE IN SOUTH BEND, IND.

On Jan. 20, 1918, South Bend Lodge No. 824 was instituted in South Bend, Ind. The meeting was presided over by Brother Louis J. Borinstein, of Indianapolis, president of District Grand Lodge No. 2. Upon roll call 78 candidates responded and were initiated by the degree team, composed of the visiting Grand Lodge officers. Formal institution of the lodge was followed by the election of officers for the ensuing term and the installation of officers by President Borinstein. Various committees were then appointed.

The meeting was held at Hotel Oliver and was marked by much enthusiasm. Prior to the formal meeting there was an open meeting, attended by about 200 people. The meeting was addressed by Brother Borinstein, who held the audience spellbound for a long time discussing the various branches of activities of the B'nai B'rith Order.

THRIFT AND WAR SAVINGS STAMPS.

Authorized. By act of Con[illegible] 24, 1917.

Purpose To help win the [illegible] ing $2,000,000,000 worth of V[illegible] Certificate Stamps.

To help the American people [illegible] the habit of thrift

Two Kinds of Stamps.

Thrift Stamps: Thrift Stamps cost 25 cents each. When you purchase your first Thrift Stamp, a Thrift Card will given you. The Thrift Card is of no value unless one or more stamps are affixed. There are sixteen places on the Thrift Cards for stamps. When the card is filled, it is worth $1.00 and may be exchanged for a War Savings Stamp at any bank, post office or agency, by paying the difference between $1.00 and the price of the War Savings Stamp for the month in which it is exchanged. Thrift stamps do not bear interest, but lead to the purchase of War Savings Stamps, for which they can be exchanged upon the payment of a few cents.

War Savings Certificate Stamps: War Savings Stamps may be purchased at any time during the year 1918, the price being determined by the month in which they are purchased, as shown on the certificate. It is not necessary to first buy Thrift Stamps in order to exchange them for War Savings Stamps. War Savings Stamps are worth $5.00 each on Jan. 1, 1923.

Certificates will be given when you purchase your first War Savings Stamp. The certificate is of no value unless one or more stamps are affixed. There are places on the certificates for twenty War Savings Stamps and when the certificate is filled it will be worth, on Jan. 1, 1923, $100.

Interest: If held to maturity, a War Savings Stamp earns interest equivalent to 4 percent compounded every three months.

Redeemable: War Savings Stamps may be redeemed at any time prior to Jan. 1, 1923, by giving 10 days' notice at any money order post office at the price indicated on the certificate for the month in which you desire to redeem same. War Savings Stamps cannot decline in value. They are worth one cent more for every month you keep them and can always be redeemed at these figures.

Safety: War Savings Stamps may be registered at the post office. These stamps are a direct liability of the U. S. government. The certificate is not transferable and cannot be cashed by any person, except the one whose name is written upon it, without committing forgery.

Where To Buy: Thrift and War Savings Stamps may be purchased from letter carriers, banks, post offices, stores, hotels, etc.

MANY JEWS ARE HONORED IN ENGLAND

The New Year's honors contained a number of Jewish names which will arouse some interest. For the most part, the recipients of the honors are not very prominent in the Jewish community, but an exception must be made to this statement in respect of the Rev. Michael Adler, Senior Jewish Chaplain and also the Minister of the Central Synagogue of London, on whom the high distinction of the Distinguished Service Order has been conferred. Sir John Monash, of Australia, the only living English Jewish Major-General, has been created a Knight Commander of the Bath. Sir G. C. Mandelberg, a prominent Jewish citizen of Manchester, has been knighted, as has also Sir Sidney Lee, the well-known publicist and Shakesperian authority, who, although of Jewish parentage, has never been connected with Anglo-Jewry. The Companionship of the Bath has been conferred upon Colonel J. J. Leverson, C. M. G., and the Companionship of St. Michael and St. George on Sir Herbert Jessel, Bart., and Lt.-Col. H. E. Cohen, D. S. O. Ernest Schiff was given the title of Sir Ernest Schiff. These are the principal honors that have been conferred this week on English Jews. There are still others of less importance.

ROUMANIA SHOWS FAVOR TO JEWS.

About two hundred Jewish petty officers in the army were promoted to higher offices by the Roumanian government. It was also declared that all Jewish officers in the army will become full Roumanian citizens and will enjoy equal rights with the Roumanians.

The Jewish inhabitants of Ivitch were permitted to return from exile to their native town on condition that each one take an oath in the synagogue that he will have no communication with the military and that he would not even stop to speak to a soldter.

Daniel's Vision of The End

By Dr. Max L. Margolis

Written for the B'nai B rith News

A lady told me the other day that the women have taken to studying the Book of Daniel. Now the women have taken up divers activities, Red Cross work, food conservation (which works well everywhere except in the kitchen), and in particular knitting. Certainly more profitable a manner of spending one's leisure than playing bridge. If Jewish women are turning of all the books of the Bible to Daniel, they have probably caught the contagion from their Christian friends. With the Christians, the Book of Daniel has always stood in high favor. It is placed by them among the prophets. The orthodox Christian still believes that the chief function of the Hebrew prophet was to predict the supreme event in the history of Christianity and, according to the belief of Christians, in the history of the world, the advent, life and death of the Christ, his second coming, etc. There is no mistaking the profound influence which Daniel's visions have exercised almost to within the past century. Text books of universal history, Steinthal tells us, still operated at the beginning of the century with Daniel's four kingdoms, which were identified with the Babylonian, Persian, Macedonian, and Roman. And the scholar does not fail to point out that the story of the four kingdoms so interpreted was of eminently practical significance so long as there was a Roman emperor of German nationality. But also Jews throughout the dark period of the long middle ages, which for them terminated towards the end of the eighteenth century, occupied themselves with calculations based on Daniel's vision to ascertain the "end," which meant the advent of the Messiah, the gathering of the dispersed, the building of the Temple, events which were to be preceded by the final onslaught of the enemy of God's people, Gog and Magog. A student of mine who apparently had also taken to studying Daniel, has called my attention to the well-known commentator Malbim, who in his exposition of Daniel, figures out the time-limit of "a season, and two seasons, and half a season" to fall in the year 1913, just a little in advance of the beginning of the present world-war.

The Talmund and Orthodoxy in general frown upon "calculators of the end." Various motives play into this attitude. There is the feeling that the "end", which is in God's keeping must not be hastened. God alone may hasten it. As the Rabbis say, "if Isreal is worthy, the end will be hastened; otherwise it will come in its due season." There is also a saying in the Talmud, that the Kingdom of God, the fifth, which is to overthrow the four heathen kingdoms which preceded it, like all good things in the world, will come when it is least expected, when your mind is not on it. There is a parallel saying ascribed to Jesus of the same purport. He is impatient with those; who, like the zealots of his day, would snatch the Kingdom, bring it on by force as it were. There were snatchers in by gone days likewise. Haggai invested Zerubbabel with the dignity of the Messiah. He was a political Zionist, who sought to turn the constellation of political events to good purpose. Zachariah was more orthodox, and his admonition to Zerubbabel, that the Kingdom will be brought about not by force or might, but by the spirit of God, is still a favorite theme for sermons in reform circles on Sabbath Hanukkah. Zachariah was more concerned with the perpetuation of Judaism, and a high-priest with a hierarchy under foreign dominion was all he cared for. The plea was renewed by the Pharisaic emissaries sent to meet Pompey. The zealots were not to the liking of the spiritual leaders, the represensatives of orthodoxy. Akiba stood out singly when he acclaimed Bar Cochba as Messiah. The chief rabbis protested. Grass will grow on Akiba's grave, they said, and the Messiah would still be due. Rabbi Hillel, impatient with the Messianic yearnings, is responsible for the extreme pronouncement that Israel had no Messiah, for he was "eaten up" in the days of Hezekiah. The pious and naive Rashi, who as little as any orthodox rabbi, could part with the Messianic hope altogether, hastens to add the correction: Israel has no Messiah, for God will Himself redeem Israel. The Messianic hope was ingrained in the Jew. When a Messiah emerged, there have been many of them in our history, orthodoxy soon found out that he was indifferent, nay inimical to the legal Judaism as codified and interpreted by the rabbis. So when one came, that is proclaimed himself as such, orthodoxy denounced him and proceeded to wait for the next one, who would be the true one, while the others were make-believe, false Messiahs. But the "calculators of the end" persisted.

Daniel was no prophet. He was an apocalyptic seer. Now the older prophets were seers likewise. Lowth was the first among Christians to point out that the prophets spoke mainly to their contemporaries and of events well within their horizon. That view of course knocks the bottom out of the orthodox Christian opinion that the prophets predicted the events connected with Jesus. Nevertheless the thesis cannot be accepted baldly. The prophets do contemplate the "end of things", only that they conceive the end to be a near one, not too far removed from their own times. Moreover they do not speculate in exact figures. Jeremiah put the end of the Babylonian exile down to seventy years from this day. Daniel seized upon the prophecy. The restoration had come at the moment predicted, but the "end" had not come. For now the end was invested with all sorts of fantastic events, half mundane and half celestial. But even on a sober plane the restoration had lacked noteworthy elements. The Jews were not all in Palestine. The dispersion grew apace. Daniel lived in an era of persecution. The writer or compiler, there can be no doubt, was a contemporary of the stirring events under Antiochus the Incarnate. He saw the rise of the breakers of the covenant, the Hellenist Jews, who sympathized with the scheme to turn Palestine into an antiochian province. He witnessed the "abomination of desolution", the altar of the Lord dedicated to Zeus. He discerned the stirrings which led to the uprising of the Maccabees. He frowned upon them as impious. The Kingdom of God was to come from the clouds, miraculously. He was a thorough orthodox in his opposition to human means. Were he with us today, he would not account himself a Zionist even of the Mizrachi wing. He certainly believed that the "end", as he calculated it, would come in his day. Therein he was at one with the prophets of old. His calculations has proved a veritable riddle to commentators. Like a visionary, he cloaked his announcements in deliberate mystery. And so the veil will probably never be lifted. His method, however, proved epoch-making. Just as he operated with Jeremiah's seventy years of which he made seventy year-weeks, so others operated with his "season, and two seasons, and half a season". A well-known Christian rationalist has likened the process to that of a promissory note. When the time is up and payment is not made, the note is prorogued, renewed, an extension is granted. And so many a visionary after Daniel sought to extend the term, and by deft manipulation made the calculation to extend to future dates. Malbim is indeed a fair sample.

We shall not engage in calculations of the end. And though perhaps in a manner the end has set in, it has come indeed unexpectedly, shorn of all miraculous elements. The Mizrachi objected the other day when it was proposed that the Palestine Restoration fund should be named the Goullah (Redemption) fund. Orthodoxy is not satisfied with a Redemption minus the miraculous element. Perhaps they are right. Full redemption is a religious matter and partakes of an ideal character. That we may safely leave in the hands of Providence. Yet we are not devoid of the religious sense, we who see in our own times the beginning of the end. None of us would pretend to have peeped into God's workshop. Our piety bids us see God's work in the mighty movements of history. We hope that this may be the last war. It is the final onslaught of Gog and Magog.

Not that we believe that history revolves about the Jew and his destiny. We do not say that this world-war was set in motion that the Jews might be liberated. But we cannot help seeing that this world-war has brought about a situation which approaches the "end". Daniel's vision is being fulfilled, though not literally. Just as in his day the Messiah did not make his appearance, but nevertheless salvation was wrought through the mighty exploits of Judas the Maccabee on the very terrain now occupied by the British, so in our own day the Messiah may still linger, but a step has been taken which may hasten his coming, to use the rabbinic paradox, hasten it in its due season. We recollect the proofs advanced by the early lovers of Zion. Kalischer, for example, that the gathering of the dispersed, aye, even the building of the Temple, might anticipate the advent of the Messiah. Schechter recalled to our memory the saying of the rabbis that the Jerusalem above cannot be built until the Jerusalem below is restored. In other words, with orthodoxy we believe in the advent of the Messiah, which is to be a religious event, made noteworthy by an advance in religious teaching such as the world has not yet seen. But we hold firmly to the opinion that the spiritual unfolding of the potencies of the Jewish soul must be prepared by a solid substratum, by physical relief from intolerable conditions, by the liberation of the Jew, by the up-building of a Jewish culture in Palestine. Cultural Zionism so-called is impossible without the foundation of political Zionism. Nowhere does the spirit stalk naked, or it is a ghost. The spirit needs the body. A nation's spiritual rebirth can only rest on the recovering of the soil. The higher flights presuppose the firm ground whereon the most daring fliers may alight. And Reform, if it abandons an impossible position, may fall in line likewise. It also hopes in the advent of the Messianic era. Only the Messianic era must cease to be for Reform to be patterned after the Napoleonic scheme of emancipation. The Messianic era must be the time when mankind's highest spiritual hopes are to be realized. Surely no great spiritual truths can come to mankind by impersonal agencies. Reform will rehabilitate the personal Messiah as the future great teacher of mankind. And Reform may acknowledge its indebtedness to Zionism for having severed the national moments from the Messianic expectations. The national aspirations of the Jew are being taken care of in our own day. So far so good. But beyond there is still the vision of Daniel concerning the Kingdom of God, which must needs be of a religious character, and which indeed will come with the clouds, that is as a gift from Heaven, when in due season, long after the Jewish nation shall have been restored in Palestine, the Wonder-Child shall be born, the son of a Jewish mother, who shall have a message for the whole world, a message of the highest religious ferver, of faith in God as Ruler of the universe, of faith also in the perfectability of man, so that nations shall no more wage war with each other and the reign of peace will be ushered in. "Happy is he who waiteth".

NATIONAL JEWISH HOSPITAL CONFERENCE ON TUBERCULOSIS.

New York Sessions Attended by International Experts.

At a meeting held Sunday, Jan. 13, at the Hotel Savoy, New York City, the officers of the National Jewish Hospital for Consumptives, located at Denver, Colo., voted unanimously for a resolution presented by Mr. Samuel Grabfelder, president, to offer the facilities of the hospital for the men of our army to be used by the government in any way that will not interfere with the service now being rendered to civilian patients.

This meeting was followed by a luncheon in the hotel, at which Mr. and Mrs. Grabfelder entertained men and women of prominence.

Short addresses were made by Miss Lillian D. Wald, Dr. Henry Moskowitz, and Dr. William S. Friedman, Mr. Ben Altheimer presiding. It was announced that Mrs. Harmon August had turned over to the hospital a bequest from her mother of $30,000.

At the conference on "Tuberculosis and the War" in the afternoon, Mr. Charles H. Studin, president of the New York chapter of the hospital, presided. Colonel C. U. Dercle, of the French Army Medical Corps, on duty in the Surgeon General's office in Washington, was an important speaker. He gave the official figures recently sent out by the French War Department, showing that 86,000 cases reported as having been discharged from the army during the first year of the war because of the presence of tuberculosis had been reduced to less than 34,500 on re-examination. At present, in an army of millions, there are only 530 discharges monthly on account of the activity of this disease. Colonel Dercle said that the spread of tuberculosis among civilians is being guarded against most effectively in France by the establishment and maintenance of clearing houses for diagnosis and sanatoria for treatment throughout the territory of France. He also paid a tribute to the splendid work that is being done by the American Red Cross in this field.

A speech made by Dr. Charles J. Hatfield, of the National Association for the Study and Prevention of Tuberculosis, was particularly hopeful. He said that immense benefits to the fight against tuberculosis have resulted from the gathering together and examining of groups of men who otherwise might never have received needed medical attention. Through a system of tabulating names and addresses of men rejected by the army physicians because of tuberculosis it is possible to reach them for treatment and to prevent the infection of their families. He suggested that farms be established where those affiliated with tuberculosis might be self-supporting in surroundings where they could recover without becoming objects of charity.

Col. George E. Bushnell, of the Surgeon General's Department, stated that of the 800,000 men examined in all the branches of the service, less than 1 per cent have been found suffering from tuberculosis. "The United States army", he said, "is the best cared for in the world. It is unfair to the soldiers to spread a propaganda of fear because it is untrue. Nothing is more discouraging to the men than to put imaginary evils before their eyes, in addition to the real perils which they must face".

Dr. Alfred Meyer expressed his appreciation of the opportunity to obtain accurate information of a situation regarding which so many false rumors have been spread. He also thanked the hospital for its generous offer to aid the government in one of the important problems of reconstruction which have been brought to the surface by the war.

The meeting was closed by a plea from Miss Jane Addams, of Hull House, for an international movement of men and women to combat the dangers of tuberculosis. She asserted that the disease must necessarily increase throughout the entire world because of the food shortage brought about by the war. "Nationalistic ambitions", she said, "should fall before the humanitarian idea of feeding the world". Miss Addams was introduced by Mr. Studin.

"The great value of the work that this hospital proposes to do lies not alone in the direct help it will give the men," said Miss Adams, "but in the raising of standards for the care of the disease which will result in other institutions throughout the civilian population. I have visited the National Jewish Hospital in Denver, and I believe that there is none superior to it in the country.

"So many men are being brought together and examined with a special view to the detection of tuberculosis — there is a commission of doctors going from camp to camp for this purpose now — that it would seem a pity not to take advantage of the opportunity by extending the work to include relief for the civilian population.

"The National Jewish Hospital has done excellent work in this very field o spreading the principles of hygiene among the families of its patients".

It seemed to be the prevailing opinion that the facilities probably could be best utilized by the government if a colony of shacks were established for the use o the men of our army on the extensive grounds of the hospital in Denver, where climatic conditions are ideal for the treatment of tuberculosis.

Among those who attended this meeting was Ex-Ambassador Abram I. Elkus Mr. and Mrs. Jacob H. Schiff, and Dr. A Jacobi.

CHAS. WEIL LODGE, PINE BLUFF ARK.

At the annual election of officers o Charles Weil Lodge No. 279 of Pin Bluff, Ark., Rabbi Raphael Goldenstei was chosen president for the ensuin term. The meeting was one of mos enthusiastic nature and a large numbe of members were in attendance.

The installation of officers was held o Sunday evening, Jan. 20, 1918, wit Brother Charles Haase of Memphis, pas president of District Grand Lodge No. officiating as installing officer. Brothe Haase addressed the lodge and i friends at a well-attended banquet give at the Harmony Club.

OAKLAND LODGE, OAKLAND CALIFORNIA.

On Thursday evening, Jan. 17, 191 the newly elected officers of Oaklar Lodge No. 252 were installed.

Because of the inability of Judge M. Goldman to be present as original planned, Judge Samuels was the pri cipal speaker of the evening. A nur ber of Grand Lodge officers graced t occasion with their presence.

At the close of the formal ceremoni a banquet was tendered and a numb of novelties in the way of entertaini features were carried out.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Jan. 11, 1918.

Palestine, Jerusalem, the memories of the Jewish past, the hopes for the Jewish future—these continue to be the main topics of interest in Anglo-Jewry. So powerful is the force of fashion that men who before had little interest in matters like these have definitely given their support to the Jewish national movement. Gentiles have expressed their joy at the deliverance of the ancient city on Mount Moriah, and at the prospect of the re-establishment of the Jews there. Perhaps the following resolution, which requires no comment, is typical: "The congregation of Carr's Lane Church desires to express to the Jews of Birmingham and district their rejoicing at the deliverance of Jerusalem from the hands of the Turks, and their great satisfaction that the British government has given its promise to provide facilities for the establishment of a Jewish community on their own sacred soil. It is our earnest hope that Jerusalem may be held during time of war and retained in the peace which follows, and that the Jewish community in the Holy Land may revive the ancient glories of the kingdom of David. We venture to send to the Jews of Birmingham a message of greeting and congratulation, and to unite with them in a common rejoicing that places which are sacred to us both have, by the blessing of God, been delivered by British arms".

If Jewish aspirations have met with so much sympathy and support in this country, no less cordial has been the sympathy abroad. The cabinet ministers of several countries have come forth publicly to give the Jewish hopes their blessing. Herr Treub, the capable Dutch minister of finance, was among the first of European publicists to send a message. The Turks themselves have been moved to tell the world that they love the Jews and will continue to do so; Count Czernin, the Austro-Hungarian foreign minister, received a deputation of Austrian Zionists, assuring them that he had their cause at heart; and even Germany, through the mouth of a humble under secretary in the Foreign Office, has thought fit to utter honeyed, if belated, words to a number of representative German Zionists. These messages have been more or less fully reported in the press. Less noticed, however, is the report of an interview with M. Politis, Greek minister of foreign affairs, who said: "The establishment of a Jewish state in Palestine meets in Greece with full and sincere sympathy. That blessed day when the millennial aspirations of the Jewish nation are realized and when after so many sufferings that nation reconquers its liberty, that day we Greeks shall greet with joy, and quite satisfied we shall witness the triumph of a liberal spirit in the world and the destruction of all ancient prejudices against this noble, active and intelligent race".

The minister further declared that the formation of a Jewish national seat in Palestine, where the national genius of Judaism could expand freely, would constitute reparation for the flagrant injustice which had weighed for the past twenty centuries on the whole of humanity.

After alluding to the advantages of a Jewish Palestine, notably from the standpoint of a pledge towards universal peace, M. Politis concluded his discourse by observing that he thought, in the event of the great powers proposing a peace congress and the settlement of the Jewish and Palestinian problem, the Greek representatives would declare firmly in favor of a Jewish Palestine, the cradle of Judaism and its only national center. M. Politis hoped, however, that the Jews of Salonika, for instance, would not emigrate thither, as the Greeks would be sorry to lose such a hard-working and active body of the population. A Jewish Palestine, he added, would necessarily become an ally of Greece, and the similarity of their interests in the Eastern Mediterranean would draw the bonds between them still closer and render them indissoluble.

In a word, all the world is glad that the dream of two centuries appears to be coming true. Only a small body of British Jews are discontented, and there seems no prospect as yet of their acquiescing in the trend of history. Their league still lives, but reliable opinion declares that it only just lives. Its growth is exceedingly slow, and the number of its adherents is not large. A sound, healthy, common-sense view, which after all actuates the average man, is responsible for keeping people away from the league. It is not wanted; it is a little priggish; it strikes at the very root of the Brotherhood of Jewry—some such feeling, more or less unconscious, must be generally prevalent. Of course, the league is making frantic efforts to draw people to its net. So far it has issued two pamphlets, and a number of letters have been written to the Jewish press on its behalf. There the matter stands. The professed Zionist, meanwhile, are working hard; they have the ear of leading politicians in the country and the cabinet; and many people are thinking and talking of the great day when, after the war, those who desire to do so will journey to the Land of Israel to settle there. It is a significant comment on the ideals for which the world is fighting that the concensus of opinion favors Palestine under some form of British rule. The world knows what the British Empire stands for, the world also knows what the German Empire stands for. The chief rabbi's message to King George was thus a true expression of feeling. Dr. Hertz wrote:

"May it please Your Majesty—On behalf of the Jewish communities of the empire, whose ecclesiastical chief I have the honor to be, I humbly beg to congratulate your majesty on the world-historic victories of your majesty's army operating in the Holy Land.

"The occupation of Jerusalem, following so closely upon the epoch-making declaration of your majesty's government on Palestine as the national home for the Jewish people, causes the hearts of millions of my brethren to throb with deepest gratitude to Almighty God, Who alone doeth wondrous things.

"The House of Israel—that for 2,500 years has preferred Jerusalem above its chief joy—fervently prays that everywhere the heroic efforts of your majesty's forces may speedily be crowned with complete and lasting success".

It is just the fact not only that the British government has declared its interest in Jewish aspiration, but that British arms have conquered Palestine that helps to give the cause so much reality. Even among the so-called leaders of Jewry there are moderate men who, unable to profess themselves whole-hearted Zionists, are yet not unmoved by the call of the blood. It is said that the late Lord Rothschild was a Zionist in the sense that he welcomed a Jewish settlement of Palestine, provided the Turks could be dislodged. Today they are dislodged, and Lord Rothschild, had he been alive today, would either have been where his son is standing at present, or he would of a certainty have joined the moderate men who are negotiating with the professed Zionists with a view to arriving at a compromise. This striving for unity, this eschewing of opposition, is sound, and to be welcomed. Whatever the result, it will be preferable to the hostility of the League of British Jews which is terrified by shadows.

The Battalion of Russian Jews is growing apace, and every effort is being made to render the training of the men as comfortable as possible. There is a comforts committee to minister to their needs in the way of additional clothing, a recreation committee for providing games, books, etc., and a finance committee to collect the necessary means for all these things. No plans are as yet public as to the eventual destination of the men, but it is hoped that it will be Palestine. During the last month a monster entertainment was organized for the purpose of obtaining a sum of money for the regimental committee, and the whole enterprise was a great success. Ladies all over the country—Jews and Gentiles alike—are knitting socks and gloves and mufflers for Colonel Patterson's men. The colonel is deeply interested in the welfare of his unit, and he has been fortunate in enlisting the services of several officers who are distinctly forces for good among the men.

Meanwhile the war goes on and the central empires, though they have suffered mental and physical ills, still show no sign of any change of heart. Brute force alone they appear to understand, and the necessity for bringing them to their senses by means of brute force has brought Americans also to fight against them. But fighting is an accursed thing; it is twice cursed, it curses him that gives and him that takes. If fighting means victories, it also means suffering and pain. Naturally, the American wounded are treated in France and England, and some are already in hospital here. We heard of a Jewish patient at one of the London hospitals. He hails from Baltimore, and is very cheery.

(*Continued on page 10.*)

The B'nai B'rith Diamond Jubilee and the 66th Annual Convention of District No. 1.

District Grand Lodge No. 1, Independent Order B'nai B'rith, celebrated the seventy-fifth anniversary of the Order with a jubilee at Temple Emanu-El, Fifth Avenue and Forty-third Street, New York City, Saturday night, Feb. 2, 1918. Three-quarters of a century ago the Order was founded in New York. It has spread throughout the country and has become a power for good in American life and has planted branch organizations around the world.

Governor Whitman brought the congratulations of the people of the State to the members of the mother district for what the Order has been, for what it has done and for what it has stood, and particularly for the devotion to our country it has always taught. He told his two thousand hearers that the patriotism the Order has shown since the die had fallen "war," has earned for them the esteem of the whole land. He said in part:

"It is particularly fitting that the ceremonies in connection with this event should be held in the City of New York, where in the year 1843 a number of Jewish merchants met at No. 450 Grand Street to discuss matters of Jewish interest. The subject which most engrossed their attention was the care of their less fortunate brethren.

"The purposes of these high minded citizens was such as to commend itself to their brethren, with the result that the work spread rapidly throughout this State and through the New England States, and within eight years District Grand Lodge No. 1 was established in this city. It was but a short time thereafter that lodges were organized throughout the United States and in many of the European countries."

The Governor then quoted from the charter of the Order its declaration of principles:

"The Independent Order B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; of elevating the wants of the poor and needy, visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

"It's a pretty creed," the Governor commented. "It's a pretty good foundation for any order of any kind, for the service of any land or people. But you serve a bigger purpose and teach a finer lesson than any of those enumerated in your charter—that of brotherhood. Whoever among you has thoroughly learned this lesson within your Order has been made ready for the great brotherhood—the brotherhood of man.

"I feel that this is your big opportunity and I am happy to know that you are indorsing it to the fullest extent. Your gifts of ambulance to the Red Cross, your offerings to the soldiers located in camps are all activities which win the warmest praise from your admiring fellow citizens."

Bro. Herman Asher, Past-President of the District, presided at the meeting. He spoke of the Order as "a body of Jewish men dedicated to the service of faith, the service of race and to the service of country." Dr. Joseph Silverman, Rabbi of Temple Emanu-El, and Past-President of District No. 1; Charles Hartman, member of its Executive Committee; Joseph Rosenzweig, M. P. Davidson and Judge Irving Lehman gave interesting addresses. Rabbi Herbert S. Goldstein delivered the invocation, and Bro. Rev. Simon Schlager of Temple Emanu-El conducted the musical program.

The District opened its sixty-sixth annual convention at the B'nai B'rith Headquarters, 2307 Broadway, Sunday morning, Feb. 3. Delegates were present from all of the New England States and from New York. The war work of the Order took up a large part of the deliberations.

The convention opened with a prayer by Rabbi Herbert S. Goldstein. President Rosenzweig then read his annual message reporting the work of the year. Among the activities he referred to the work among the soldiers and sailors and the placing of dependent children in Jewish homes.

Bro. Myron Sulzberger, President of the Board of Governors of the Home for the Aged, at Yonkers, reported over $20,000 spent last year for the care of old members who are no longer able to care for themselves, and whose families are in no position to maintain them.

The following officers were [illegible] the ensuing year:

Maurice P. Davidson, of Brooklyn, President; Charles H. Shapiro, of Bridgeport, Conn., First Vice President; Henry Lasker, of Springfield, Mass., Second Vice-President; Herman Asher, of New York, Treasurer; Dr. Bernard M. Kaplan, of New York, Secretary. The members on the General Committee are Joseph H. Ullman, of New Haven, Conn.; Joseph Rosenzweig, of New York City; Charles M. Stern, Deputy Attorney General, Albany, N. Y.; Col. Harry Cutler, of Providence, R. I., and Bro. Judge Abraham K. Cohen, of Boston, Mass.

MAURICE P. DAVIDSON.

The convention voted various sums to different charitable organizations, and adopted resolutions of thanks to the Governor of the State for his participation in the celebration, to Justice Irving Lehman, to the Jewish and daily press, to the Temple Emanu-El and to others who helped to make the celebration the success that it was.

The next annual convention will be held at Bridgeport, Conn.

The Grand Lodge closed its sixty-sixth annual convention by putting itself upon record as supporting the federal administration in the prosecution of the war in the most forceful way. The war resolution read:

"Whereas this country faces the most serious crisis in its history, and whereas the termination of this terrible war will affect not alone the future democratic institutions of our country but spells the fate of true democracy of the world and of humanity, and whereas our country is striving to see that justice shall be done and that a permanent peace shall ensue,

Be it resolved, that Grand Lodge No. 1 of the Independent Order B'nai B'rith hereby extends to the Hon. Woodrow Wilson, President of the United States, its full co-operation in the carrying on of the war, pledges its support and the support of all its members of District No. 1, and

Be it further resolved, that we herewith pledge our faithful, our conscientious and our constant patriotic support in the service of the nation with a most abiding faith and conviction that we are on the side of the right, and that right—and not might—must prevail."

Copies of this resolution were ordered by the convention to be communicated to the President.

RIMMON LODGE, RICHMOND, VA.

Rimmon Lodge No. 68, of Richmond, Va., held its monthly meeting on Sunday evening, Jan. 27, 1918, in its vestry rooms at Temple Beth Ahaba. Yearly reports of the officers of the lodge were presented.

To the organization's "Honor Roll" the name of Morton T. Thalheimer was added, who recently received the commission of first lieutenant in the Ordnance Corps. Brother Edwin L. Levy, past president of the District Grand Lodge, conducted the installation ceremonies. All of the officers of the lodge for the year 1917 were re-elected to serve during the ensuing term.

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JEWISH CALENDAR

5678-1918		
Rosh-Chodesch Adar	Wed.,	Feb. 13
Purim (Feast of Esther)	Tues.,	Feb. 26
Rosh-Chodesch Nissan	Thurs.,	Mar. 14
Passover (Pesach)	Thurs.,	Mar. 28
Passover (Seventh Day)	Wed.,	April 3
Rosh-Chodesch Iyar	Sat.,	April 13
Lag-B'Omer	Tues.,	April 30
Rosh-Chodesch Sivan	Sun.,	May 12
Shabuoth (Confirmation Day)	Fri.,	May 17
Rosh-Chodesch Tammuz	Tues.,	June 11
Fast of Tammuz	Thurs.,	June 27
Rosh-Chodesch Ab	Wed.,	July 10
Fast of Ab	Thurs.,	July 18
Rosh-Chodesch Ellul	Fri.,	Aug. 9
5679-1918		
New Year's Eve	Fri.,	Sept. 6

MISUNDERSTANDING AND UNDERSTANDING

The allies are free to own up to several blunders of a military character. The Dardanelles, the Salonica front, Roumania, Italy—all are reminders of opportunities missed, of needs misguaged, of failing to act speedily and effectively at the right moment. And on the other side there have been made mistakes of a different character, political blunders, the staking of everything on the success of arms without taking into consideration the human side. Both sides are learning a valuable and costly lesson. The fewest statesmen, it seems, know how to keep their heads cool and in the midst of the turmoil of passion within and without to frame a policy based on wisdom, foresight and insight. Luck is a factor in warfare as in other human affairs. The unexpected may happen and in its course abet or hinder. In the long run it is unwise to build on fickle fortune which often acts like a boomerang. The Russian revolution was on the surface a feather in the cap of the Central Powers, a blow to the cause of the allies. The American press took sides against the extremists of Petrograd. The English prime minister was clearly out of humor, and he took no pains to disguise his feelings. Here and in England the impression was conveyed that Lenine and Trotzky were in German hire. Discrediting the other man's motives is an easy task. We were coming perilously near inciting the de facto government in the Russian capital against America. We have learned to change our tune. And our master has been the President of the United States. He at least has no axe to grind. He stands firm as a rock. He is wise, where his colleagues abroad are indiscreet. He alone has turned the American mind from misunderstanding to understanding. We may all depreciate the extreme position of the Bolshevik doctrinairism. We may express a doubt whether the endeavor to turn things in Russia upside down was necessary at this moment, whether certain improvements economic and social might not have waited. But it is idle to reckon with what might be and especially with what might have been. Facts are harder than theories. And things being as they are, there is left just one wise course, to make the best of an unwelcome situation. Already the same editorial writers who pounced upon the Maximalist regime are showing that they are capable of understanding the drift of things and of brushing aside misunderstandings which can only widen the gulf and make things infinitely worse. We are beginning to understand that the men at the helm in Petrograd are idealists, and what is more, have a profounder insight into European politics. We have all along maintained that our fight is with certain governments, not with the peoples groaning under a system as irksome to them as it is inimical to our own interests. At first we went into the business somewhat crudely. It seemed as if we were meddling with the internal affairs of other states, enemy states. And the chances were that our well-meant but untimely advice bore in it the potentialities of consolidating the system instead of breaking it down, of lining up behind the throne all the elements of the population. What we failed to accomplish, the Bolshevik prime minister and especially his minister for foreign affairs appear to have successfully consummated. There is now a rift between the German throne and the German people. And the credit for having caused it belongs to Trotzky. No one can foretell what momentous sequels the war will have led to. Probably some of the developments will not be to the liking of the instigators of the struggle, nor will they meet with the unqualified approval of those on the defensive. The truth is that forces have been unleashed over which no man has the control, elemental forces which must run their course. All that remains for man to do is to guide nature into a road least harmful, aye, most beneficial to our purposes. And the highest purpose will be accomplished not in the utter ruin of the fabric of civilization, but rather in the upbuilding of new and unwonted ideals. The supreme ideal indeed is democratization, not merely political, but also social. The wrongs which we are to right not only abroad but within our own borders are many. We cannot expect to emerge out of this conflict unchanged. We have left behind our traditional isolation for good. We are part of the world. Nothing that stirs in any corner is without its influence on us. Our democracy must become stronger and purer. Already we are learning that the law of supply and demand has for the time being made way for the law of unrestrained selfishness. Those are the very words used by our president. When a nation is stirred to co-ordinate action on so gigantic a scale, the selfseekers will have to be eliminated. War profiteering will be placed under the ban, it must be curbed. We pray and hope that the spirit of understanding which has so far distinguished the words and actions of our chief magistrate will continue to abide with him. Misunderstanding begets ill feeling. It estranges friends. What we need is the cementing force of fullest understanding begotten of openness of mind. The hour is portentous. Changes occur at a moment's notice. No old doctrines, no old philosophies will avail. Keep the mind fresh. Catch the meaning of the hour. Be charitable in your attitude to the changing atmosphere. Therein lies our salvation, in understanding, not in misunderstanding.

UNDERSTANDING THE JEWISH SITUATION.

We Jews, likewise, must learn that in our own affairs misunderstnding is baneful, while mutual understanding can only be beneficial. For a century Orthodoxy and Reform have been at daggers drawn. If in a recent utterance a well-known writer has leveled his shafts against Orthodoxy, the rejoinder is obvious: had it not been for Orthodoxy, stubborn, unyielding, in all these centuries, neither the writer nor we should be today on the scene. So much must be granted by all unprejudiced minds. Nor is it again fair to put down to the account of Reform all the ills of Jewry, all the havoc which the centrifugal forces once let loose have wrought in our fortunes, all the disintegration which has thinned our ranks. Standing above the parties, we are able to find good in the two camps. We grant the stability of the one. We concede the wisdom of making peace with the spirit of the age. It is the old fable of the oak that would not bend before the hurricane and the reed that succumbs to every wind. There is virtue in both positions. But the reed alone would be indeed a broken reed, just as the oak alone would not weather the storm. For a storm is on, has been on for a full century. Yet we live to tell the tale. And the merit must be dispassionately and equitably apportioned. The two-party system under which we have lived would seem to have made way for a multitude of parties. We are most likely in the midst of the world-wide upheaval. When things about us are undergoing momentary change and new alignments are everywhere discernible, we cannot expect to escape. Probably under different names the old division will continue. Here again true statesmanship counsels adjustment to changed conditions, taking as it were hourly stock. Old doctrines, old systems of thought must be refined in the crucible of time. None of us can be blind to the momentous significance of the opening up of Palestine to the Jew. While the theologians are re-furbishing antiquated weapons, the men of affairs who are gifted with singular foresight cast their prejudices to the winds and take their stand as true Jews should. When the Russian revolution in the twinkling of an eye liberated our brethren, a wise lay Jew saw disaster where others rejoiced. Not that he did not to the full welcome the change. But he foresaw that without a counter-force Judaism was doomed to slow but sure extinction. The forces of disintegration thrive in the atmosphere of freedom. It is true, we in the West have survived freedom, as we had withstood discrimination and persecution. Yet, we are only in the midst of the experiment. What the outcome will be, or rather would have been without the centripetal movement which has been with us for the last decades, the discerning minds full well understand. Right here in America the process of disintegration has set in. We have those who marry out or who step out. Just the other day we heard a well-known Unitarian minister casually speak of a parishioner who is a Russian Jew, a garment manufacturer. Probably he has found the atmosphere of the church to his liking. Let us not accuse such a one of social ambitions. He may have found his spiritual milieu. But none the less it is a sad aspect. Now that Palestine bids fair to become Jewish, we may all rest assured that whatever may happen in the dispersion there will be one spot where a remnant may truly survive. And there is this thought upon which few dwell. We doubt whether at all it has been seized upon. And it is this. While we lived under the belief that the dispersion was final, none of us, not even the most pronounced radical, was quite ready to go to the length of complete merging with our environment. We do not mean the absorption as it is usually conceived. For no true Jewish leader ever countenanced it. We mean simply the fullest measure of identification with the environment. It is quite true, our patriotism to the land of our birth or adoption was without flaw, despite all cavillers. But somehow in the depth of our soul we made a Jewish reservation. We had to, or else Jew and Judaism would have disappeared. We created a dual allegiance, although we gave to the one a religious significance. Now that the survival of the Jewish people is assured on Palestinian soil, we in the dispersion shall have no mental reservations whatsoever. The very fact that we choose to remain where we are, pronounces us as absolute parts of our environment. We are Americans to the full, spiritually, not merely politically. Judaism will cease to be a matter of race. The race element will play no role. Judaism for once will be a religion pure and simple, and Jews in the dispersion will be truly classed on a line with Catholics, Protestants, and other denominations. And in Palestine itself Judaism will come into its own. For with Judea as a state, there must necessarily be other races beside the Jews inhabiting it and sharing its political and cultural life. The distinguishing mark will be the religious. And Palestinian Judaism will be liberalized under the stress of life. Reform will have ceased to be a position adjusted to the dispersion. It will be world-wide, quite as potent in Jerusalem as it is in Cincinnati. Such is the significance of the changed Jewish situation. Let us try to understand, not to misunderstand.

UNITED STATES IS THE PALESTINE OF THE JEWISH RACE.

The Times received today from Simon Wolf, the following letter regarding his attitude on the formation of a Jewish state in Palestine:

"I exceedingly regret that your article in last evening's Times credits me with being a Zionist. I am today, as I have been in the past, and as I expect to be in the future, an American citizen of Jewish faith, who looks upon the United States as the Palestine of his people, or any other country where equal rights are accorded, not only to the Jew but to every human being. I sincerely hope that the German methods of propaganda are not being used to bolster any cause, no matter how meritorious.

"I distinctly stated to the party who called on me that if to be a good Jew, who had for seventy years worked for humanity, and notably for his own people, was to be a Zionist, then I was one, but not otherwise. I have always permitted each human being to have his own conviction, and claimed for myself the same privilege.

"I am opposed to a Jewish state in Palestine. The Jew, according to my conception, is the gulf stream, coursing through all the nations, and to establish a separate autonomy would, in my judgment, be a calamity. Agriculture and economic colonies, schools of learning, and all that appertains to happiness, are all no doubt desirable, but not a political state.

"I regret exceedingly to be compelled to make this statement, but my well-known position makes it imperative to do so".

(Washington, D. C. Times).

BRITISH RULE IN PALESTINE

The behavior of the British troops in Palestine has made a profound impression on the population, especially that part of it which is in a position to make a first-hand comparison with the sort of rule the Holy Land was subjected to before the capture of Jaffa and Jerusalem. The Jews are hastening back to Jaffa, from which they were expelled by Djemal Pasha, and resuming their normal life, confident that their days of anxiety are now at an end.

General Allenby's order of the day, according to information received by the Provisional Zionist Committee, exhorted the men in his command to remember the high reputation for justice, tolerance and fair-play which the British nation enjoys in the East, and expressed confidence that the Expeditionary Force would maintain the high standard of conduct it had hitherto shown. He called upon all commanding officers to guard and preserve all historic and sacred sites and buildings and the persons and property of all the inhabitants. These orders have been obeyed with the utmost scrupulousness.

UKRAINE MINISTERS FOR JEWISH HOMELAND.

The ministers in Ukraine declared themselves in favor of the Balfour declaration for the establishment of a Jewish homeland in Palestine and promised to urge this matter at the peace conference.

In a message sent to the Russian government by the English labor party, the declaration for the establishment of a Jewish land in Palestine is emphasized.

The Jewish youth in Galicia are organizing themselves in groups so they might be prepared to go to Palestine as soon as the conditions warrant. Only such as are able to converse in Hebrew are eligible to membership in these groups. About two thousand have already qualified and formed a central committee in Vienna.

A large number of Jewish students in Russia, especially in Kiev, have begun to study Hebrew. Special courses are given by good teachers and all Jewish students who wish to belong to the Jewish groups must become familiar with the Hebrew language.

DUTCH JEWS FORMULATE DEMANDS FOR PEACE CONFERENCE.

The Jews of Holland just concluded a series of conferences held by the various consistories and organizations for the purpose of defining the Jewish demands to be presented to the Peace Conference. All Jewish parties in Holland participated in these conferences and the final gathering formulated a series of demands which were made public at a great meeting at Amsterdam. They are as follows:

"The Congress of Jews resident in the Netherlands—and summoned by a committee formed by the Netherland section of the Alliance Israelite Universelle, the International Zionist Organization, and the Jewish Territorial Organization, for the purpose of formulating demands that have arisen for the present political situation for 'the emancipation of the Jews', 'the recognition of national rights in national states', 'the national concentration of the Jewish people in Palestine', and 'the constant contemptuous and oppressive treatment of the Jew and the century-long outrages that have been inflicted upon them shall cease at once and for all time'.

"It therefore, addresses to the government of the Netherlands its urgent entreaty that the latter, true to its century-old traditions, intervene in behalf of the Jews and use its best endeavors that at the Peace Conference—or at all events, upon the conclusion of peace—shall grant audience to the accredited representatives of organized Jewry, for a full settlement of the Jewish question to be put into effect under all necessary guarantees".

This conference also calls upon all the Jews of the Netherlands to demonstrate their solidarity at this turning point in history.

DISTRICT NO. 3 ORGANIZES FOR SOLDIER WELFARE WORK.

District No. 3 of the B'nai B'rith has undertaken the welfare work of the American Jewish soldiers and sailors in the camps embracing the states of Pennsylvania, New Jersey, Delaware and West Virginia. Other districts of the B'nai B'rith are looking after the welfare work of the boys at the camps located in or adjacent to those districts. The purpose of the undertaking is to carry out the suggestions of the War Department Commission on Training Camp Activities, to help in making the breaking up of home ties of the soldiers less keen, and in the re-establishment of conditions approaching the normal of communal life.

The B'nai B'rith of District No. 3 proposes to extend the hand of hospitality to the boys outside of the camp and to offer them the cheer of fellowship—thus undertaking the task of attending to the social and material as well as the spiritual needs of the boys engaged in the war.

In addition to the work of the district, and to more effectively carry out this work, it is the purpose to organize in every community where there are Jews and where soldiers' and sailors' welfare work is necessary, a committee to be a branch of the American Soldiers' and Sailors' Welfare League. The purpose of such committee will be to provide recreation rooms, arrange entertainments, secure invitations for the boys to visit the homes of co-religionists, and to do such other work, or supply such needs to the boys as may be necessary to make the life of the soldier boy, when away from camp and his home, pleasant and beneficial.

Some communities by reason of the government distribution of the soldiers and sailors, have no need for this work, but can raise funds to be used in other sections. Other communities will find this work essential in their cities, but cannot raise sufficient funds to meet the needs. For this reason the district league offers to extend financial aid, and should be advised of the average number of such soldiers and sailors who visit the city, and whose homes are elsewhere; what work it is proposed to do, what financial aid, if any, is required for this purpose.

The work has the approbation of the authorities in Washington.

MAYOR HYLAN APPOINTS JEWS.

Among those who have been appointed to office by Mayor Hylan, of New York, are Morris Cukor, Municipal Civil Service Commissioner; Jacob A. Cantor, president of the Tax Board, and Maurice Simmons, member of the Board of Assessors.

True liberty can be safe only when suffrage is illuminated by education.—Garfield.

RABBINICAL COLLEGE BULLETIN

A new departure characterized the activities of the Rabbinical College of America this year. It was felt that the summer should not be spent altogether unprofitably. A course was arranged and most of the senior students spent the month of July in Belmar, N. J., where they continued their studies under the supervision of Rabbi Dr. B. Revel the president of the faculty, who has his summer home there. It was interesting to note the fervor with which the students applied themselves to the studying of the Talmud and Codes. When the days were too hot, groups of young men would spend from midnight to four o'clock in the morning discussing intricate problems of Jewish law. During the Sabbath service in the Belmar synagogue, sermons were delivered by a number of students. The summer school in this nature proved highly successful and plans are already under way for the extension next year.

The new term will open immediately after the High Holy Days. Several scholarships to the value of three hundred dollars per annum each are now available. For full information apply to the president of the faculty, 9-11 Montgomery St.

A number of additional prizes for essays are now offered. The Scheff Prize of $50.00 for an essay on a Halachic subject, the Travis Prize of $50.00 for an essay on a Scientific subject, the Travis Prize of $25.00 for the best oration, the S. Rottenberg Prize of $50.00 for the Rabbinical College Zionist Society for an essay (subject to be announced).

Rabbi Aaron David Burak, a graduate of the Rabbinical College, has received a call from Congregation Ohel Moshe Chevrah Tehillim, one of the most important orthodox congregations in Brooklyn, N. Y. Rabbi Burak is only 25 years old and has a high reputation for scholarship. He was the unanimous choice of the congregation.

The Agudath Harabonim (Union of Orthodox Rabbis of America and Canada), has issued a call to all minor Yeshibaths and to all Talmud Torahs in the United States to encourage pupils who are studying Talmud and who are public school graduates, to prepare for admission to the Preparatory Department of the Rabbinical College. Where no such Talmud classes exists, the Agudoh is ready to promote and assist the establishing of such classes.

Applications from intending students have been received from many parts of the country.

The library of the college has been increased by a generous gift from the collection of the late Mr. Israel Lipschitz. and includes several hundred volumes of Judaica. The gift was made possible through the kindness of Mr. Lipschitz.

A PROGRESSIVE RACE

The Intelligencer welcomes to the city the distinguished Jewish delegations from other States, who are attending a meeting of the Grand Lodge of the great Jewish benevolent organization, a body that is engaged in such commendable service, a service that is characteristic of the race. Among this gathering it is a pleasure to note the number of men of distinction, men who are holding high public offices in the States they hail from. There is no class of citizens who are establishing themselves so firmly in the institutional progress of the country by their innate abilities as the Jews. They are to be found first among the financial, commercial and business activities, and are recognized as forces at the bar, on the bench and in high preferment in governmental affairs. In other words, they are the best citizens we can boast of today.

Why shouldn't they be when members of the race have so long enjoyed distinctive honors in the European countries as constructive statesmen and men of vision and large performance and in the social betterment of the world. And it is noteworthy in this connection that Lord Reading, who occupies one of the highest offices in the British civil government, and who comes to us as the successor of Ambassador Sir Cecil Spring-Rice, was born plain Isaacs, and that he arose to his high state from the humble beginning of a cabin boy. An equally felicitious incident was the message of good wishes sent to the B'nai B'rith convention yesterday by Governor Moses Alexander, of Idaho, the first Jew to be elected to that office in the United States.—Wheeling Intelligencer.

BIBLE READING IN PUBLIC SCHOOLS.

As a result of the protest made to the Board of Education of the city of Waco, Texas Bible reading in public schools has been discontinued.

AT B'NAI B'RITH HEADQUARTERS

Every loyal member of the B'nai B'rith when passing through the Windy City should pay his respects to the venerable head of the order, Judge Adolf Kraus. I did and I am glad of it. Number 1228 Tribune building is to the Jews of this country what No. 26 Broadway is to the Standard Oil interests. A visit to Chicago without calling here is like visiting Portland and not seeing Mt. Hood.

The general offices of the B'nai B'rith present an animated scene. Not much money was wasted for furniture, but the essentials are here—desks, typewriters, shelves and chairs. It takes the combined efforts of four stenographers to keep up with the strenuous Mr. Kraus and the dynamic secretary, A. B. Seelenfreund. The latter I found in his shirt-sleeves, working as if his very life depended on it.

However, there was Mr. Kraus—here, there and everywhere—giving suggestions, dictating letters and receiving visitors. His own offices around the corner very rarely see him for any length of time. It is in the B'nai B'rith rooms that he is to be found. It is here that his heart interest lies. A talk with him will convince even the most skeptical that the B'nai B'rith is a living factor. When he speaks of the work of the order you forget it is an old man who is before you, for the enthusiasm is that of youth.

At any rate, Mr. Kraus will endeavor to regain some of the youth he gave the order by making a trip to the Pacific Coast. His point of destination is Los Angeles. In Southern California's sunny clime he will bask for a few weeks, then he will visit San Francisco and Portland. The former city has had the privilege of a visit from him before—two and one-half years ago—when the Constitution Grand Lodge met, but Portland still has the treat before it. The grand old man of Jewry is certainly an honor to entertain.

And Seelenfreund—or as he is intimately called here, A. B.—he is the active force which is a part of all B'nai B'rith movements. When he became secretary of District No. 6, in 1903, Chicago had 346 members; it now has 3,600 members.

Covenant Club, in the heart of Chicago's business section, is its location, and with a membership of 500 it continues to keep pace with the city. Only B'nai B'rith members are eligible, and they certainly make use of it. It has all the advantages of a first-class club, but not like other Jewish clubs—no ham is served.

Tonight I am to attend a meeting of Ramah Lodge. A class of 100 is to be initiated. This is the third class within a few weeks. The former classes were composed of 320 and 200, respectively.—M. Mosessohn in Portland Jewish Tribune.

SOCIAL SERVICE WORK IN DISTRICT NO. 2.

Welfare work in penal institutions was discussed at a meeting of the social service committee of District Grand Lodge No. 2.

The necessity of furnishing the Jewish Bible to prisoners in penal institutions throughout the district was urged. It was pointed out that out of the sixty-nine Jewish prisoners paroled from the Ohio state penitentiary during the past five years only two have been returned to the institution for violation of parole. It was resolved that the chairman and the president of the Grand Lodge be empowered to expend a sum not to exceed $300 for the purchase of Bibles for distribution among Jewish prisoners in penal institutions in the district, provided that an appropriation for this purpose be first secured from the Grand Lodge upon the recommendation of the general committee.

The committee decided to have a new survey made of Jewish penal, charitable and eleemosynary institutions throughout the district. It was agreed at the meeting that if this survey should disclose the urgent need of new Jewish institutions in a particular community, efforts should be made by the B'nai B'rith in co-operation with the local community to fufill the need. It was also decided that every national Jewish institution be requested to notify the social service committee, local or district, of the date and circumstances of the discharge of each patient or inmate, so that the community to which the patient or inmate is being returned may make adequate provision for proper living conditions and suitable environment.

Morality can no more subsist without religion than a tree can flourish when separated from its roots.—Rt. Rev. D. J. Dougherty.

WANTED

For the Ordnance Department of the Army to Serve in the United States

Thousands of workers are urgently needed in the prosecution of the war. The actual fighting forces would be powerless without an efficient [illegible] army behind them

It is your duty to serve the Government, and at once.

Clerical Positions.

2,000 stenographers and typewriters, men and women, $1,100 to $1,200 a year.

2,000 typewriter operators, men and women, $1,100 to $1,200 a year.

2,000 general clerks, men and women, $1,100 a year.

500 index and catalogue clerks, men and women, $1.100 to $1,200 a year.

200 clerks qualified in business administration, $1,200 to $1,500 a year.

300 schedule clerks, men and women, $1,400 to $1,600 a year.

300 production clerks, not more than $1,500 a year.

200 clerks qualified in statistics or accounting, $1,100 to $1,800 a year.

100 statisticians, $1,800 a year.

100 multigraph operators, men and and women, $1,000 to $1,200 a year.

Testing Positions

200 engineers of tests of ordnance material, $1,500 to $2,400 a year.

200 assistant engineers of tests of ordnance material, $1,000 to $1,500 a year.

Mechanical Trades Positions

2,500 machinists, $4.00 a day.

500 machine operators, $2.75 a day.

200 drop forgers, $5.75 a day (piecework).

300 tool makers, $4.50 a day.

Large numbers in practically all other trades.

Drafting Positions.

500 mechanical draftsmen, $800 to $1,800 a year.

50 gauge designers, $2,000 to $3,000 a year.

100 apprentice draftsmen, $480 a year.

Inspection Positions.

300 inspectors of small-arms ammunition, $1,500 to $2,400 a year.

100 inspectors of artillery ammunition (high-explosive shell loading), $1,500 to $2,400 a year.

100 inspectors of artillery ammunition (forgings), $1,500 to $2,400 a year.

100 inspectors of artillery ammunition (ballistics), $1.500 to $2,400 a year.

300 inspectors of field artillery ammunition steel, $1,500 to $2,400 a year.

300 assistant inspectors of field artillery ammunition steel, $3.50 to $5.00 a day.

500 inspectors of small arms, $1,500 to $2,400 a year.

100 inspectors of material for small arms, $1,000 to $1,800 a year.

100 assistant inspectors of cannon forgings, $1,500 to $2,400 a year.

100 assistant inspectors of finished machine parts, $1,500 to $2,400 a year.

100 assistant inspectors of gunfire control instruments, $1,200 to $1,500 a year.

50 assistant inspectors of steel helmets, $1,000 to $1,800 a year.

50 assistant inspectors of cleaning and preserving materials, $1,000 to $1,800 a year.

400 inspectors and assistant inspectors of powder and explosives, $1,400 to $2,400 a year.

Salaries named are the usual salaries at entrance. Higher and lower salaries may be paid in exceptional cases. Positions paying salaries higher than those named are usually filled through promotion.

Men only, unless otherwise specified.

For further information apply to the representative of the United States Civil Service Commission at the post office or customhouse in any city or to the Civil Service in Washington, D. C. Except for the positions of stenography and typrewriter operator, multigraph operator, and general clerk, applications are not assembled for a written examination, but are rated principally upon their education, training, and experience, as shown by their applications and corroborative evidence.

JOHN A. McILHENNY,
President, U. S. Civil Service Commission, Washington, D. C.

B'NAI B'RITH ORPHANAGE, ERIE, PA.

Rabbi Jacob B. Pollak, late rabbi of Monroe, La., and previous to that rabbi at Niagara Falls, N. Y., was elected superintendent of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 and was installed on July 9 of this year. The Board of Governors feel that the selection of Rabbi and Mrs. Pollak as superintendent and matron will mean much not only to the institution, but to the inmates thereof.

Force is all-conquering but its victories are short lived.—Lincoln.

Sixteenth Convention of District Grand Lodge No. 3

Following a preliminary meeting of the general committee held at the Hotel Windsor, Wheeling, W. Va., Saturday evening, Jan. 26, 1918, the formal opening of the convention of District Grand Lodge No. 3 convened in formal session in the Scottish Rite Cathedral Sunday morning, Jan. 27, 1918.

Grand Treasurer M. S. Meyerhoff submitted report showing payment to all beneficiaries of the Endowment Fund.

The address of welcome was delivered by Eugene M. Baer, president of Wheeling Lodge, preceded by prayer by Rabbi Louis D. Gross of the Eoff Street Temple.

The address of welcome to the city was delivered by the Hon. Morgan Vester, mayor, and responded to by the Hon. Joseph L. Kun, of Philadelphia, deputy attorney general of Pennsylvania.

The Grand Lodge session reconvened at 2:30 o'clock and continued until 5:30, after which an automobile ride was given the visiting ladies, ending at the Hotel Windsor after an enjoyable afternoon.

Past President Judge S. J. Straus, of Wilkesbarre, conferred the degree of past president on delegates entitled to same.

Morris J. Schaffber, president of the board of directors of the Erie Orphanage, reported a reduction in the building fund indebtedness from $46,000 to $20,741.

Isadore Sobel, president board of governors, referred in glowing terms to the fulfillment of pledge made by Rabbi A. H. Silver at the convention in 1916 of $6.000 toward the building fund.

The matter of the American Soldiers and Sailors' Welfare League is taking up a great deal of the time of the convention, the delegates endeavoring to render a great service for the Jewish boys in the various cantonments and as well those now in France.

The program of the evening was of a musical nature. The patriotic medley, organ and piano duet, by Prof. and Mrs. J. Jelly was unusually beautiful and was received with much enthusiasm. Davis Daniels gave a violin solo with Miss Lena Kraft at the piano, which was a revelation of sweet music. Mrs. Elsa Gundling Duga sang a solo, assisted by Miss Jessie A. Wolf at the piano, which was well received, and her vocal interpretations were delightful.

Rabbi Solomon Faster, of Newark, N. J., delivered an address, touching upon the work of the B'nai B'rith and its work, followed by a peculiar combination of musical instruments—flute, Robert Luke; violin, Walter Rodgers, and harp, Frank Seal. These three instruments were handled to perfection by the musicians.

Rabbi Isidor Rosenthal, of Lancaster, Pa., delivered an address, followed by a vocal solo by Mrs. Elsa Gundling Duga.

The morning and afternoon session on Monday proved to be a busy day for a large number of delegates present.

Election of officers for the ensuing term resulted as follows:

Marcus Fenchwanger, New Castle, president.

David Bortin, Philadelphia, first vice-president.

Norris Schaffner, Erie, Pa., second vice-president.

M. S. Meyerhoff, Philadelphia, treasurer.

Edwin Hemple, Pittsburgh, secretary.

General Committee.

Harry Platofsky, Philadelphia.
David Phillips, Philadelphia.
Louis Rosenblatt, Wellington, Del.
Albert Rosenstein, Lancaster, Pa.
Adolph Edlis, Pittsburgh, Pa.
Leon B. Stein, Wheeling.
Joseph Reuben, McKeesport, Pa.
Benjamin Sugarman, Newark, N. J.

The newly elected officers were installed by Brother Hon. Jacob Singer, of Philadelphia, a member of the executive committee of the Order for District No. 3.

The next bi-annual convention of the district will be held in Atlantic City in the year 1920.

The feature of the afternoon session was an address by Dr. M. M. Feuerlict, of Indianapolis, embodying an impressive appeal for the Jewish War Relief Fund. His address was filled with many patriotic sketches of soldier life, telling of their loyalty to America and its allies.

The response was seldom equaled in the history of the Grand Lodge. Much enthusiasm was shown and the amount of $1,000 was donated by the lodge and an additional amount of $4,000 was quickly subscribed from the floor.

The entire convention went on record with the newly elected officers of standing by the United States government to the end in the present encounter with a foreign foe. There was much patriotism shown throughout the convention. The hall was decorated with large American flags and from every post several flags were draped in clusters. Every speech, toast or address delivered during the convention was noted for the patriotism it carried with it, and the object of the convention seemed a secondary one throughout the gathering.

The convention was brought to a close with a banquet in the large dining room of the temple, followed by a magnificent ball. The affair was attended by about six hundred persons, among whom were some of the most prominent Jewish representatives in the country.

At the banquet Gumps' orchestra furnished the music and during the dinner "Joan of Arc", "Over There", "Star Spangled Banner" and other patriotic songs were sung in chorus by all present. Words were written to fit the music to conform with the rights, principles and good will of the B'nai B'rith.

The big dance hall was filled with long tables and plenty of dainty dishes were furnished to the several hundred guests, who were seated quietly and with the discipline unusual to a gathering of that size. The hall was decorated with the American flags throughout and Toastmaster Leon B. Stein and guests at the speakers' table embodied in their several toasts and addresses more patriotism than has been shown in a meeting in that city for many months. In fact, the banquet and dance bordered more on the loyalty to the red, white and blue than it did to the actual event itself.

During the banquet the following program of speaking was carried out:

Prayer—Rabbi Louis D. Gross.

Reminiscences—Frederick Jay, past president District No. 3.

The Future of District No. 3—Marcus Feuchtuanger, president District No. 3.

The Ladies—Hon. Jos. W. Salus, past president District No. 3.

Facts—Rabbi A. H. Silver.

Our Institutions—Hon. Judge S. J. Strauss, past president District No. 3.

Harmony—Hon. Jacob Singer, executive committee.

Addresses by newly elected officers.

The singing of the "Star Spangled Banner" brought the festivity to a close.

The committee on resolutions presented the following report, which was adopted by a rising vote:

"Resolved, That the delegates to this convention express to Wheeling Lodge No. 615 and the Jewish citizens of Wheeling, W. Va., their deep sense of appreciation and thanks for their untiring and splendid efforts in making and carrying out to such a happy conclusion the arrangements and details of this convention and for the genuine and spontaneous hospitality and interests shown to our delegates and visitors. This harmonious convention is largely due to their efforts, and be it further resolved, that the thanks of this convention be tendered to the city of Wheeling for its hearty and cheerful welcome as expressed by its mayor, Hon. C. Morgan Vester.

"Resolved, That the thanks of this convention be tendered to Rabbi Louis D. Gross, of Wheeling, W. Va.; to Leon B. Stein, chairman of the local committee of arrangements, and all other members of this committee, and to the press of the city of Wheeling, for their uniform courtesy and care in reporting in their columns the important events of this convention.

"We also express our thanks for the gracious and appreciative interest and assistance of the ladies of Wheeling whose work aided materially in the entertainment of the guests, as well as to the management of the Scottish Rite Cathedral, who have rendered many courtesies and much helpful assistance.

"Be it further resolved, That these resolutions be spread upon the minutes and published in the B'nai B'rith News and the Wheeling newspapers".

The arrangement committee had invited the Governor of West Virginia to attend the convention and address the same. Unfortunately the Governor was prevented from accepting the invitation and communicated with the committee as per the following letter:

State of West Virginia,
Executive Department,
Charleston.
Jan. 24, 1918.

Mr. Leon B. Stein, Chairman,
Wheeling, W. Va.

My Dear Mr. Stein:

I do not think you will be able to understand how much regret I experienced at having to wire you cancelling my engagement to attend the meeting of the Independent Order of B'nai B'rith on the 27th instant and to forego extending, as the Chief Executive of the state, a welcome to your visiting delegates from other states, but I am sure you do fully realize the vast number of unusual and perplexing questions with which I am compelled to deal daily. Inasmuch as my presence at the War Department in Washington is demanded on Saturday, the 26th, and that I may be detained in that city over Sunday, you will, of course, see the impossibility of my having the pleasure of being with you.

However, I want you to express not only my regret at my inability to be present in person, but also extend for me a cordial welcome to your visiting delegates. The high character and noble purposes of your Order may be taken as an indication of the type of men who will compose the representation, whether coming from this or other states.

The Jewish people, the acknowledged leaders in world finance, are equally famed for their broad, human sympathy and charity. Victims of persecution, as they have been, in many, if not in most, of the country of the old world, it is quite natural their sympathy should go out to the persecuted and that they should be, as they have proven themselves, generous wherever charity is deserved. The aims and purposes of your organization are merely a practical manifestation of the Jewish spirit as we see and recognize it in this country.

Following this terrible war the spirit of philanthropy and charity will be needed more than ever before, for coming out of the conflict will be, I greatly fear, many of our fellow-citizens who will be maimed or whose health will be so wrecked and their strength so depleted that they will need to be cared for by the nation, the state or by the charitably inclined. For that reason it is highly desirable that the spirit of your Order be implanted in the minds and hearts of all our people more firmly than ever before.

May I express the hope that your meeting will be as pleasant as I know it will be profitable? Not profitable in a commercial sense, but in that higher and finer sense whereby the intellect is brightened, the mantle of charity broadened and the spirit of humanity and of fellowship strengthened by such associations as you will have the privilege of enjoying and which I sincerely regret not being able to enjoy with you.

Very sincerely yours,
(Signed) JNO. J. CORNWELL.

A TRIBUTE.

(Continued from page 3.)

membrance of his benefactions often goes with it. Had people's memories been better, Belisarius would not have been obliged to beg his bread in blind, old age, and Columbus would have been spared repenting in chains his discovery of a new world. When Disraeli returned from the memorable Berlin Congress to receive honors greater than any that England had ever bestowed on a statesman, the London Times remarked that it was the fittest for him to die. Could he have followed that advice he would have spared himself later humiliating defeat. Not the least of God's favor is death at the right time and place. That divine favor was vouchsafed to Edward L. Heinsheimer. Well might the prayer of each of us be, in the words of Scriptures, "May my end be like his".

Because Much Done, More To Be Done.

Great as has been the work which Heinsheimer did, yet greater work remains to be done by us. It is for the very reason that he did so much that so much is yet to be done. As it is only when a great invention has been made, that we learn how much is yet to be invented, as it is only when a great book has been written that we learn how much has not yet been written, as it is only when a great sermon has been preached that we learn how much truth is still unspoken, so it is only when a great work has been done that we learn how much is left undone.

His Legacy To Us.

Ours is the duty to transmute our loss into gain, to convert our sorrow into resolve to labor as he labored until the great Masterbuilder took the tools from his hand, even while at work, and laid him to rest. While he sleeps, let us work. Far more precious than tears, far more eloquent than eulogy, far more commemorative than monument, will be completion by the present and coming generations of the great work begun by Isaac M. Wise, continued by Bernhard Bettmann, carried still further forward by Edward L. Heinsheimer. They have won their crown; so may we labor that when our resting time will come we shall be found deserving ours.

NEWS FROM LONDON.

(Continued from page 7.)

Doubtless—unfortunately—there will be more. We may assure our Jewish brethren in the States that their patients will be treated with as much care and kindliness as our own men. Jewish visitors are attached to all the military hospitals, so that Jewish soldiers of the American army who have the misfortune to be sick will not be too lonely during their medical treatment.

The Anglo-Jewish community has just lost two very noteworthy women—Mrs. Nathaniel Cohen and Mrs. Lionel Lucas. Both belonged to respected families who have been settled in England for generations, and this sense of tradition is accountable for a good deal of their distinction. Mrs. Cohen was a daughter of the late Professor Waley, and the wife of the late Mr. Nathaniel Louis Cohen, who was for many years a public worker in London. Gifted with a fine brain and an even finer heart, Mrs. Cohen fittingly acted as the president of the Union of Jewish Women. Like all people who are truly great, Mrs. Cohen possessed sympathy and understanding, and she was blessed with a good dose of wisdom. Needless to add, she was intensely Jewish in her feelings and outlook, and being one of the People of the Book, she was always foremost in encouraging and acquiring Jewish learning. Of Mrs. Lionel Lucas, it suffices to say that she was famous for her old-fashioned charity. The daughter of Frederick Goldsmid, among the first Jewish members of Parliament, and sister of Sir Julian Goldsmid, she, too, had a fine tradition to be proud of, and she maintained the high standard to her very last day. She was never appealed to in vain, whether the cause was the relief of distress, the assistance of education or the advancement of religion, Mrs. Lucas gave liberally. "Who shall say how many synagogues she helped to raise, how many broken lives she helped to rebuild, how many sorrowing hearts she helped to comfort"? so the Rev. Morris Joseph, who knew her well, spoke of her.

During the war the activities of the lodge have naturally been somewhat curtailed. Nevertheless, the year that has just ended has a respectable record to its credit, thanks to the president, Brother S. Gilbert. In a period when many members are in the army and those who are left behind are loaded with a more than ordinary share of work, the lodge may be satisfied with its achievements. For the time after the war, many problems are already visible, and the lodge may be able to do a good deal, either actively or by guidance and direction. One such question is the assistance that might be rendered to disabled Jewish soldiers and sailors in order to make them self-supporting. The immediate interest at the lodge is the choice of new office-bearers for the current year. As usual, this will be determined at the January meeting, and in the next letter we hope to be able to report on the doings on that occasion.

MANUAL FOR TEACHING BIBLICAL HISTORY.

By Rabbi Eugene Kohn.

(The above represents the first text publication of the United Synagogue.)

This book presents the traditional interpretation of the salient portions of the five books of Moses. Difficult points are cleared up and explained lucidly in a way which makes for reverence for our Holy Book. The aim suggested to the teacher is the inculcation of deep spiritual truths that are in accordance with the rabbinical interpretation of the text. The hints to the teacher evidence a thorough knowledge of the principles of psychology. They abound with invaluable suggestions, and the model lessons with which the author illustrates his points are in themselves an important contribution to Jewish pedagogy.

The style is simple, concise and interesting. The manual will prove valuable not only to the teacher but is also intended to serve as a text book for adult Bible classes.

It is 8 mo., 220 pages, cloth binding gold printed title, a handsome volume whose price is fixed at the low rate of $1.00. For schools the price is 75c, if ordered in lots of more than ten copies. Orders should be sent to The United Synagogue of America, 531 W. 123rd St. New York City.

Judge Baer of the Municipal Court of Cleveland fined Asa Anderson, proprietor of a dancing academy, $100 and costs for denying admission to a young man because he was of the Jewish race. Counsel for the defendant declared that the proprietor was not operating a public amusement, but the Judge ruled that on this particular occasion the hall was being operated as a public dance hall. The young man was asked whether he was Jewish. When he admitted that he was, he was told to come back some other day.

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE OF THE INDEPENDENT ORDER OF B'NAI B'RITH

The campaign for funds in District No. 6 shows a result of over $25,000 in cash, besides several thousand dollars outstanding in pledges. The greater part of this sum was raised during the time when the city suffered from one of the most severe blizzards in its history. The team captains and their men are to be commended for their faithfulness in giving their time and labor to this cause.

District No. 2 has raised nearly $20,000 in cash and pledges, with which it proposes to undertake soldier welfare work in each of the cantonments within its district. Active work has already been undertaken at Chillicothe, Ohio, which work is in charge of Dr. Joseph Leiser, formerly of Joplin, Mo.

District No. 7 has raised over $7,000 for the American Soldiers' and Sailors' Welfare League. Many of the cantonments in District No. 7 are under quarantine, so that it is impossible to report upon the work being done in this district.

District No. 4 has established headquarters for the men stationed at Camp Lewis, a more complete report of which work is given elsewhere.

Many cases of personal service have been rendered by the members of the Order throughout the entire country. The Chicago office has become a clearing house for information and advice regarding soldiers and their dependent families. The Social Service Committees and the local branches of the American Soldiers' and Sailors' Welfare League have co-operated nobly in assisting in this great work.

Camp Logan, Houston, Texas.

Arrangements have now been made whereby Jewish men may attend religious services right in the camp. Each Sunday morning one of the Rabbis of Houston officiates. Mr. Freefield, in charge of the recreational work at Houston, advises us that the attendance at the Jewish religious services is in many cases greater than at any of the other religious services.

The entire Houston community has now organized for soldier welfare work. The work has grown so rapidly that the old quarters were found inadequate. Arrangements are being made to rent additional space to accommodate the large numbers of soldiers who attend our headquarters. During the week beginning Jan. 12, over 625 boys visited the headquarters. During the preceding week over 600 boys were in attendance.

A series of entertainments is being given in which all the Jewish organizations participate. The following affairs have been given during the month of January: New Year's Eve dance by the Jewish Literary Society, New Year's Eve dance by the Concordia Club, dance and bazaar under the auspices of the B'nai B'rith, dance and entertainment under the auspices of the B'nai B'rith, smoker under the auspices of the B'nai B'rith, program by Jewish Literary Society, program by Yiddish Library Association, dance and musicale under auspices of B'nai B'rith, dance and entertainment by Jewish Literary Society. These are in addition to the Wednesday night dances given regularly at the headquarters and the Tuesday night dancing classes also held at the headquarters. All of these entertainments are free and are open to both Jews and non-Jews.

Each Sunday the Jewish residents of Houston invite the boys at camp for Sunday dinner. Over 120 boys took advantage of these invitations during the month of January.

Camp Lewis, Tacoma, Wash.

Through the auspices of the District Grand Lodge No. 4, a fourteen-room residence has been leased at Tacoma, Wash., and has been remodeled as a recreational headquarters for the men stationed at Camp Lewis. Dormitories are provided to furnish accommodations for two hundred men. An average of nearly one hundred soldiers have taken advantage of these over-night accommodations. The headquarters are equipped with reception rooms, writing rooms, music room, pool room, shower room and steam room. The Jewish community of Tacoma is thoroughly organized for this work and are certainly doing their "bit" to make the life of the soldiers more pleasant. The cost of furnishing and remodeling these headquarters are approximately $10,000.

Camp Custer, Battle Creek, Mich.

A series of entertainments is being provided each Wednesday noon and evening in the B'nai B'rith Club Rooms by the Jewish Women's Society of Battle Creek. These programs include music and dancing. Several entertainments have been provided by Mishan Lodge of Kalamazoo. On Jan. 1, an entertainment and supper was given by the Jewish Women's Society of Battle Creek, at which one hundred people were present. Religious services are held regularly each Friday night at the B'nai B'rith Club Rooms.

Camp Dodge, Des Moines, Iowa.

Here also, as at Houston, the work has extended so that it has become necessary to provide additional space at the recreation headquarters. Practically the entire floor of the building is now being used for the American Soldiers' and Sailors' Welfare League. Religious services are now being held regularly at the Y. M. C. A. Building. On Friday evening, Jan. 11, special Sabbath services were held at the Y. M. C. A. Building, Des Moines. These were in charge of Private Abraham Geckler, a former Chazan and Rabbi. On Jan. 15 a supper and dance was given at Temple B'nai Jeshurun. On Sunday, Jan. 19, a smoker was given at the B'nai B'rith Headquarters. On Wednesday, Jan. 23, a dance was given at the headquarters under the auspices of Rabbi Cohen's congregation.

A number of the Jewish men are ill at the hospital. At the last visit made to the hospital by Mr. Wolff, over forty men, nearly all of them from the Ordnance Department, were recovering from operations. Eight men during the past month were assisted with loans. Since the opening of the headquarters quite a number of boys have been helped in this way. It is interesting to note that every dollar of this money has been returned by the borrowers. The list of Jewish men stationed at Camp Dodge now totals 248, of whom 27 are commissioned officers. Too much praise cannot be given the Jewish community of Des Moines for their many endeavors in making the B'nai B'rith headquarters a success.

Camp Beauregard, Alexandria, La.

Camp Beauregard is still under quarantine. A number of new cases of meningitis has developed and every precaution is being taken to protect the men. Practically all the time of the Director in Alexandria is taken up in visiting those who are sick at the hospital.

Camp Shelby, Hattiesburg, Miss.

Perhaps the most popular feature of the B'nai B'rith Community Hall at Hattiesburg is the dormitory accommodations. Over four hundred men per month make use of these accommodations. During the month of December, 792 letters were written at the headquarters, 87 prayer books were distributed and 26 acts of personal service rendered to the men and their relatives. Three entertainments were given during the month, the attendance totaling 850 men. One hundred and thirty-seven men were entertained by Jewish families during the month.

Camp Meade, Baltimore, Md.

Religious services are being held each Sunday at Camp Meade under the auspices of Menorah Lodge at Baltimore. During the month of January over 200 men slept at the dormitories of the B'nai B'rith Headquarters. Nearly 100 men visit the headquarters each week end. Owing to sickness in camp, leaves of absence have been infrequent, so that the men cannot take advantage of the opportunity afforded at the recreational headquarters.

Chicago.

During the coming month Chicago will give three different performances for the benefit of the American Soldiers' and Sailors' Welfare League. On Feb. 24, Ramah Lodge, No. 33, is conducting a minstrel show. This promises to be one of the most attractive and best attended of the Jewish entertainments and dances given this winter. The Young People's Jewish Congress is planning for a dance, to be given at the Auditorium Hotel, the proceeds of which will be devoted to the American Soldiers' and Sailors' Welfare League. The Yiddish drama which was to be produced on Feb. 11, has been postponed until Wednesday, March 13. Joseph Kessler, a well-known Yiddish actor, has offered the services of himself and his entire company as his contribution toward the American Soldiers' and Sailors' Welfare League. The play to be produced, "In a Strange World," is a drama full of literary gems and dramatic incidents of the highest quality.

While the "drive" for $25,000 for soldier welfare work has been completed, many contributions are being received daily, showing that many of the teams are still at work.

The Red Cross Auxiliary, under the direction of Mrs. A. D. Weiner, is still continuing its good work. Up to the present time nearly 300 different articles have been distributed to the boys at the various cantonments.

Early in March the Chicago Chapter of the Council of Jewish Women plans to give an entertainment for the soldiers at the B'nai B'rith Headquarters at Rockford. Several hundred visitors from Chicago are expected to be present.

Camp Grant, Rockford, Ill.

On Sunday, Jan. 20, 1918, our headquarters was the scene of a musical entertainment and dance which was participated in by over 300 soldiers and 100 civilians. Music was furnished by the members of the 344th Field Hospital Band and by Corporal Charles Lowry of Company K, 343rd Infantry, who volunteered in the absence of the regular band drummer and proved himself a most efficient and able substitute. Supper was served for all at 5:30 p.m., through the courtesy of our own organization, the ladies of our local refreshment committee rendering us, as in the past, efficient aid. We were pleased to have with us on that day a considerable number of visitors from Chicago, who by the spirit in which they entered into the occasion, helped towards its success.

On Tuesday, Jan. 29, through the courtesy of several theatrical men of our faith, who, because of the coal shortage edict were at leisure that evening, a jazz concert and entertainment was given for the soldiers.

Over 125 were present, all of whom joined enthusiastically in thanking the performers for a very enjoyable evening. We are hoping to be able to continue this feature as long as the theatres continue closed Tuesdays.

On Saturday evening, Feb. 9, again through the courtesy of a few of our co-religionists who were participating in the regular show at one of the local theatrical houses, we were enabled to offer an informal vaudeville entertainment of a few numbers to the boys who were present in the hall.

On Sunday evening, Feb. 10, a regular vaudeville show and dance were held at the headquarters. Privates Jordan and Estes and Grenberg of the 344th Field Hospital, contributed several song and dance numbers. All of the former are professional actors who have in the past been paid highly for their services and for our good fortune in securing them without charge, we are indeed deeply grateful. Supper was served as usual, without any charge to all who were present, and dancing continued until 9:00 p.m.

Our hall, as in the past, continues to be a meeting place for all the soldiers who come to town. Kaddish services for mourners have been arranged at various times. All of the soldiers here have come to feel that we are at their service in any way that we can be of help to them, and day by day the field of usefulness along all lines of service is broadening. On several stormy nights when the soldiers, because of weather conditions, were unable to return to the camp, our headquarters accommodated over night from ten to thirty men who were unable to obtain accommodations at any of the local hotels. We are continuing, as in the past, at all times to render the same open hospitality and are continuing to serve coffee, cake, etc., during evenings and on Saturdays and Sundays to the boys who frequent our headquarters.

For Feb. 24, the Council of Jewish Women of Chicago are arranging a purim entertainment and dance which promises to be one of the largest affairs held by us. We are hoping that for this occasion as many of the young ladies of Chicago as possibly can will come to Rockford and visit their soldier friends and thus make it possible to conduct a successful affair.

Our religious services at the camp continue to be conducted as heretofore. On Jan. 27, Feb. 3 and Feb. 10, the services were conducted by Rabbis Cohan, Hirschberg and Hevesh, respectively. Our attendance has been satisfactory to date and it is hoped to materially increase it with the lifting of the quarantine from a goodly number of the companies at the camp and with more favorable weather conditions.

We are very glad to report at the present writing there are only four or five of our co-religionists who are ill at the base hospital. Those who have been ill have been visited regularly—four to five visits a week are paid to the hospital by our director, and whatever can be done for the comfort of the boys is attended to. Our office has on very many occasions in the past month been the medium of communication between anxious parents and quarantined sons, serving to allay a considerable [illegible] of worry. In two cases, loans in small amounts of money were met to enable boys who were telegraphed for because of sickness in their family to reach their homes, and as in the past, we have continued the policy of distributing the knitted wear sent to us by the ladies of Chicago and other nearby cities. With the coming in of a new contingent of men during the present month, the need for this last mentioned service will, of course, be considerably greater.

The following letter was received at our headquarters. It is signed by 37 non Jewish men. "We, the undersigned members of the 343rd Regiment, who are of the Christian faith, wish to express our appreciation to the B'nai B'rith organization for the favors and comforts bestowed upon us by the organization through their representative, Mr. Horvitz, the director in charge.

"We are always welcome at the hall and spend an enjoyable time while there.

"We wish to offer our sincerest wishes to the B'nai B'rith and wish them continued success in their work.

The following letter was received from one of the soldiers at Houston:

Camp Logan, Jan. 15, 1918.

B'nai B'rith.

Dear Sirs: I wish to voice my praise and appreciation of the work your association has done for me and the other Jewish soldiers at Camp Logan. They have done a great deal for me, both at camp and while at the base hospital here, and I hear great praise from all sides, of the work they are doing.

The social entertainments they give are a pleasure to attend. Too much credit cannot be given to Mr. Freefield of your association. I have been at Camp Logan from the first day it was open, and when there was only 100 Jewish boys, and your organization was small, and I have seen it grow and hope to see it grow larger. I had to write you of my appreciation of your work here.

Sincerely yours,
(Signed) Private Wm. Prichason,
Co. I., 132nd U. S. Infantry.

An indication of the splendid spirit of co-operation existing between the Jewish and non-Jewish residents of Rockford:

A. E. Schulein, President of Jewish
Club of American Soldiers, City.

My Dear Mr. Schulein:

The notice in the daily papers of the good work this club it doing, prompts me to do a bit. It will afford me pleasure if you will present to this club 50 "Moffatt's Imperials" for the benefit of the soldiers.

Wishing the officers and the club members success and happiness in their daily life as well as the club work, I beg to remain

Yours very truly,
FRED H. MOFFATT.

The following letter is one of many received by the B'nai B'rith Auxiliary:

Camp Logan, Jan. 6, 1918.

My Dear Mrs. Weiner:

I received a dandy pair of woolen socks from the B'nai B'rith and knowing you are taking charge of this work, I want to take this opportunity to thank you. They sure are dandy for even though we are down South; we have days which are very cold. I'm sure all the soldiers receiving any of your much needed wool presents are surely made happy. I trust you will continue this good work and I'm sure the boys will sure show their appreciation. Wishing you heaps of success in your work, I am

Respectfully yours,
(Signed) PRIVATE ISIDOR BRO.
131st Infantry, Co. F.

RACINE, WIS.

Racine Lodge No. 697 of Racine, Wis., held its installation of officers on Jan. 30, 1918. In spite of the fact that it was very cold, a good-sized attendance was present from the members of Racine and Kenosha.

Brother Charles L. Aarons, of Milwaukee, past president of the District Grand Lodge, was the guest of honor and installed the officers for the ensuing term and then addressed the lodge. The meeting was open to the public and a great many non-members and their ladies were present. A social entertainment followed, including dancing.

Brother Aarons in his report states that the lodge is destined to grow considerably during the coming year, as the spirit of the lodge appears to be excellent.

B'NAI B'RITH OF LOS ANGELES.

In the presence of a membership which filled every available space in the lodge rooms the officers of Los Angeles Lodge were installed by Past President Harry A. Hollzer, acting as district deputy for the Grand Lodge at the meeting held on Jan. 7, 1918. At the conclusion of the ceremonies a class of ten candidates was initiated.

Upon taking office, President H. W. Frank addressed the lodge, sounding the keynote of the aims and policies for the coming year.

After the regular program was carried out, the lodge was brought to a close with the singing of the national anthem and the members were invited to adjourn to the adjoining room and partake of refreshments, during which short speeches were made by Rabbis Myers, Liknitz and Magnin.

The feature of the evening was the presentation of a service flag in honor of the eleven members of the lodge who have joined the United States service. Mr. Bearman in presenting the flag made a patriotic and most interesting address.

A very large and interesting meeting of the Ladies' Auxiliary of the B'nai B'rith Lodge was held Monday evening, Jan. 14, at B'nai B'rith Hall. Election of officers took place.

During the course of the evening, Mrs. Ellis Brockow spoke of the fine work the Auxiliary has been doing and of its latest achievement, the donating of soldiers' kits to the boys at Camp Kearny. Another speaker was Mr. H. W. Frank, president of Los Angeles Lodge, who delivered an eloquent address on the good and welfare of the organization.

Mr. M. Salzman, past president of the B'nai B'rith, also addressed the Auxiliary. An enjoyable evening was spent by all those present.

Initial steps were taken by the Los Angeles Lodge, No. 487, at the first meeting held under the new administration on Jan. 22, 1918, to perfect an organization in the city, whereby harmony in charitable work among the numerous Jewish charitable organizations in the community will be made possible.

In an address upon the subject President Frank emphasized the fact that much of the charitable efforts on the part of well-meaning people were made practically nil because of the fact that there was no concerted Jewish effort and elaborated in a general way on the constructive work which could be done if there were only a central force to direct the work.

The Lodge has taken upon itself as a result of the last meeting to appoint a committee of five, the duties of which will be to make a complete and thorough investigation of the Jewish charitable organizations in the city and report back to the Lodge with recommendations. The Lodge realizes that it has anointed itself Charity Dictator, but feels that under the leadership of men who have been foremost in the charitable work of the city, it has a fair right to do so Some representative organization should have usurped this office some years ago.

President Frank, on behalf of the Lodge paid a glowing tribute to the character and work of Mrs. Ellis Brockow, who has served three terms as president of the Ladies' Auxiliary to the Los Angeles Lodge, who died early in the week.

Brother Salzman then introduced resolutions of condolence and with the unanimous approval of the brethren they were ordered spread upon the minutes and the secretary was instructed to send a copy to the family of Mrs. Brockow.

EMEK BERACHA LODGE, FORT WAYNE, INDIANA.

Emek Beracha Lodge, No. 61, of Ft. Wayne, Ind., held its annual meeting on Jan. 6. This meeting completed the twenty-fifth year of Bro. Charles Young's services to the lodge as secretary. In recognition of Brother Young's faithfulness, the members of the lodge presented him with a set of silver tableware. The presentation speech was made by Bro. Marx Frank, one of the two surviving charter members of the lodge. Other speeches of appreciation of Brother Young's work, were made by Bro. Isador Lehman, and Bro. B. M. Edlavitch.

At this meeting, the installation of officers for the ensuing year, took place. The following officers were installed:

President—S. K. Frankenstein.
Vice-President—Leo Schwartz.
Treasurer—Joseph Freiburger.
Secretary—Charles Young.
Monitor—B. M. Edlavitch.
Assistant Monitor—Rabbi A. L. Weinstein.
Guardian—Alvin M. Strauss.
Warden—Charles M. Wiener.
Trustees—Marx Frank, Leopold Freiburger and Julius Nathan.

B'NAI B'RITH OF PORTLAND

The B'nai B'rith Building has thrown open its doors for the benefit of the men in the army and navy or in any part of the government service. Efforts will be made to do whatever possible for the comfort of the visiting men in the service of the United States.

The officers of the B'nai B'rith Youths' Auxiliary of Portland were installed on Jan. 22, 1918, by Grand President David N. Mosessohn. Grand Orator D. Solis Cohen delivered a most interesting address on the "Ideals of the Order".

An interesting and well-attended meeting greeted the new officers of Theodor Herzl Lodge No. 314 at their meeting Jan. 23, 1918. Judge R. G. Morrow of the Circuit bench opened the meeting with an entertaining and instructive address on the necessity of patriotism at this time. Under the good and welfare of the lodge Rabbi Jonah B. Wise made an appeal in behalf of the drive for Jewish War Relief and also spoke in highest terms of the Tacoma B'nai B'rith Clubhouse for Soldiers and Sailors.

At the last meeting of Oregon Auxiliary No. 2, Daughters of the Covenant, held on Tuesday evening, the lodge unanimously carried a motion to purchase a $200 Victrola for the B'nai B'rith Clubhouse at Tacoma as their donation to the building. The new officers were in charge at the meeting.

One of the largest gatherings ever attending a function at the B'nai B'rith Building was present at the joint installation ceremonies of Theodor Herzl and Portland Lodges, I. O. B. B., and Oregon and Jacob Bloch Auxiliaries, Daughters of the Covenant, on Tuesday evening, Jan. 8, 1918.

District Deputy Nathan Weinstein conducted the installation for the men's lodges and Ladies' Auxiliary Deputy Alex E. Miller conducted the ceremony for the ladies' lodges. Grand Orator D. Solis Cohen delivered the address of the evening and itensified the necessity of unity of action and unity of thought on the part of the Jewish people all over the world, and urged a greater membership for the B'nai B'rith as the foremost institution for attaining this end. Mr. Cohen's address was most inspiring.

Grand President David N. Mosessohn, who was to have delivered an address, spoke briefly, due to a severe headache. He touched upon the fact that the B'nai B'rith Clubhouse for Soldiers and Sailors in Tacoma will in a few days be opened, and on the increase in B'nai B'rith membership in Portland, which was practically doubled during the year just passed. In closing his brief remarks he asked Rabbi Jonah B. Wise to deliver a brief talk.

Dr. Wise delivered a most inspirational address on the significance to the Jews all over the world of the present war and the present status of the Jewish homeland.

Musical numbers interspersed between the addresses were rendered by Master Louis Kaufman, the young violin virtuoso, accompanied by Mr. Glisan, and soprano solos by Miss Eloise Hall, accompanied by Mrs. Hall. They were received with much enthusiasm. At the completion of the program dancing was indulged in until a late hour.

Standing committees of the Portland War Emergency Council have been named by Mayor Baker. Among those appointed are Ben Selling on the executive committee; D. N. Mosessohn, representing the B'nai B'rith; Isaac Slett, representing the B'nai B'rith Club, and a number of other well-known co-religionists of the city.

An interesting and well-attended meeting greeted the new officers of Theodor Herzl Lodge No. 314 at their meeting Jan. 18, 1918. Judge R. G. Morrow, of the Circuit bench, opened the meeting with an entertaining and instructive address on the necessity of patriotism at this time. Under the good and welfare of the lodge Rabbi Jonah B. Wise made an appeal in behalf of the drive for Jewish War Relief and also spoke in highest terms of the Tacoma B'nai B'rith Clubhouse for Soldiers and Sailors.

Under the auspices of the Social Service Committee of District Grand Lodge, No. 2, Jewish services were held at the Ohio Penitentiary at Columbus on Jan. 20, 1918, by Rabbi I. B. Jashenowski, who lectured on the subject "Moses and His Characteristics".

Mr. Meyers also spoke and in an interesting manner recited what the Jewish Welfare Society is endeavoring to do for the men behind prison walls.

The following Sunday, Rabbi Jashenowski held services in commemoration of the Jewish New Year of Trees. Several inmates made short talks expressing appreciation to the Rabbi for his many deeds of thoughtfulness in their behalf.

B'NAI B'RITH OF SAN FRANCISCO.

Mr. Sidney Hotchner, a young business man of San Francisco and president of Golden Gate Lodge No. 129 of the B'nai B'rith, is probably the first member of the San Francisco lodges to join the United States expeditionary forces in France.

On Monday evening, Jan. 14, 1918, Unity Lodge No. 273 installed its officers for the ensuing year, Secretary I. J. Aschheim of the District Grand Lodge acting as installing officer. The ex-president, Brother B. Hart, was presented with a beautiful token in recognition of valuable services rendered by him to the lodge.

The Columbia Auxiliary of the B'nai B'rith held its installation ceremonies on Monday, Jan. 14, 1918, with Mr. M. Block as installing deputy. Mrs. Kerske was mistress of ceremonies.

Golden Gate Lodge No. 129 held its installation of officers for the ensuing term of Jan. 16, 1918. District Deputy Brother Levinson officiated. At the conclusion of the ceremonies appropriate remarks and discussions were made by Brothers I. J. Aschheim, grand secretary, and Henry Newburgh, past president of the District Grand Lodge, and many other prominent members of the Order.

On Jan. 14, 1918, Cremieux Lodge, No. 325 installed its newly elected officers for the ensuing term. Past Grand President Harry K. Wolff acted as installing officer.

Immediately following the installation P. G. R. Harry K. Wolff favored the members with an address which was enthusiastically received by all. He dwelt largely upon the importance of increased activities as a means of obtaining a greater membership without which no organization can prosper. Past President Harry Geballe, who has recently returned from a visit throughout the East, spoke briefly in regard to the good work that is being done there by the various lodges.

The basketball team of the Leo N. Levi Youths' Auxiliary held an exhibition basketball game on Tuesday evening, Jan. 15, at the B'nai B'rith gymnasium for the benefit of the Red Cross.

Public installation of officers of Modin Lodge No. 42 was held on Jan. 8, 1918. Past Grand President Brother Henry Newburgh installed the officers. Members of the general committee were present. The social committee of the lodge spared no expense in properly entertaining the visiting Grand Lodge officers. At the close of the meeting refreshments were served and a general good time was had.

On Monday evening, Jan. 21, the Leo N. Levi Youths' Auxiliary of the I. O. B. B. celebrated its sixth anniversary with installation of officers for the ensuing term with an elaborate program. Mr. Saul Silverman was presented with a token in appreciation of his services to the auxiliary.

In San Francisco, as in practically every city of the Pacific Coast States, B'nai B'rith lodges are electing their delegates to the fifty-fifth annual convention of District Grand Lodge No. 4, to be held in Fresno, Cal., this month. Due to the war and the added obligations assumed by the B'nai B'rith, the coming session is destined to become one of the most important ever held by the District Grand Lodge. War relief, social service and kindred subjects are to be considered.

By the regular succession of officers, Richard E. Gutstadt, of San Francisco, now the first grand vice-president, is slated for election to the grand presidency for 1918. He will be the youngest grand president that the district has ever had.

For years Gutstadt has been a devoted worker in the B'nai B'rith and his election as chief executive of the Order in the West will be in the nature of a reward for loyal service.

Henry H. Hart, assistant city attorney of San Francisco and a past president of Unity Lodge of the B'nai B'rith, is the author of an interesting article on the life of the late Queen Lilauakalani, of Hawaii, which has just been published in the Overland magazine.

The article, replete with interesting sidelights of Hawaiian life and legend, is the result of an extended trip Hart made to the islands a year ago. He has since lectured extensively on the subject. His article is winning much favorable comment.

Golden Gate Lodge No. 129 is arranging for an entertainment on Feb. 20, 1918, in commemoration of George Washington's birthday. The meeting will be in the nature of a public meeting and the members, their families and friends will be cordially welcome.

An unusually excellent program is being arranged and a eulogy on George Washington will be delivered by a prominent member of the Order.

B'NAI B'RITH OF ST. LOUIS

The first meeting of Missouri Lodge, No. 22, St. Louis, Mo., for the year 1918, was held at Harburger Hall on Jan. 13, at which the following officers for the year were installed by Bro. Emil Mayer, Past President of District No. 2; Herman Cronheim, president; Aaron Romansky, vice-president; Abe L. Levi, monitor; Henry Oppenheimer, assistant monitor; Arnold Lowenstein, recording secretary; Henry A. Steiner, financial secretary; Abraham Arbetter, treasurer; E. S. Swarts and Sol Stampfer, warders. Jeff Wall, Sam Werner, Emil Mayer, trustees; Harry Simon and Jos. Stampfer, board of relief. The installing officer complimented Brother Levi on his manner of conducting the office of president for the past year and then Brother Cronheim assumed the duties of the office, and on account of the early closing order of the National Fuel Administrator business was expedited, but quite a few important matters were disposed of, among which was, by a unanimous vote, an appropriation of $600 to the War Sufferers Fund, and at the request of the Constitutional Grand Lodge it was also voted to add for the duration of the war an additional dollar to the dues for soldiers' and sailors' welfare work. A motion was also made that an amount of $500 be given to the Soldiers' and Sailors' Welfare Fund, which will be passed on at the next meeting.

There were several candidates initiated and quite a number of other items of importance were disposed of.

The meeting was well attended, although quite a number of the membership were present at the meeting of the United Charities held the same evening.

A meeting of Missouri Lodge No. 22, was held Sunday evening, Jan. 20, at which Abr. L. Levi presided until Bro. Emil Mayer installed the officers for 1918. Herman Cronheim, the new president, then assumed his duties and in an able manner conducted the meeting of the evening. Several candidates were initiated and various items of unusual interest to the lodge were discussed. A Contribution to the Jewish War Relief fund of $600 by unanimous consent was voted for this worthy cause.

A special meeting will be called for the purpose of considering further contributions to soldiers' and sailors' welfare fund and war relief. Members will show their zeal for the order by being present and by doing their share of whatever we may be called upon to do.

MASSACHUSETTS LODGE, BOSTON, MASS.

The public installation of officers of Massachusets Lodge No. 27 of Boston, Mass., was held at the Hotel Brunswick Wednesday evening, Jan. 23, 1918.

The affair was most successful, being attended by about two hundred people, all of whom thoroughly enjoyed themselves. The meeting was opened by President Jacob Wasserman, who, after a few words of welcome, turned the meeting over to Meyer J. Sawyer, chairman of the special committee on arrangements. All arose and sang "The Star Spangled Banner".

An interesting program followed which included, in addition to the installation, songs by Miss Phoebe Wolf, accompanied by Miss Daisy Wit; recitations by Miss Winifred Collat; violin solos by Miss Esther Charak, and "Echoes From Hawaii" by Miss Adele Shalit and Miss Dorothy Golden.

The speakers included Judge A. K. Cohen, past president of District Grand Lodge No. 1; Mr. Shapiro, of New London, Conn, second vice-president of District Grand Lodge No. 1; Sol. Scheinfeldt, president of Amos Lodge; Captain Lewis Landes, of General Hodges' staff at Camp Devens, and Lieutenant Millmen of Camp Devens

The officers were installed by Dr. M. M. Eichler, after which the president-elect, Franklin M. Cohen, spoke briefly of his plans for the ensuing year. He commented on the world-wide scope of the work of the B'nai B'rith showing that the widow, the orphan, the aged, the infirm, and the sick were being taken care of by the Order, not only throughout the United States, but throughout Europe, and that therefore the B'nai B'rith has a right to expect and demand its share of communal support.

Mr. Cohen appealed for an increase in membership, and urged the members to support the good set of newly elected officers.

Past President Herman presented a cane, suitably engraved, to retiring President Wasserman, commenting on his efficient work and stating the love and respect that the members of Massachusetts Lodge held for Mr. Wasserman. Representative Wasserman replied showing his appreciation.

After the collation and the singing of "America", the gathering dispersed.

B'nai B'rith of Chicago

Central B'nai B'rith Council.

The annual meeting of the Central B'nai B'rith Council of Chicago was held at the Covenant Club Hall on the evening of Jan. 22, 1918, with the usual large attendance. The various officers and chairmen of standing committees submitted annual reports which were read and ordered referred to the Convention of the District Grand Lodge.

Election of officers was a special order of business and resulted in the following brethren being chosen to their respective offices: President, Dr. Harry Kraus; vice-president, Benj. Samuels; secretary, J. J. Gusfield; treasurer, A. B. Seelenfreund; executive committee, the officers above mentioned, Edward Sonnenschein, Israel Cowen, Dr. H. I. Davis and the chairman of all standing committees.

From the reports submitted it appeared that the Council was active during the year in the maintenance of the B'nai B'rith Free Employment Bureau at a cost of $2,500, it participated in the maintenance of a summer camp for poor Jewish boys at a cost of $2,300, was active along lines of social service by maintaining a special department for Big Brother work at an expense of nearly $2,500, and was instrumental in a large degree along propaganda lines to increase membership of the Chicago lodges.

The military minstrel show, entitled, "Over There", which Ramah Lodge will present at the LaSalle Hotel on Sunday evening, Feb. 24, 1918, promises to be one of the most successful amateur entertainments ever given in the city. Rehearsals assure those in charge of the entertainment that it will surpass similar entertainments ever given in the country.

The play was written by Dave Wolf, who is also directing the staging of it. Musical numbers are under the direction of Miss Elsa Meyerson.

At the close of the play, dancing will be indulged in.

David Fish Lodge.

One of the most successful meetings of David Fish Lodge No. 130, was held January 21, 1918, at the Covenant Club. A class of ten candidates was initiated by the Degree Team of the lodge. A number of new candidates were proposed.

The feature of the meeting was the installation of officers by the President of the District, Bro. Edward Sonnenschein, who after the ceremony addressed the lodge on the aim and objects of the Order.

Covenant Club.

On Saturday night, Jan. 26, 1918, members of the Club took part in the season's newest novelty, "Rocky Gulch in the Days of '49". With proper scenic equipment the club rooms were turned into a replica of a mining camp in California as it was in the days of '49.

The "Get-to-gether" luncheons on Saturday are proving a great success. On Feb. 2, 1918, Hon. Anthony Czarnecki, correspondent and lecturer with the Chicago Daily News, discussed "Poland and the War". On Saturday, Feb. 9, 1918, Hon. Quinn O'Brien spoke on the subject, "Lincoln's Message to the World Today".

The Entertainment Committee has announced two formal affairs during the month of February, one on Tuesday, Feb. 12, Lincoln's Birthday, and the other on Friday, Feb. 22, Washington's Birthday.

The annual meeting of the Covenant Club will be held on the second Thursday in the month of March. On the evening preceding the annual meeting, the election of officers and directors will take place.

Ramah Lodge.

The first meeting of the new term of Ramah Lodge No. 33 was held at the Covenant Club Hall on Jan. 14, 1918. The attendance was unusually large and special features of the meeting were the initiation of a class of thirty-seven candidates, presentation of reports of the officers for the year 1917, and installation of officers for the ensuing term.

Reports of the officers showed the Lodge to be in a most healthy condition both from a standpoint of finances as well as membership. The net gain in membership during the year, 1917, was over three hundred, and resources of the lodge have also materially increased.

The lodge was honored by the presence of Brother Moses Mosessohn of Portland, Oregon, a member of District Grand Lodge No. 4, who installed the officers and addressed the lodge, complimenting it on its activities and the healthy spirit manifested.

Various war activities found a most responding echo in the lodge and among its members.

The various committees appointed to aid the government in connection with Red Cross, Liberty Loan Campaign and Soldiers' and Sailors' Welfare Work submitted elaborate reports showing that the members of the lodge have taken a most vital interest in all these activities and plans were discussed for the continuation of this work during the present year.

B'nai B'rith Cemetery Association.

The annual meeting of the B'rith B'rith Cemetery Association of Chicago was held in the month of January, 1918. Reports of the officers showed the Association to be in a most flourishing condition.

As a result of the large volume of business transacted during the past year, the Association unanimously voted to declare a dividend of $40.00 per share for all outstanding stock and checks were ordered drawn for these amounts and to be forwarded to the Chicago lodges, the holders of shares in the Cemetery Association.

All retiring officers were unanimously re-elected for the ensuing term.

HARMONY LODGE, BRIDGEPORT, CONN.

A large gathering of the Jewish residents of Bridgeport attended the patriotic meeting and public installation of the newly elected officers of Harmony Lodge Tuesday evening, Jan. 15. Dr. Maurice S. Rosen, the retiring president, in a few fitting words turned over the gavel to Past President of the District Joseph H. Ullman, of New Haven. Brother Ullman conducted the installation in a most impressive manner and delivered a very interesting address on the achievements of the B'nai B'rith in the district during the past year.

Capt. David Albala, of the Royal Serbian Commission, now in this country, delivered a stirring address. His subject dealt with the part which our co-religionists in his country played in this great war and he held the close attention of all present as he narrated the many acts of bravery performed by our people in the allied armies

Capt. Albala made a striking appearance in his Serbian uniform and inspired his listeners by the message which he brought with him.

Bros. Charles H. Shapiro and Isaac Moss delivered brief talks on thrift stamps, and the supply which William T. Hincks, local chairman, brought with him was soon exhausted, the members of the lodge and their families subscribing liberally to the same. An appropriate musical program was rendered. At the close of the meeting Bro. Lawrence Finkelstone, the newly elected president, announced that he had selected a committee for the membership drive as a result of which Harmony Lodge is expected to double its membership during the coming year.

B'NAI B'RITH OF SEATTLE.

Rainier Lodge No. 627 presented a picture of Earl Reading, formerly Lord Chief Justice of England and at present English Ambassador to the United States, to the University of Washington Law School Library.

The first meeting of the new term held by Rainier Lodge on Wednesday, Jan. 2, 1918, was largely attended. Besides the installation of officers, many matters of interest came up before the meeting, not least among them the presentation of a comprehensive report of the lodge's work during the past year.

Dr. S. Koch addressed the lodge on War Savings Stamps and Soldiers' and Sailors' Welfare work. Mr. M. S. Bornstein, director of the Hebrew Sheltering and Immigrant Aid Society, enlightened the audience on the work of that organization.

Mr. J. Harris, past president of Hildesheimer Lodge No. 503, was presented by the lodge with a splendid jewel in recognition of his faithful services to the lodge during the past year.

Emma Lazarus Auxiliary to the B'nai B'rith of Seattle held an interesting meeting on Dec. 26, 1917, at which the officers for the ensuing term were elected. Installation of officers took place on Wednesday, Jan. 9, 1918.

On Wednesday evening, Jan. 16, 1918, a reception was tendered to Brother David N. Mosessohn, of Portland, president of District Grand Lodge, No. 4. The affair was under the auspices of Rainier and Hildesheimer lodges. Preceding the public reception President Mosessohn installed the officers of Rainier Lodge, No. 627.

Brother Samuel Ostrow, re-elected president of Rainier Lodge, presented an exhaustive report of the activities of the lodge during the past year.

MINNESOTA LODGE, ST. PAUL, MINN.

The annual Washington birthday affair of Minnesota Lodge No. 157, of St Paul, Minn., will take place on Feb. 21, 1918, at the large armory auditorium

According to the committee in charge, this will be the largest and best affair ever turned out by the local B'nai B'rith. Plans for an elaborate entertainment of the best talent in the city, professional and amateur, are being completed The program will be followed by dancing. The affair being a benefit for the Soldiers' and Sailors' Welfare work of the B'nai B'rith, in the army and navy camps, and directly touching practically every Jewish family, it is expected that St. Paul's contribution to this work, as a result of the affair, will be well worth while.

Rehearsals for the B'nai B'rith play, "The Family", are in progress. A tentative cast has been selected and the first reading of the play has already been held. The committee in charge announces that from present appearances the play will probably be given about the first of April, at some downtown theater. Some new talent has been secured to take parts in the cast and certain changes will be made in some of the lines and stage settings, so that the play will be of new interest to even those who have seen it before. Full details as to the members of the cast and the committees in charge of the campaign for the play will be announced in the very near future.

In a hall with the temperature closer to zero than anywhere else the members of Minnesota Lodge persisted in holding their regular meeting on Jan. 28, 1918, to dispose of a number of important matters.

The amendment for the creation of a Soldier Welfare Fund was unanimously adopted.

The committee in charge of the entertainment and dance reported progress and the intellectual advancement committee outlined the following program of activities for the year, first of which to be an open meeting addressed by Dr. Carrol Aranowichi on "Housing Conditions in St. Paul," on Monday, Feb. 11, 1918.

Public installation of officers of Minnesota Lodge No. 157 of St. Paul, Minn., was held Monday evening, Jan. 14, 1918. The meeting opened with the playing of "America" by the B'nai B'rith orchestra. The program consisted of orchestral selections, a xylophone solo by Mr David Nahinsky, the formal installation by H. D. Frankel, vice-president of the District Grand Lodge, followed by a few remarks by Mr. Frankel on the activities of B'nai B'rith for the coming year. A response was made by Mr. Jesse B. Calmenson, upon behalf of the new administration. Both talks bore strongly upon the necessity for concerted war service. The meeting closed by dancing. About three hundred and fifty were present.

HOUSTON, TEX.

A very interesting program for music lovers took place on Jan. 26, 1918, at the B'nai B'rith headquarters at Houston, Tex. The following program was successfully carried out:

1—Music by Seventy-ninth Artillery Brass Quartette.

2—Reading by Herold Heycock, of Seventy-ninth Field Artillery.

3—Cornet solo by Mr. Osmand Ingraham, Seventy-ninth Field Artillery Band.

4—Vocal solo by Ernest Lagomarsino, of the Medical Department of the Seventy-ninth Field Artillery Band.

5—'Cello solo by Corporal Joseph Tonah, of the Seventy-ninth Field Artillery Band.

6—Piano solo by Corporal Clair Haughton, of the Seventy-eighth Field Artillery Band.

7—Violin solo by Sergeant Sol Cohen of Headquarters Company, One Hundred and Thirtieth Infantry.

Arrangements for the convention of District Grand Lodge No. 7:

The arrangement committee of the joint lodges of Houston, Tex., held a conference at the office of S. J. Westheimer for the purpose of completing the necessary arrangements for the convention of District Grand Lodge No. 7, which will be held in Houston this spring.

The committee on membership reported progress, as did the committee on finance

A committee on transportation was appointed, whose duty it will be to see if the railroads will run the usual excursion to Galveston at special rates.

A committee on hotel accommodation was appointed and after the assurance by the management of the Rice Hotel of its complete ability to take care of the convention, that hotel was made the official headquarters.

KANSAS CITY, MO.

By Leon E. Bloch.

"The man who sells B'nai B'rith [illegible] know more about its good qualities [illegible] his customer."

That is a typical expression of [illegible] J. Stern, the new president of [illegible] City, Mo., Lodge No 184, I. O. B. B. Nineteen hundred and eighteen will see this lodge conducted on a business basis and the reforms will make the success rest upon the president, but by the plan below suggested upon the membership at large. The president will depend upon an executive council for advice and management. The responsibility for results will be burdened upon well-selected and widely diversified committees. The operation will be like the working of a large industrial enterprise.

The scheme is herewith presented for the benefit of other lodges:

Cultural Committee—1. Speakers' committee. 2. Music committee. 3. Refreshment committee.

Propaganda Committee—1. Committee on securing applications. 2. Notifying candidates; securing attendance. 3. Transportation. 4. Investigating; resignations.

Service Committee—1. Social service. 2. Soldiers' and Sailors' Welfare.

Invitation Committee—1. Degree team. 2. Substitute team. 3. Musicians.

Executive Council—Seven officers.

President.

This lodge aims to secure 500 new members—to do away with dry business meetings; to have at least one evening each month devoted to cultural work, with prominent speakers; opening meetings, smokers, etc., and to present impressive initiations by well-drilled teams in evening dress.

The newly elected officers are: Edgar J. Stern, president; George L. Goldman, vice-president; S. S. Frohlich, treasurer; Jack Weinberger, secretary; Alvin E. Block, monitor; Leon E. Bloch, assistant monitor; L. N. Friedlander, warden; A. Lipper, guardian.

At the first cultural meeting Judge Kiernan of the Municipal Court is listed as the principal speaker on what is announced as a "red hot" program.

WORCESTER LODGE, WORCESTER, MASS.

On Jan. 8, 1918, the installation of officers of Worcester Lodge, No. 600, of Worcester, Mass., took place with Bro. Henry Lasker, a member of the General Committee of the District Grand Lodge, officiating.

The degree team initiated ten new members, among them being Captain Lewis Landes and Lieutenant Milman, of Camp Devens. The exemplification of the ritual by the degree team was also in competition for the prize banner offered by Grand Lodge, District No. 1, to the best degree team. Bro. Henry Lasker, of Springfield, and Bro. Joseph Uhllmann, of New Haven, both of the General Committee, District No. 1, were the judges.

Bro. Battling Levinsky, a member of the Abraham Lodge, of Bridgeport, Conn., and now a boxing instructor at Camp Devens, under a special commission from Secretary of War Baker, was also present.

Past President, Bro. David B. Isenberg, conducted the ceremonies connected with the unfurling of our service flag which contains eleven stars. Brother Isenberg made a stirring speech which made a deep impression upon all present.

Brother Ullman spoke upon the necessity of depriving ourselves personally so as to be able to give more and more for the needs of our stricken brethren and co-religionists in Europe.

There were ninety members present at this meeting. This was one of the most enthusiastic meetings in the history of the lodge.

AMOS LODGE, BOSTON, MASS.

A record attendance was present at the installation ceremonies of Amos Lodge No. 121 of Boston, Mass., on Monday evening, Jan. 14, 1918, at which time officers for the ensuing year were installed.

At a special meeting of the lodge held on Jan. 28, 1918, the question of voting upon the proposition to create a special fund for the Order to be used for soldiers' welfare work will be considered.

A special committee of the lodge is considering the advisability of the amalgamation of the lodge with Massachusetts Lodge so as to have one big B'nai B'rith lodge in Boston

At the conclusion of the installation ceremonies Judge A. K. Cohen on behalf of the District Grand Lodge presented the retiring President, L. I. Silbert, with a token in appreciation of his services to the lodge.

What Our Lodges Are Doing

HOREB LODGE, NEW HAVEN, CONN.

Installation of officers of Horeb Lodge No. 25 of New Haven, Conn., took place on Sunday evening, Jan. 13, 1918. The meeting was open to the public and a large number of members and their families and friends attended. Charles Hartman, of New York, a member of the executive committee of the Order for District No. 1, acted as the installing officer.

The new administration adopted for the entertainment and intellectual advancement the policies adhered to during the past year and a series of lectures will be arranged for, at which time notable speakers will be invited to address the lodge.

The innovation of holding open meetings having proved successful last year, the lodge contemplates to continue them, but with greater frequency.

At the January meeting of the lodge every member who attended joined the Red Cross.

At a meeting of the lodge held on Jan. 27, 1918, the degree team initiated a class of candidates.

At a meeting of the lodge held on Sunday evening, Feb. 10, 1918, which was open to the public and was largely attended, Rabbi Louis L. Mann, president of the lodge, spoke on the subject, "Jahweh or Donar? or Jewish Ethics Versus Modern German Ethics".

The lodge has adopted as a slogan for the year "Over the Top", with one thousand members. A committee of three hundred to inaugurate an intensive campaign for members has been appointed.

At the meeting of the lodge to be held on Feb. 24, 1918, initiation of candidates by the prize degree team of the lodge will take place. The New York degree team will be the guest of the lodge. The delegates to the recent convention of the District Grand Lodge will submit their report.

Horeb degree team for the year 1917 again won the prize. A silver cup will soon be presented to the lodge by the District Grand Lodge.

The general committee of the District Grand Lodge presented a resolution adopted in honor of Horeb Lodge in recognition of services rendered by the lodge in the spirit of true patriotism by presenting to the Grand Lodge a fund termed "The Ambulance Fund" for the purpose of purchasing an ambulance to be forwarded across the waters for service at the front.

MENORAH LODGE, BALTIMORE MARYLAND.

Installation of officers of Menorah Lodge No. 771 of Baltimore, Md., was held on Feb. 7, 1918, with Bro. Jos. L. Levy, Past Grand Secretary of the District Grand Lodge acting as installing officer. The meeting was largely attended by the members of the lodge. After the installation ceremonies were concluded, the president appointed the following standing committees: Membership, Jewish Welfare, Sick and Relief, Press, Lecture and Entertainment House.

A service flag was raised with proper ceremonies and the same contains eight stars—every branch of the service being represented.

The Jewish Welfare Building used for the soldiers and sailors is well attended and fills a needed want in the community. The dormitory in this building contains 75 cots for the use of the soldiers and sailors of Jewish faith who desire to stay over night.

FORT WORTH, TEXAS.

Isidor Straus Lodge, No. 519, I. O. B. B., held a very interesting meeting Tuesday evening, Jan. 15, with a large attendance, the Constitutional Amendment proposed by the Executive Committee of levying a special assessment of $1.00 per year upon each member to be used for the benefit of the Jewish Soldiers' and Sailors' Welfare League was unanimously adopted. The lodge instructed the secretary to buy some thrift stamps and also appointed a committee of H. F. Rubin, Theo. Mack, B. Landsman to see the members of the lodge to buy thrift stamps and certificates. The following officers were installed for the ensuing year: B. Landsman, president; Theodore Mack, vice-president; L. F. Shanblum, secretary; M. Moses, treasurer; Meyer Mehl, monitor; L. M. Miller, guardian. Board of Trustees: U. M. Simon, M. Joseph and M. Shanblum.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

In spite of the stormy weather a large number of members and their ladies availed themselves of the opportunity of attending the public installation exercises of the Springfield Lodge, held on Jan. 30, 1918. An interesting program was carried out by the entertainment committee who had charge of the event, the meeting being opened by the singing of Hatikvoh. The retiring president, Frederic Cohn, then delivered his message, reviewing the work of the lodge during the past year, and then introduced Charles M. Stern, of Albany, as the installing officer, who proceeded to install the following officers: President, Frederick Rabinovitz; vice-president, Philip S. Silbert; monitor, Frederic Cohn; treasurer, Nathan E. Goldstein; recording secretary, Robert Savitt; financial secretary, William Gelin; warden, A. Paul Aronson; guardian, Morris Alpert, and assistant monitor, Samuel Brisk.

The newly installed president then made some brief remarks in which he called attention to some of the past achievements of the lodge, outlined the work for the future and announced his committees for the coming year. Charles M. Stern then spoke on the relief work of the order in conjunction with the Red Cross. At this time ex-President Phinney L. Davison, on behalf of the lodge, presented Frederic Cohn, the retiring president, with a solid gold watch fob, studded with diamonds, in recognition for his faithful services during the past year. It was announced that Harvey Barnett is to leave for active service in the navy and Herman Adaskin expressed to him the good wishes of the lodge and presented him with a gold emblem. During the course of the evening entertainment was furnished by Miss Anna Rabinovitz, who sang, accompanied by Mr. J. Kellman, and by a vaudeville act, provided through the courtesy of Goldstein Brothers. Refreshments were then served by the ladies, the committee in charge being under the chairmanship of Mrs. Herman Adaskin.

AMOS LODGE, BOSTON, MASS.

By David Scott.

Amos Lodge has now secured her paraphernalia, which cannot be excelled by any lodge of the Order. Our electrified Menorah of 4 feet 6 inches in height and 2 feet 1, and our new arch with the cherubin, are really wonders.

If any member of the Order is at any time in Boston he is invited to Amos Lodge not only to visit our lodge but also to view our paraphernalia.

The Menorah was presented to the lodge by the Degree Club, which is a part of our lodge. The presentation was made by Past President Leon L. Silbert and was accepted by President Sol Scheinfeldt.

The officers for the year 1918 are: President, Sol Scheinfeldt; vice-president, Philip N. Winkler; monitor, Leon L. Silbert; treasurer, Levi Herman; recording secretary, David Scott; financial secretary, A. Benjamin Werby; assistant monitor, Joseph Hillson; warden, Harry S. Ack; guardian, Morris Strecker.

There are also eight candidates waiting to be initiated whose initiation will take place on Monday, Feb. 25.

KANSAS CITY LODGE NO. 184

The annual election of officers of Kansas City Lodge No. 184 of Kansas City, Mo., was held on Dec. 27, 1917, in the vestry rooms of the Temple.

Mr. Edgar J. Stern, who has been acting president since last spring, was elected to the presidency. Mr. Stern has been active in B'nai B'rith circles for many years, having demonstrated his ability to serve in the executive capacity by the able manner in which the affairs of the lodge have been administered during the past eight months.

Plans for the coming year include extensive work along every line consistent with the B'nai B'rith program, but especial stress will be placed on a series of cultural meetings at which programs of unusual merit, both entertaining and educational, will be given.

Meetings of the lodge will be held on the second and fourth Mondays of the month. While the meetings of the past have been deserving of better attendance than they have been getting, the unusual features to be provided at future meetings are expected to create a greater interest among the members for these bi-monthly gatherings.

NEW ORLEANS LODGES CELEBRATE B'NAI B'RITH DAY.

B'nai B'rith Day was observed by the New Orleans lodges on Jan. 15, 1918, when Mr. Sigmund Livingston, of Bloomington, Ill., who heads the Anti-Defamation League and the B'nai B'rith Committee for Soldiers' and Sailors' Welfare, delivered a fine lecture on the subject, "The Jew in Public Opinion".

Mr. Livingston first described the great power of public opinion; that it destroyed armies, and was responsible for every great advance. "No child of the race of men has suffered more from public opinion than the Jew", he said.

Tracing Jewish persecution in general terms from the distant ages to the present time, Mr. Livingston told of how every calamity was charged to the Jew. He was charged with creating the Black death that devastated Europe. Step by step, they were the victims of intoleration, until God, in his wisdom, established the great Western world as a haven for all persecuted people. The first opposition to the Jew was religious intolerance, then came economic jealousy and bitterness, and the third, persecution was social ostracism, the last extending even to this country.

Then came the organization of the Anti-Defamation League, which from the first has had the support and cooperation of the B'nai B'rith. The work of the league has been successful beyond the most sanguine expectations during the three years it has been going on, declared Mr. Livingston. He described how the first steps were to protest against the Jew being maligned and mischaracterized in the moving pictures. How the magazines were asked to refrain from publishing unjust articles and how the press had willingly responded, and rules as to the proper use of the words Jew, Judaism and Hebrew were formulated.

Mr. Livingston declared that of the hundreds of appeals made there was not a single case that was not either corrected or apologized for, and he found that it was never actuated by malice. It was all due to ignorance or misunderstanding of the true character of the Jew. Mr. Livingston pointed out how the minds of children are poisoned against the Jew even in "Mother Goose" nursery rhymes, and the league has succeeded in having these expurgated It has even accomplished the result of having "The Merchant of Venice" eliminated as a study for pupils in schools and colleges.

But, the speaker said, there rests upon the Jew the obligation to maintain the highest standard, so that he will not be subject to criticism. Mr. Livingston said his father used to say that a Jew had to be pure gold to be taken for silver, and the Jew that failed to live up to the standard of clean hands and pure heart was doing double injury, as he injured himself and his people at once.

Making an appeal for the soldiers' aid, Mr. Livingston said there will be a great burden on charitable institutions after the war. He also said there are no Jewish soldiers in the army, but more than 60,000 American soldiers of Jewish faith.

Rabbi E. W. Leipziger opened the meeting and then called Ralph Schwarz, President of District No. 7, to the chair. Mr. Schwarz delivered a short address on the work of the Order.

Mrs. B. Kokosky, accompanied by Mrs. Meyer Prince, entertained with vocal solos. A. Frisch, accompanied by Mrs. M. Rosenthal, rendered violin solos and dancing followed.

PHOENIX LODGE, PHOENIX, ARIZ.

Installation of officers of Phoenix Lodge No. 799, of Phoenix, Ariz., was held on Jan. 9, 1918, at the Women's Club. Brother B. E. Marks, the retiring president, appointed the deputy grand president for the purpose of conducting the installation, and was assisted by Brother S. B. Goldman, president of Tucson Lodge. During the ceremonies Miss Norma Klein rendered a number of pleasing vocal selections.

Following the installation of officers the evening was spent by the large number present in dancing and playing cards. The B'nai B'rith Lodge acted as host on this occasion to the members of the Council of Jewish Women, this being the second annual party of the lodge.

B'NAI B'RITH OF CLEVELAND.

The first aid class has just completed its course and the members at present are preparing for the Red Cross board's examination. Members are now being enrolled for a course in hygiene under the direction of Dr. Selmon, of Mt. Sinai Hospital. Those wishing to attend should communicate with the secretary at the B'nai B'rith Building.

The bowling facilities at the B'nai B'rith Building have been greatly improved of late and the alleys are now among the finest in the city. An invitation has been issued to local clubs to hold their practice and tournaments at the B'nai B'rith. The secretary will supply any further information.

Through a gift to Cleveland Lodge, B'nai B'rith, from Mr. Emil A. Stotter, the establishment of a community center in connection with the B'nai B'rith headquarters at Euclid Avenue and East Seventy-First St., comparing favorably with any Jewish social center in the country, is practically assured.

Mr. Stotter has agreed to give to the organization the stone building on Euclid Avenue, just east of the present B'nai B'rith Building. The property has been leased by Mr. Stotter and the improvement he is planning includes the removal of the structure now located on the lot.

Mr. Stotter will permit Clevelan Lodge to use the structure now locate on his property as an addition to th B'nai B'rith Building. If plans no under consideration are followed it wil be moved from its present site to th portion of the B'nai B'rith lot in th rear of the present building. Befor this is done a stone barn must be removed. A swimming pool would b built in the basement of this new addition and above it would be located model gymnasium fully equipped. Th structure which Mr. Stotter has agree to give the B'nai B'rith was built at cost of about $50,000. In addition to giving the building to Cleveland Lodge, h has agreed to contribute toward the fun which must be raised in order to defra the expense of removal and remodeling

Members of the organization are enthusiastic over the plan and a specia committee was named at the first meeting of the president's advisory boar Sunday to study the entire project. Th advisory board was organized at Sunday's meeting. Dr. Daniel A. Huebsc was temporary chairman and Mr. A Lewenthal was elected permanent chairman.

Brother Judge Samuel H. Silber, c Cleveland, delivered an address to th soldier boys at Chillicothe on Jan. 3 1918. The subject was "The Jew As Patriot".

Applications are invited for membership in the hygiene class now in th process of formation. This class will b under the personal direction of Dr. Se mon, of Mount Sinai Hospital. Applications should be made to the secretary the B'nai B'rith Building.

On Sunday evening, Feb. 3, 1918, dance was given by the Junior Circle the B'nai B'rith.

B'NAI B'RITH CELEBRATION A FORT SMITH, ARK.

B'nai B'rith Day was celebrated b members of Fort Smith Lodge No. 8 on Sunday, Jan. 27, 1918. Rabbi Rapha Goldenstein of Pine Bluff was guest honor on the occasion and the eve was a success from every standpoint.

A meeting of the lodge was held the afternoon at which a class of ca didates were initiated. Rabbi Golde stein made an inspiring talk and sho addresses were made by several member

The evening meeting was held at t Progress Club and was thrown open the public, which availed itself in lar numbers to listen to the princip speaker, Mr. Herman Liederman, pres dent of the lodge presided. Musical a vocal numbers were rendered by Mi E. Ney, Mrs. Latz and other well know artists. The principal address was d livered by Rabbi Goldenstein who to the audience what the B'nai B'rith stan for and impressed those present wi the importance of the work now bei done by the Order and the obligati of every Jew to reaffim his Judaism enrolling as a member of the Ord Rabbi Latz concluded the program wi remarks on the work of the organizati and appealed to all right thinking m to join in the work.

Dancing followed and refreshme were served by the Ladies' Aid Societ

What Our Lodges Are Doing

DAN LODGE, CHAR[illegible]TON, S. C.

By Sidney [illegible]nberg.

Dan Lodge No [illegible] is beginning the year with bright [illegible]pects and with the determination [illegible]omplish some constructive work [illegible]g 1918. The newly elected office[illegible]ve entered upon the discharge o[illegible]r duties enthusiastically and b[illegible]een successful already in arousin[illegible] interest among a large number [illegible] members. It will be their policy [illegible] 1918, to have an attractive pr[illegible] at every regular meeting and p[illegible]s to have a number of public meet[illegible]n addition.

O[illegible] elected at the annual meeting we[illegible]sador A. Monash, President; [illegible] J. Williams, vice president; [illegible] J. Blank, monitor; Manning J. [illegible]n, assistant monitor; Sidney Ritten[illegible]g, secretary; Leon Banov, M. D., [illegible]asurer; Louis M. Shimel, warden; J. [illegible]olper, guardian; J. M. Visanska, M. [illegible] Nathan and J. Goldman, trustees. The number of professional men among the officers is large, Brothers Monash, Blank and Shimel being attorneys and Brother Banov a physician. Brother Banov is assistant City Bacteriologist.

In common with other Jewish lodges and societies in Charleston, Dan Lodge will not hold its February meeting in order to conserve fuel. While little fuel is saved on this one meeting, it was thought wise to enter the movement, since by the co-operation of all the organizations a great many meetings were called off and a considerable saving effected. In this connection, it may be stated that Brother Past President J. M. Visanska is Fuel Administrator for Charleston County.

At the next meeting of the lodge there will be a debate on the query, "Will the Russian Revolution Be Beneficial to Judaism"? treating of Judaism strictly from the religious side. It is planned to have a series of debates and discussions on questions of current importance to the Jewish world.

The members of Dan Lodge deeply regretted the abandonment of the District Grand Lodge convention, which was to have been held in Charleston in January. The Lodge had prepared to entertain the visiting brethren and was looking forward with much pleasure to having them.

Brother Manning J. Rubin, former secretary of Dan Lodge, is now in the office of the War Savings Committee for South Carolina, handling the publicity work of the organization. Brother Sidney Rittenberg, secretary of the lodge, is State Director of Publicity for War Savings.

Brother Past President Montague Triest has been appointed Assistant Food Administrator for Charleston County.

Brother Arthur V. Williams is serving efficiently as secretary to Mayor T. Y. Hyde, of Charleston.

Brother Louis M. Shimel is one of the Four Minute Men of Charleston.

Brother J. M. Visanska was recently elected a director of the Charleston Chamber of Commerce to succeed himself.

WASHINGTON, PA.

On Sunday evening, Feb. 3, 1918, a lively meeting of Washington Lodge No. 576, of Washington, Pa., took place in the presence of a large number of members eager to receive the report of the delegates of the lodge recently returned from the convention of the District Grand Lodge.

Rudolph Hanau, secretary of the lodge, who also headed the delegates to the convention, gave a vivid description of the convention and its proceedings.

The lodge resolved to inaugurate a campaign to increase its membership and also took steps to resume literary activities during the present season.

MEMPHIS LODGE, MEMPHIS, TENN.

Memphis Lodge No. 35 installed its officers at a well-attended meeting held on Sunday, Jan. 13, 1918.

At the meeting of the lodge held on Jan. 27 an interesting debate was enjoyed by the members of the lodge. The participants were Emanuel Eloin and G. M. Schloss.

Memphis Lodge is taking an active interest in the welfare work among the soldiers at the various camps. Through the efforts of Chairman Schloss, the local committee realized a handsome sum of money towards the Welfare League for Soldiers and Sailors.

ESCHOL LODGE, DAYTON, O.

Eshcol Lodge No. 55, of Dayton, O., announced at its meeting held Jan. 20, 1918, plans they are formulating this year for new members.

A committee was appointed to act on such names that have been proposed for membership, but have so far failed to appear for initiation.

In connection with Soldiers' and Sailors' Welfare work, Eshcol Lodge has inaugurated an extensive campaign to secure funds. Rabbi Lefkowitz, the treasurer, has reported the receipt of a number of subscriptions.

The lodge is planning a big cantonment ball for the benefit of the Soldiers' and Sailors' Welfare Fund and the affair will be held Feb. 25, 1918. Mrs. F. J. Ach, chairman of the general committee, has an enthusiastic number of workers aiding her in making this affair a success. It is predicted that it will be the largest ever had, as practically every family is vitally interested in this kind of work.

A committee is endeavoring to secure the presence of Governor Cox and his staff at the affair. A large number of Jewish soldiers from nearby cantonments will be present.

An unusually well-attended meeting of the lodge was held Sunday, Feb. 3, 1918. A large class of candidates was initiated by the degree team of the lodge.

Preceding the meeting a dinner was held, which was attended in large numbers by the members and their ladies. During the meeting the ladies' committee entertained the women.

In the absence of Rabbi J. Kornfeld, of Columbus, Brother J. Meyer, of Columbus, addressed the gathering. Brother Meyer is well known as a social worker and delivered his address on the lines of social service work among Jews.

At the conclusion of the meeting Dr. J. E. Klein, chairman of the propaganda committee, submitted report as to the progress of the cantonment ball preparations.

PUEBLO LODGE, PUEBLO, COLO.

By Morris A. Penter, Secretary.

To the people of the East we Westerners are to a certain extent a band of outlaws or wild Indians, but if you will loan us your ears a moment we will try and educate you to the fact that we are as wise and as good hearted as our Eastern neighbors. The cry of the Soldiers' and Sailors' Welfare Association reached us when the lodge was on its last uppers. A few of the old-time members got together and put some life into the lodge, and, thanks to them, it is humming on merrily again. Referring to the Welfare Association again, will say that in our lodge room, with an attendance of sixteen members, over $150 was raised and a campaign launched that when completed will make some of our Eastern neighbors that are much larger than we are bow their heads in shame. At our meeting on Jan. 20 the newly elected officers were installed. The new officers are as follows: Herman Berliner, president; Alfred Herman, vice-president; Ignatz Stark, treasurer; Morris A. Penter, secretary; Samuel Pepper, trustee; Dr. B. M. Steinberg, monitor; Isadore Rosen, Guardian. Brother L. D. Koretz, past president, was the installing officer.

VANCOUVER, B. C.

An impressive ceremony was witnessed at the installation of officers of Samuel Lodge No. 668, I. O. B. B., on Wednesday evening, Jan. 2, at the Labor Temple. The district deputy, Brother Max M. Grossman, prepared the lodge for the installation, and then appointed Immediate Past President Arthur H. Fleishman as installing officer. As each officer assumed his respective office, he pledged his undivided support to the fellow-officers and the lodge as a whole.

After the installation two candidates were initiated.

On the same evening the Samuel Auxiliary was busy formulating plans for a successful year. It was decided to have installation of officers at a later date in the month. This year will mark the most successful year ever experienced by the auxiliary, this being greatly due to the fine set of officers selected. One of the first important steps to stimulate interest in the auxiliary was the decision to hold fortnightly socials in the homes of the various members, the first of the series of which was held at the home of the president, Mrs. J. S. Bernet, on Sunday afternoon, Jan. 6. The Jewish community is looking forward to great things from the auxiliary.

B'NAI B'RITH DAY CELEBRATION BY CHARLES WEIL LODGE.

B'nai B'rith Day was properly observed by Charles Weil Lodge No. 279, of Pine Bluff, Ark., on Sunday, Feb. 3, 1918.

The program consisted of the installation of officers and the initiation of a class of candidates at the temple in the afternoon, followed by the main program of addresses, musical numbers, the serving of refreshments and a dance at the Harmony Club in the evening.

The program of exercises in the evening was as follows:

Master of ceremonies, Rabbi Raphael Goldenstein; "America," congregation; piano selection, Miss Bessie Eisenkramer; address, Ben B. Weil; violin solo, Miss Nancy Farrar; address, Jay Levine; vocal solo, Miss Ethel Schloss; B'nai B'rith Day oration, Rabbi R. Goldenstein; vocal solo, Mr. Adolph Kastor; "Star Spangled Banner," audience; announcements, president.

HAR SINAI LODGE, PHILADELPHIA, PA.

One of the most interesting meetings ever held by Har Sinai Lodge No. 8 of Philadelphia was the celebration of the sixty-fifth anniversary on Dec. 19, 1918, at their new headquarters, Fraternity Building. Addresses were delivered by Frederick Jay, of Newark, president of District Grand Lodge No. 3, and Brothers Pollock, Bortin and Phillips, members of the general committee. A large delegation from Joshua Lodge was also in attendance.

After the meeting of business closed a class of fourteen candidates was initiated. The ceremonies were conducted by Past President J. W. Salus and H. Platowsky.

On Wednesday, Jan. 16, 1918, the lodge installed officers for the ensuing term. A large membership assembled at the ceremonies, which were interesting and impressive. Mr. D. Phillips officiated as installing officer. An interesting discussion followed on the question of raising funds for Soldier and Sailor Welfare work. At the close of the meeting refreshments were served.

HOPE LODGE, STOCKTON, CAL.

The annual meeting of Hope Lodge No. 126 of Stockton, Cal., was most spirited and proved the best meeting of the lodge during the past year. The report of the lodge submitted by its officers showed that a prosperous year in the annals of the lodge had just passed.

The lodge added twenty members to its roll. Financially it has also progressed, for even with unprecedented donations and expenses due to the war and other causes, the lodge showed a gain in its financial standing.

Besides financial contributions, the lodge has given liberally of its manpower. Seven members of the lodge are now in training camps and one member is on the District Board of Appeals. To each one of its members in training camps the lodge sent a box of goodies for Chanukah. The lodge also donated $125 to the War Sufferers' Fund.

Installation of officers was held at a well-attended meeting on Jan. 2, 1918.

TACOMA, WASH.

The informal opening of the Soldiers' Club at Sixth Street and Broadway, Tacoma, Wash., took place Saturday evening, Jan. 5, 1918. The new clubhouse was established by District No. 4; it is perfectly equipped and furnished, and though entirely maintained by Jewish organizations of Seattle, Tacoma and Portland, will nevertheless be open to soldiers of any nationality or religion. Mr. and Mrs. A. Patek are in charge and members of the house committee are: Theo. Feist, chairman; P. B. Friedman, H. A. Kaufman, S. B. Asia and S. H. Anschell.

COVENANT LODGE, DULUTH, MINN.

Covenant Lodge No. 569, of Duluth, Minn., held its installation of officers on Jan. 29, 918, on which occasion Brother Dr. Myron Sherper, of St. Paul, acted as installing officer and delivered an address which was well received. A large attendance of members and their guests was present on the occasion, over which Dr. Maurice Lefkowitz presided. After the address of Dr. Sherper short talks were delivered by Brothers L. Hart, of St. Paul; B. Silberstein, S. Wienstein and C. Hirsch.

Card playing and a social hour completed the evening's program.

HATTIESBURG, MISS.

The community hall, established for the comfort of Jewish soldiers located at Hattiesburg, Miss., though entirely supported and maintained by the B'nai B'rith, is open to all men in khaki.

The feature of the headquarters is that sleeping quarters are provided for the men free of charge. During the last month 408 men used these sleeping quarters.

The number of letters written during the month were 792; prayer books distributed, 87; acts of personal service to the men, their families or friends, 26. Three entertainments were given during the month, with an attendance of 850 men. Local Jewish families entertained 137 men in their homes, and the secretary had 320 personal interviews with soldiers.

A recent addition to the hall was a phonograph, contributed by the Jewish Ladies' Aid of Fort Wayne, Ind., with four records sent by Mrs. H. Wagner, of Fort Wayne.

TOLEDO LODGE, TOLEDO, OHIO.

The officers for Toledo Lodge for 1918 recently elected, are: President, Ben Fain; vice-president, Morris Newman; recording secretary, L. N. Netzorg; financial secretary, L. M. Frank; monitor, Rabbi David Alexander; assistant monitor, M. M. Simon; Warden, H. Feldstein; guardian, M. Goldman.

At a special meeting of the lodge, Sunday evening, Jan. 13, the new officers were formally installed and a class of thirty new members initiated.

Toledo Lodge is to follow a new policy regarding its programs during 1918. The intellectual advancement committee plans to have only one speaker a month; in every case some prominent leader in the community, even if it sometimes becomes necessary to go outside of the lodge membership. For example, at the Feb. 12 meeting, Toledo Lodge enjoyed a talk on Russia by Mr. Nevin O. Winter, an attorney who has traveled widely and written a number of books on his impressions of foreign lands.

The new policy is meeting with great approval that promises to be evidenced by decidedly increased attendance.

DENVER LODGE, DENVER, COLO.

On Sunday morning, Jan. 27, 1918, a well-attended meeting of the lodge was held at which the work for the year was outlined and various standing committees were appointed.

At 11 o'clock the annual memorial services were held. Mr. A. B. Cowan delivered the memorial address and Adolph Sidler recited the poem "Our Love and Loss". An appropriate musical program was successfully rendered during the ceremonies.

Denver Lodge No. 171 held a well-attended meeting on Sunday morning, Jan. 13, 1918. The outgoing officers and committees presented their annual reports and the newly elected officers were installed. Other important matters were brought up for consideration and a large attendance of members was present.

ATLANTIC LODGE NO. 494.

On Thursday evening, Jan. 10, at Grossman's Hotel, Atlantic City, an interesting meeting was held at which time Atlantic Lodge No. 494 was re-organized by Past President Joseph W. Salus, who also initiated a class of newly elected members. Past President Abe Weil installed the following officers to serve during the year 1918:

Monitor, Joseph L. Peskie; president, Henry Halpern; vice-president, Dr. Joseph Roschowsky; secretary, Abe Cravis; financial secretary, Reuben Jacoby; treasurer, A. Cohn; assistant monitor, H. S. Peiken; trustees, Dr. Joseph Poland, H. Lowenthal and L. Baird.

SALT LAKE CITY, UTAH.

The inaugural ball and installation of officers of F. B. Peixotto Lodge No. 421 of Salt Lake City, Utah, took place Jan. 18, 1918, at the B'nai B'rith club rooms. The evening was enjoyably spent with a musical program and addresses delivered by President S. Shapiro, Vice-President M. Rosenblatt, David Alexander and M. Aaron.

The installation ceremony was conducted by A. L. Jacob, district deputy. In appreciation for his excellent services to the lodge, Max Aaron, past president, was presented with a gold medal.

DISTRICT NO. 1.

New York Isaiah Lodge, No. 1, presented its outgoing president, Bro. Meyer L. Victorius, with appropriate gifts from the lodge in appreciation of his faithful services during the past two years as president of the lodge. Bro. Meyer L. Victorius, with the co-operation of Bro. Lester Brucks and a few other faithful and devoted workers, has succeeded in making New York Isaiah Lodge, which is the oldest lodge in the order, young in spirit and activity.

Mt. Sinai No. 2 mourns the death of Bro. Louis Kempner. The late Brother Kempner was president of the Board of Governors during the year 1915-1916 and was one of the governors of the Home at the time of his death. Bro. Kempner was a man of very fine character and had a most lovable personality. He was an ideal B'nai B'rith.

Jordan Lodge No. 15 was addressed Jan. 17 by Brother Dr. Samuel Levenson, of Brooklyn, who spoke of his observations at Camp Upton.

Washington No. 19 and Manhattan No. 156 have amalgamated under the name Manhattan-Washington No. 19. The amalgamated lodge is now, numerically, the biggest lodge in New York State. Bro. Maurice P. Davidson, the newly elected president of the district, conducted the ceremonies of installation.

Maccabee Lodge No. 71 has launched a movement towards amalgamation of the various lodges in the Borough of Manhattan. There are twelve lodges in the borough.

Henry Jones Lebanon, No. 79, had the largest number of candidates at the big class initiation which took place at the sixty-sixth annual convention of the district. The following members exemplified the ritual: Clarence G. Bachrach, president of Brooklyn Lodge No. 753; Dr. Harry Goldman, of New York Isaiah No. 1; Louis Lorence, of Akiba Lodge No. 171; Charles J. Katzenstein, president of New York Isaiah No. 1, and Lester Brucks, of the same lodge.

Bro. Morris D. Saxe of the Jehuda Halevi, No. 710, of New Britain, Conn., was elected at the convention as one of the governors of the Home for the unexpired term of two years in place of Brother Julius Billch, who is now a member of the general committee.

Brooklyn Lodge No. 753 has the honor of having two of its members on the general committee—Brother Morris P. Davidson, president of the district, and Brother Clarence D. Bachrach, chairman of the intellectual advancement committee. The lodge was founded by Brother Davidson and though but a few years old, the lodge is today one of the most active lodges in the district. It doubled its membership during the past year.

Horeb Lodge, No. 25, presented to the District Grand Lodge an ambulance for the American Red Cross in France. The convention passed a resolution of thanks to the generous brothers of Horab Lodge No. 25 for this very gracious gift to the American Red Cross.

One of the interesting things reported at the sixty-sixth annual convention was the large increase in membership of Jacob Lodge No. 91, Syracuse, N. Y., principally through the efforts of Brother Emanuel Bronner, president of the lodge. The increase was four and one-half per cent.

Brother Charles H. Shapiro, of Harmony Lodge No. 711, of Bridgeport, Conn., was elected first vice-president of the district. Brother Henry Lasker, of Springfield Lodge No. 684, of Springfield, Mass., was elected second vice-president.

Harmony Lodge No. 711 extended an invitation to the Grand Lodge to hold its sixty-seventh annual convention in the year 1919 in Bridgeport, Conn. The invitation was accepted with thanks.

Brother Dr. Henry Moskowitz delivered an address to a get-together meeting at the B'nai B'rith headquarters Tuesday evening, Jan. 29, 1918. It was much enjoyed by all present.

Brother B. Clarfield, of Duluth Lodge, Duluth, Minn, who is completing a course in law at the New York State University, also spoke, giving an interesting analysis of political conditions in Russia.

Brothers William H. Silk, William Asher, Lester Brucks, Edwin Brucks, Miss Amy Asher and Miss Hattie Brucks are in charge of Sunday afternoon recitals which are given at the B'nai B'rith headquarters for the special entertainments of soldiers and sailors visiting the city. The recitals are followed by an informal dance and refreshments.

Bro. Dr. Nathan Blackman, of Edward Everett Lodge No. 97, was appointed resident chaplain of Camp Upton.

Brother Charles Hartman, of the executive committee of District No. 1, has been invited by the general committee to attend all its meetings and participate in the deliberations.

Brother Samuel Fleischman of Mt. Sinai No. 2 has been reappointed counsel to the district.

Brother Dr. Bernard M. Kaplan, secretary of the district, was the speaker at the Friday evening services at the Y. W. H. A. Jan. 25, his subject being "American and Jewish Ideals"

The Ladies' Auxiliary Society of the Home for Aged and Infirm of the District, held their annual meeting on Sunday morning, Jan. 20, 1918, at the B'nai B'rith headquarters in New York.

The Woman's Club of Temple Beth-El was host to Montefiore Lodge at their installation ceremonies on Tuesday evening, Jan. 8, 1918. The ladies prepared and served a delightful luncheon following the exercises.

DISTRICT NO. 2.

Mahoning Lodge, No. 339, of Youngstown, O., is again holding regular meetings and is securing applications for membership at each of the meetings. The future of the lodges looks bright, especially in view of the fact that the newly elected officers have pledged to devote much of their time to the interest of the lodge.

Thanks are due Bro. Louis J. Borinstein, of Indianapolis, President of District Grand Lodge, No. 2, and other Grand Lodge officers who have visited the lodge and by their personal efforts have instilled new life and new enthusiasm into the members.

South Bend Lodge, No. 824, of South Bend, Ind., was instituted on Jan. 20, 1918.

Barzillai Lodge, No. 111, of LaFayette, Ind., was successful in the campaign for funds to aid soldiers' and sailors' work by securing over $700.00 as a result of active work undertaken by Mrs. Max Hene and Isabel Stein. The Jewish community of LaFayette has thirteen boys who are serving in the army and Barzillai Lodge has forwarded to each of these boys packages containing various useful articles and delicacies. The lodge also was active in the Liberty Loan Campaign besides having purchased a $1,000.00 bond in the name of the lodge.

The regular meeting of Cincinnati Lodge, No. 4, of Cincinnati, O., scheduled for Jan. 14, had to be postponed until Feb. 21, as weather conditions had made the meeting place unavailable. The special feature of the postponed meeting was the installation of officers for the year 1918.

On Feb. 17, 1917, Sidney J. Kusworm, of Dayton, O., Second Vice-President of District Grand Lodge, No. 2, paid an official visit to Canton Lodge, of Canton, O., and delivered an address on the work of the Order.

Toledo Lodge, No. 183, of Toledo, O., held a most interesting meeting Sunday evening, Jan. 13, 1918. Although the weather was most inclement, the temperature being nineteen below zero, there was an attendance of over one hundred and fifty and a class of twenty-six candidates was initiated. The officers of the lodge for the ensuing term were also installed.

Owing to the fact that train service between Indianapolis and Toledo was discontinued, Bro. L. J. Borinstein, of Indianapolis, President of the District Grand Lodge, was unable to visit the lodge as originally announced.

Rabbi J. Leiser, of Joplin, Mo., special representative of District Grand Lodge, No. 2, is at Camp Sherman, Chillicothe, O., to organize soldiers' welfare work among Jewish soldiers under the auspices of the B'nai B'rith. A welfare house with gymnasium, shower-baths, writing and reading rooms and auditorium, will be established.

Welfare work in penal institutions was discussed at the meeting of the Social Service Committee of District Grand Lodge, No. 2, held in Indianapolis in the early part of January. A new survey is to be made covering the inmates of various classes in the institutions.

Canton Lodge, No. 819, of Canton, O., is arranging a dance and entertainment to be held on Feb. 20, 1918, for the benefit of the American Soldiers' and Sailors' Welfare League of the I. O. B. B.

The officers of Bellaire Lodge, No. 785, of Bellaire, O., were duly installed at the regular meeting of the lodge on Jan. 13, 1918. Past President Max L. Hertzberg, conducted the installation.

Thursday, Jan. 24, 1918, Bellaire lodge will give a dance at the Elks' Hall. The affair is to be given for the benefit of the American Soldiers' and Sailors' Welfare League and it is expected to realize a great sum. The lodge has already made a contribution of $100.00 to the league and will bend all energies to support this laudable enterprise of the Order.

Gihon Lodge, No. 195, of Zanesville, O., appointed a committee of prominent co-religionists to collect subscriptions for social centers to be erected and managed by District Grand Lodge, No. 2 at various cantonments located in Ohio.

At the meeting of Eschol Lodge, No. 55, of Dayton, O., to be held on Sunday, Feb. 17, 1918, a lecture will be given on "First Aid", by Dr. A. V. Weinberger. The lecture will be accompanied by stereopticon views.

DISTRICT NO. 3.

Mr. Jacob Singer, of Philadelphia, a member of the Executive Committee of the Order for District No. 3, on his way to Wheeling to attend the Convention of District Grand Lodge, No. 3, stopped off at Charleston, W. Va., and delivered an address at the temple which was thoroughly enjoyed by a large audience. Mr. Singer outlined the work of the Order and proved by his argument that every good Jew should be a member of the B'nai B'rith.

Through the efforts of a committee appointed by New Kensington Lodge, No. 762, of New Kensington, Pa., to make a canvass in that city and the surrounding country, the sum of $163.00 was realized for the benefit of the American Soldiers' and Sailors' Welfare League.

The officers of the New Castle Lodge, No. 609, of New Castle, Pa., were installed at a public meeting held on Jan. 14, 1918, by Bro. Marcus Feuchtwanger, First Vice-President of the District Grand Lodge. The meeting was largely attended notwithstanding the cold weather and interesting talks were given by the Grand Lodge officers.

The annual dance of the lodge was held on the evening of Jan. 29, 1918. A large number of co-religionists attended this annual affair recruited from the members of the lodge, their friends, and from surrounding communities.

DISTRICT NO. 4.

Dr. J. B. Wise, of Portland, was in Tacoma, Wash., on Jan. 16 and 17, 1918. He addressed the soldiers at Camp Lewis on both evenings and also made a talk at the B'nai B'rith club house for soldiers and sailors in Tacoma.

Bakersfield Lodge, No. 764, of Bakersfield, Cal., held its installation of officers at the first meeting of the lodge in January. After the ceremony a banquet was served under the supervision of M. Rubin, secretary of the lodge.

Members of Tacoma Lodge, No. 741, of Tacoma, Wash., and its Ladies Auxiliary, have contributed approximately $1,800.00 toward the furnishing of the new B'nai B'rith club house for soldiers and Sailors at Tacoma.

Mr. Morris Mazor, Past President of Oakland Lodge, No. 252, of Oakland, Cal., received an appointment as cable censor with offices in San Francisco.

Fresno Lodge, No. 723, of Fresno, Cal., is making extensive preparations for the Convention of the District Grand Lodge. to be held in that city. Details have not as yet been published as it is being arranged to have continuous entertainment while the delegates and their ladies are visitors in Fresno.

Lasker Lodge, No. 370, of San Diego, Cal., gave a dance for the boys in service on Feb. 2, 1918.

Rabbi Edgar F. Magnin, of Temple B'nai B'rith of Los Angeles, has been selected by the committee in charge of the arrangements for the annual convention of District Grand Lodge, No. 4, to preach the sermon in the opening exercises.

At the meeting of the Samuel Lodge. No. 758, of Vancouver, B. C., held on Jan. 30, 1918, Dr. S. Koch, of Seattle, delivered an interesting address.

At the meeting of the lodge held on Jan. 16, 1918, attended by the members of the lodge and the members of the Ladies' Auxiliary, and their friends, a debate by four members was held on the question, "Resolved that Palestine should become and be maintained as an independent Jewish state".

Bakersfield Lodge, No. 764, of Bakersfield, Cal., held a Ladies' evening on the first Monday in February. Bro. E. A. Klein delivered an interesting lecture on that occasion.

DISTRICT NO. 5.

The annual convention of District Grand Lodge, No. 5, which was to have been held at Charleston, S. C., last month, was cancelled owing to war conditions. In lieu of the convention, a meeting of the General Committee was held at Richmond, Va., on Jan. 13 and 14.

At a regular meeting of Menorah Lodge, No. 771, of Baltimore, Md., held in January, officers for the ensuing year were installed.

The president announced that committees will be appointed at the earliest possible time and that various fields of activity will be taken up, especially the work in the cities and camps on lines of soldiers' and sailors' welfare.

The Propaganda Committee of District Grand Lodge, No. 5, is actively engaged in the process of organizing a B'nai B'rith lodge at Miami, Fla.

DISTRICT NO. 6.

Omaha Lodge, No. 354, of Omaha, Neb., is starting a new term by most active work, as evidenced by the fact that at the meeting of the lodge held Jan. 31, 1918, nine members were initiated and four members affiliated with the lodge by card of withdrawal. Omaha lodge expects to increase its membership by as many or more members during the coming six months as it has in the past.

Bro. Joseph Stern, a member of Gilead Lodge, No. 41, of Milwaukee, Wis., was appointed by the mayor of the city a member of the Public Safety Commission.

Under the auspices of Pisgah Lodge, No. 34, of Detroit, Mich., an entertainment and dance was given on Tuesday evening, Feb. 12, 1918. The affair was in the nature of a Lincoln's Birthday commemoration and a most interesting program in keeping with the date was carried out.

The affair was open to members of the lodge and their friends.

DISTRICT NO. 7.

At a recent meeting of Charles Wei Lodge, No. 279, of Pine Bluff, Ark. Rabbi Raphael Goldenstein was elected president for the year 1918.

At the annual B'nai B'rith Day celebration of Ft. Smith Lodge, No. 306 of Ft. Smith, Ark., held on Jan. 20, 1918 Rabbi Raphael Goldenstein, of Pine Bluff was the principal speaker.

Special Jewish welfare work has been undertaken by Beth Zur Lodge, No. 84 of Mobile, Ala., in connection with congregation Shaarai Shomayim. The lodge headquarters as well as other institutions, have been thrown open to the Jewish men, and individuals are entertaining them whenever they are in town.

Owing to the unsettled conditions arising from the war, J. K. Hexter, of Dallas, Tex., who is chairman of the Farm City Committee appointed by District Grand Lodge, No. 7, at its meeting last spring at Chattanooga, has announced that the project to establish a Jewish farm city in Texas has been indefinitely deferred.

A regular meeting of Deborah Lodge, No. 161, of Greenville, Miss., was held Sunday evening, Jan. 6, 1918. The meeting was most enthusiastic and a class of three candidates was initiated by the degree team of the lodge. After the regular order of business the election of officers and delegates to the District Grand Lodge Convention was held.

Under the auspices of Alpha Lodge No. 219 of Pensacola, Fla., and through the special efforts of Brothers Dr. W. Ackerman and Morris Levy, the lodge was very active on the Fosdick War Camp Committee, having arranged and taken out to the army and navy posts thirty musical and theatrical entertainments and has in many other ways endeavored to come in contact with the Jewish men in service.

At the meeting of Eureka Lodge, No. 198 held on Feb. 2, 1918, the lodge by unanimous vote resolved to communicate with the lodges of the District for the purpose of securing favorable action in the matter of sending only one delegate from each lodge to attend the coming District Grand Lodge Convention at Houston, so that by so doing, a large sum of money may be saved to the members and lodges of the District which money may be used for philanthropic and benevolent purposes.

Sun Flower Lodge was instituted at Indianola, Miss., on Feb. 1, 1918, with a charter membership of twenty-three.

LASKER LODGE, SAN DIEGO, CAL.

Officers for the ensuing year were installed by Lasker Lodge No. 370 of San Diego at its headquarters in Masonic Temple on Monday, Jan. 14, 1918.

After the installation the meeting was addressed briefly by those installed and by Messrs. Simon Levi, who conducted the installation; M. Binnard, I. T. Davidson, Adolph Levi and Jacob Weinberger, the retiring president. The meeting pledged its support to the Welfare Work for the men in the service of the U. S. army and navy. The meeting was a very enthusiastic one and was attended by many of the charter members of the Lodge, whose support and activity is bound to be a great inspiration to the younger members.

B'NAI B'RITH NEWS

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World Democracy and Human Federation

By LUCIUS L. SOLOMONS

(Public address delivered at Civic Auditorium, Fresno, Cal., Sunday evening, Feb. 17, 1918, at the 55th Convention District Grand Lodge No. 4, I. O. B. B.)

It is a happy coincidence, though a chance one, which places this reunion tonight precisely midway in point of time between two national holidays commemorative of the birth of those illustrious tribunes of the people, the greatest of Americans—champions of religious liberty, of civil rights, of world equality.

It was Washington who said:

"May the same wonder-working Deity who long since delivered the Hebrews from their Egyptian oppressors and planted them in a promised land; whose providential agency has lately been conspicuous in establishing these United States as an independent nation still continue to water them with the dews of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God was Jehovah".

It was Lincoln who prayed that "all men everywhere might be free"! and who prophesied "a just and lasting peace among ourselves and with all nations".

Our organization is predicated upon an abiding faith in universal brotherhood. It is pledged to every article of that faith. It preaches equality; it practices fraternity; it pleads for human rights in every phase and form as the highest expression of both religious and national creed.

It is a sectarian society, but its works are not sectarian. They cover every corner of the earth—they embrace all the children of men.

For it is God's work, and God is not sectarian. The God of Israel is the God of all nations—those that are at peace and those that are at war. All faiths acknowledge Him—whether inspired by the cross of Calvary or born amid the thunders of Sinai, or on that mysterious mountain where Mohammed sat and dreamed. This confraternity is dedicated perforce to the service of Him who said:

"Behold, I have made of one blood all nations of men to dwell upon the face of the earth; and have fixed the bounds of their habitations".

At any other time than this I might be permitted to continue in that strain, attuned perhaps to loftier pitch, and under the spell of that larger brotherhood, which knows no country, knows no race and knows no creed—which makes the world its household and all mankind its children—that world—that household, and those children who equally should partake of the great sacrament of sovereignty at every national board.

But the times are singularly out of joint. Our beloved country is at war and fighting for the integrity of its national existence. We are compelled to narrow our horizon. Our attributes of brotherhood dare not be world-embracing at this time. Yet why? Virtue is not national, truth is not national. Liberty and justice are not national. The forces of righteousness are the heritage of our common civilization. So says the universal pacifist, and thus far he is right. But the concepts and the interpretations of those attributes of right, justice and liberty—of government, of ethics, of social philosophy, of civil polity and of all standards of human conduct are national. They are national at least to the extent of racial manifestations and distinctive character in every nation of people.

It is these ethical conceptions alone which create the wide distinction between radical internationalism and that no less lofty but more conservative standard of altruism which we call national brotherhood.

We intend no modification of our pledge of world democracy. But there are two kinds of democracy as there are several kinds of brotherhood. Political democracy is one thing. Ethical democracy is another. In the minds of the protagonists of both there should not exist and there does not exist any sentiment which in the remotest degree can be classified as a prejudice against any race or nationality of mankind. Their sympathies have always been so truly cosmopolitan as often to produce the appearance of a lack of patriotism. I say "appearance" because in their ultimate analysis there is no inconsistency between the highest patriotism and the broadest humanity. National partisanship is not patriotism. Imperialism on this or the other side of the sea is not patriotism. The altruistic, not the egoistic scale of harmony furnishes the keynote to national brotherhood. But why only national brotherhood? Let us see.

One-half of this twentieth century civilization is locked with the other in an embrace of death. It has not been war upon the other side. It has been murder made easy, murder transformed into a fine art. And now that we are about to take our share in all these horrors—an enforced participant in this slaughter-fest, there can be but one cry upon our lips as there is but one emotion in our hearts—American loyalty, American unity and brotherhood. "God has made of one blood all nations of men, but has fixed the bounds of their habitations". Within the bounds of our habitation, therefore, I venture to plead for the honor of the family. Yet just as the exemplification of real religion is not so much to emphasize man's kinship with God as to proclaim man's kinship with mankind, so the love of country which does not embrace at the same time and in the same degree the love of one's countrymen is no more to be compared to the exaltation of true patriotism than is the worship of idols to be likened to the worship of the living God.

The birth of American patriotism is coeval with the birth of democracy. It long antedates the revolution. Was it not the protest against tyranny which first colonized the wilderness of this western continent—a wilderness ultimately transformed into those thirteen principalities, even then a republic in embryo, and symbolized by the thirteen golden stripes upon our banner? It was the love of liberty, civil and religious, and the hatred of despotism that braved the perils of the deep, subdued the forest and fought with savage beasts and savage men. Freedom of conscience in the individual, self-government in the multitude—these the cornerstone of new-world civilization, on which was reared the sovereignity of these United States. Between the two extremes of political hypocrisy—a tyranny under pretense of paternalism, and often tempered by the torch of anarchy; and anarchy itself in the guise of brotherhood, stands the great modern republic, as nearly ideal as the frailties of man permit, liberty its creed, its crest, its coronet—but liberty bridled by law, not license.

National brotherhood means more than popular sovereignty, more than liberty, more than equality. Why do we subscribe to the sentiment "Our country right or wrong"? For we do subscribe to it—sometimes with a mental reservation which wholly disappears in the face of national disaster. Why do we support and uphold our President, regardless of political antagonisms or personal predilections? It does not follow that we connive at misguided legislation or condone maladministration. It merely exemplifies that fidelity which filial piety would dictate in every relationship of life. It is that impulse which moves us to fly to the defense of those we love even in their misdeeds. Each of us, an integral part of its sovereignty, must answer for the nation's errors—errors for which the fallibility of the citizen is alone responsible. Popular government is but the collective conscience of its constituency. The stream of national life cannot rise above the level of its source. Thus, conscious that the national sin is the sin of all the people, we stand a united imperial citizenry before the bar of the world's judgment. That is patriotism.

Now let us look abroad.

For more than three years our allies have been made the victims of every conceivable form of fiendish barbarity, torture, outrage and mutilation practiced by the ancient savages, and supplemented by such diabolical devices as modern kultur can invent—their children fed to Moloch, their brave sons buried alive in trenches or drowned like helpless rats by undersea assassination, or converted by poisonous gases into pitiful wrecks of hopeless imbecility. Nor has the innocent, the unoffending or the non-combatant escaped the holocaust. Life, liberty, property, virtue, motherhood and helpless infancy—every sacred possession that Christendom affects to hold inviolate has been destroyed in the ruthless terrorism that follows in the wake of the Hun.

Truth is not national, freedom is not national, justice is not national; but the concrete national expression of those primitive virtues, in whose sacred name such God-defying crimes are committed alike by propagandists of German Kaiserism and exponents of Russian anarchy in Europe or America, is deserving only of utter annihilation; and while we pray that the tree of liberty may shoot its top to the sun, that its boughs may hang over the ends of the world; that wearied nations may lie down and rest in its shade, we shall rejoice to ornament the limbs of that tree with such choice specimens of international outlaws as those fiends of fanaticism abroad, or those other wild beasts of "direct action", the devil's disciples of anarchism here in this free land. For they are co-ordinating forces of frightfulness, brother brutes under their hideous hides "central allies" of world infamy; whether their emblazoned arms be crested by a Zeppelin Volante, a submarine Couchante or a loaded suit case rampant!

And yet the voice of the pacifist is still heard in the land calling for world peace parley. Parley with whom? With that imperial apostle of iniquity, compared to whom Nero was a saint and Caligula a deity? In the peril which confronts the world's civilization today there is no place for the pacifist—no room for him at the round table where sits the council of the allied nations—no seat at the banquet board of liberty.

We have sworn destruction to despotism. We have pledged this generation and mortgaged the next as security for world democracy. Our President has proclaimed our war aims—not our peace terms. Some kinds of peace are more destructive of manhood—more corruptive of the soul than war is of the body. Chains are worse than bayonets—shackles are more deadly than siege guns.

Peace is a jewel—yes, a jewel so precious that we may sacrifice anything for it save truth. Truth is more precious still. It is the signet ring of God; and the jewel of peace is dearly bought when exchanged for the jewel of truth. Shall we be false to our manifestos of human rights thundered forth to a listening world 140 years ago with the creation of the first republic of modern times? Let treacherous Russia, revolutionary or reactionary—whichever segment of her hybrid population may for the moment turn the scale of power—let Russia, disrupted, dishonored and discredited among her bleeding allies, seek whatever form of safety her craven conscience may approve. We who have taught the world its best lessons of liberty know well that no real peace was ever won from fate by diplomatic subterfuge or temporizing truce. Nothing can bring peace to the world but the triumph of principle.

When Benjamin Disraeli went forth as England's premier to the Berlin Conference in 1878, the parting injunction to him from the people of England was like the Spartan mother's to her son, "Return with your shield or upon it". "Bring back peace with honor or throw down the gage of battle". And when that veteran of bloodless wars returned and said, "I have brought you peace with honor", the cheers that echoed round the world of British Empire were once for peace but twice for national honor.

The cause of universal freedom! What arms or armaments can hope to prevail against it? Autocracy has gone to war; and in the face of advancing civilization what the conscience of mankind can no longer uphold in principle the sword of a thousand conquerors cannot defend against sure death. Victory and peace! But victory first and peace afterwards.

For these desiderata we Israelites solemnly take our place as comrades and compatriots among the sovereign citizenry of our common country. The martyr race—we keep a tryst with ancient memories and dare invite once more a partnership with death. Does this display of martial spirit call forth the reminder that for 3,000 years it has been our boast that we are the pioneers of peace and brotherhood? True! but back of that we were the forerunners of freedom.

"I am the Lord, thy God", declares the very first commandment, "who brought thee out of the land of Egypt, out of the house of bondage".

And following that pronouncement the same dread voice called out from Sinai's height:

"Then shalt thou cause the trumpet of jubilee to sound and proclaim liberty throughout the land unto all the inhabitants thereof; and ye shall return every man unto his possession".

How have the happy fates conspired to redeem that pledge?

On the 25th of Kislev, 2,000 years ago, our altars were profaned by the Syrian tyrant—our temple desecrated. Three years later, on the same 25th of Kislev, Judas Maccabaeus overcame Antiochus, rebuilt those sanctuaries and relit the fires of our national faith in the dedication of the Feast of Lights. Behold once more upon that 25th of Kislev, the natal day of Israel's deliverance, but 2,000 years thereafter, the British army under General Allynby marched through the portals of the sacred city, caused the trumpet of jubilee once more to sound and proclaimed liberty throughout the land unto all the inhabitants thereof Christian, Mohammedan and Jew, to abide in peace beside the altars of their faith—cathedral, mosque or synagogue.

Is there no trace of the hand of destiny in these recurrent episodes? Can the world wonder that we rejoice to raise up another Maccabean band, with shoulders braced against the mountain wall, to meet the onslaught of the modern Syrian host, this new Antiochus, and to cry out with Judas of old:

> "Who is like unto thee,
> O Lord among the mighty"!

Is the fulfillment of the Zionistic dream concealed here somewhere? Perhaps it is; but a many-sided Zionism, a multiplied Utopia, this aspiration. There are those who visualize therein the birth of international brotherhood—"the parliament of men, the federation of the world", the theme of modern poets, or the golden age of light and love of which the ancient prophets sung. Not the Zionism of political necessity; not the Zionism of economic expediency. To meet world recognition it must be founded upon social more than racial brotherhood—a nationalism rather than a nationality. As for cultural Zionism, a spiritual empire does not depend on territorial limitations; for her "all place a temple and all season summer" until Israel has earned that promise of salvation which heralds the approach of the Messianic reign.

But with all reverence for the builders of our own great republic and deeper reverence for the Supreme Builder who established the work of their hands, we

(Continued on page 11.)

THE PHILOSOPHY OF A PROLETARIAN

By a Peaceful Workman

Translated from the Yiddish by H. Eliassof

Two Yiddish pamphlets, "The Philosophy of a Proletarian", and "Our Unity Problem", written by a peaceful workman, have recently appeared in print. These pamphlets contain a number of articles on timely topics, which express a wealth of truth in a forceful and unique manner. The author unfolds a homely philosophy and his style may appear to some fragmental, too abrupt, aye, even too bold. But the reader cannot escape from being impressed with the author's earnestness and sincerity. He undoubtedly echoes the voice of the Jewish masses, and deserves a patient hearing in the intelligent Jewish circles. I therefore present a selection of these articles, in English translation, to the readers of the B'nai B'rith News.

THE TRANSLATOR.

Fore word and Systematic explanation.

I am a patient in the Beth Israel (House of Israel) Hospital, one of the innumerable masses who are dissatisfied with the prevailing condition; I speak out openly and express that which we all carry in the depth of our hearts.

The system of the doctors who want to cure us does not please us; some of them torture us with medicines and operations, which not only do not heal, but increase the pain.

Some modern doctors, specialists in the world-disease, have another advice for us: they are of the opinion that we should first try to have entire humanity cured and in the end our own afflictions will also be relieved, it is not necessary to pay special attention to our own pain.

This advice we are even less able to accept, because we look upon this subject with open eyes.

We know the world-illness just as well as we know our own, we assert: the world's help depends upon our own deliverance, with our peace we bring peace for all mankind.

We possess in our own selves beams of light which are being obscured by the dark clouds with which we are surrounded, when these rays shall be gathered into one united light upon our own sky, then we can bring a balmy brightness, which shall have the power to heal the wounds of us all.

The worldly man has lost himself in the beast, our brethren in the environment.

How do we find ourselves again, shall we wait until the beastly creatures shall come to their senses, or man shall really progress?

My opinion is that when we will succeed first in finding the free historical Jew out of the goluth slavery, then the worldly man will of course find his way, otherwise I see little hope for us all.

When we are paralyzed, the world misses an important force. with our revival we bring into it a new life energy. This is the real condition: the world needs our help no less than we are in need of its support.

The physical structure of society, the mechanical organization has developed gigantically, the psychological side is very weak; the moral forces are exhausted.

We Jews possess these forces in considerable measure; when our scattered forces, which lose themselves in the environment will be gathered into a united power, then we can bring the desirable help for all sufferers.

We can maintain that the question of our liberation is a vital question also for all mankind.

Upon the order of the day of history next to the question of the revival of the people of Israel, stands also the question of the peace of the whole world.

We must meditate earnestly upon this fact.

Many hopes are being placed upon the assembly of the diplomats which will take place after the war will end. I will ask: would it not be more expedient for us to be more time-saving and not wait so long until the whole world shall be totally ruined?

We can also doubt the stability of the peace which can be brought with the power of the sword, or through the art of the diplomats.

The political ways bring little success, the moral forces of the people can aid more to attain it.

It would be more advisable to create a moral peace movement which shall be supported less by *political* and more by *moral* forces.

The conditions of a lasting peace should be worked out by modest men with peaceful aspirations. this is the safest way which would be able to bring peace nearer.

When we should be united we could take upon ourselves the task to serve the world as peace-mediators, as parliamentarians to pave the way.

This is an important historical problem to which we must give careful attention.

This I will talk over with you in my written word; I will call to all broken men and crushed souls, come closer one to the other.

To our own family I will come with a stronger word.

I will summon all parties and groupings, the orthodox as well as the reformers, the conservatives as well as the liberals, and tell them: do not throw the guilt one upon another; we are all sick; upon each member of the body a different efflorescence marks the skin, let us take this to heart; instead of disdain and chagrin, let us seek to strengthen and to respect each other.

We must seek out the man, the brother and our own "ego", all in cohesion, separated, singly we become paralyzed.

The perfect man is also a perfect brother and a perfect individual personality. Whereas, the crippled individual paralyzes also the brother and the man.

As in the life of the individual, so also in the life of groups we see the same things; the separation of one member from the other brings deadly results, life means unity and harmony.

We lack a universal view in regard to the physical grouping and we also lack a general conception in regard to the psychological relations which we all have in common; we must look upon the whole body with wider opened eyes.

I am coming to a close; when we place ourselves a step higher above partiality and one-sidedness, we make the first step towards the deliverance from goluth.

We furthermore must seek our historical ways.

With business caprices and politics we can attain mighty little.

We must find a way in real life, orderly, systematic, the condition of goluth slavery shall be altered, the business methods shall gradually be made over into a higher standard which shall lead to freedom and all-sided perfection.

This is the safest means that can heal our wounds and bring peace into our house.

I wish to have an understanding with you about the only way which can lead us to it, in few words and much meaning.

At the same time you will find an original method, how to become clear with your own self, so that your ideas shall become crystallized.

When you will take time to think it over according to this rule which I give you here, you will find your way out of the chaos which surrounds us.

I will help you to a rebirth of your own thoughts and feelings, which I wish to become one corporeal substance with real work.

I am weary of thought gymnastic, souls that hover in the heavens only and have little connection with the earthly body can bring us little help.

At the close I ask you that we should make one further step together: everyone of us and all in cohesion we shall help to bring into the light the general thought of our Jewish people which shall come accompanied by a common, lofty, and imposing deed.

The time is coming near when we will have to go out into the world, we shall step upon the tribunal of the nations to let our voice be heard. Let us appear upon the historical platform as men and as historically living Israelites.

I will close with the prophetic word: *"Nakhpeso drokhenu .wenakhkorah"* let us search through and investigate our ways, where are we in the world, whence do we come, where is our goal, and find out whether our life has not a higher meaning?

The position is dangerous; the people of Israel lies upon the sick-bed, it finds it hard to move; we lack peace, freedom and revival; we need freedom before everything; how do we find it in practical life?

It will not come by itself, we must seek it with all our might; it is a hard task but a necessary one; it is an easier job to stick to wars and wrangling, but their fruit does not well agree with us; the cultivation of the vineyard of peace demands more exertion and will-power, will we overpower our weaknesses?

We must learn to know the historical ways according to which the whole social life is being regulated; we must also learn to know closer the fixed character lines of the true peace, so that we make it our companion, bring it into our house, also into the wide world.

If you really wish to accomplish this and to renew our historical creative force, you must be wide awake, not sleeping now; when we shall earnestly seek peace we will find it and our historical future is safe and secure.

FIRST ARTICLE.

The Bankruptcy of Civilization and the Ways for the Restoration of Credit-Capacity.

I have claims upon modern civilization: it has promised us so much and paid so little; it is to be compared to a despotic mistress who prepares for her subjects a merry ball with artistic inventions of articles of luxury and voluptuousness.

At the same time she provides them with modern means of destruction and infernal machinery; she lets the people make merry for a short time, permits them to indulge to their hearts' desire and then she sends them to engage in a devilish dance, a wedding of blood, They are punished for their frivolity.

I think that it is about time to break the bonds of slavery.

Entire humanity is in goluth (exile), and our people in particular experiences a double exile; an interior and an exterior goluth process.

Will humanity ever gain the recognition that conditions cannot remain as they are?

Things must take a turn for the better.

Since ancient times we carry in us the thought of redemption, which finds expression through the well-known peace idea of the Jewish prophets.

The modern world has lately taken up the thought that wars shall cease in the world. But this idea is not thoroughly fathomed; the outward battles are nothing more than a result, a consequence of the inward chauvinism; it is a volcanic eruption which is to be traced back to the inner fire. If you want that the volcano shall cease its destructive work, then you must see to it that the subterranean fire which burns without ceasing shall become quieter.

It is not possible in any other way.

Here we come to the source of all the troubles of the children of man.

Where do the battles come from? They come from this: each individual. looks for the faults of his companion, he finds a cause to hate, finally also a reason to beat the other.

The account is very clear.

When every individual hates and beats the next one the consequence is that all are being beaten, it is an all-sided butchery.

Would it not be more reasonable for humanity not to be so blind and open the eyes to see the inner disease and to find a way by which the wounds, which are so frightful, shall be healed?

We have also revolutionists who cannot endure the bad order which is to be found in the world and they are therefore of the opinion that they can break the power of authority with the same methods which are supported by force and physical might.

My opinion is that a better revolutionary method must be found which shall not depend upon physical but upon moral might.

I will have a better system which shall be just the opposite of the one which exists since the very beginning.

I want a radical change: the principle, "The aim sanctifies the means" I will not recognize, my principle is just the reverse of it, "A good aim with good means". My revolutionary methods consist of this principle.

I will furthermore propose two ways which shall lead us to the aim, an individual and a social.

The first is a revolution which every one can start with himself, a turning over which every individual can make in his own heart. How is that possible? Very simple:

The brain shall control the heart which has no good inclinations; the eyes shall come to the help of the man; to seek the good sides of the next man instead of the bad; every man has both sides in himself; as far as faults are concerned, every one has the opportunity to find them in himself consequently also to make them better.

The second way is I wish to have the better strivings of every individual to come to an expression through social institutions, which shall have the duty to begin with better practical experiments; just as in the plant world. When one wishes to produce something better, one makes use of experiment stations, the same thing can also be done in the field of sociological gardening.

The nations who surpass each other in work of destruction and annihilation, shall perceive that a better way can be found—a way of creative work and peaceful competition.

It is not necessary to wait long for it. It can be started this day, the sooner we begin the better it will be for us.

This thought I will propose to all mankind in general, and especially to my brethren, the children of Israel, because I think that they would be best fit for it and because I am of the opinion that place where they can make themselves useful is not in the trenches, also not upon the barricades, they can bring more benefit to humanity when they shall be independent.

I would say to the modern Pharaohs: "free your slaves"! Do not force our children to help you create ruins, they shall serve God, with it also humanity in their original way, according to the spirit of our prophets; our task must be to build worlds, not to annihilate.

We have learned enough of you, chauvinistic teachers, your wells are drained; this is a time when you must learn from us; we shall go in advance of the wôrld to be the torch-bearers of peaceful light.

We possess in ourselves the power to be not a curse but a blessing for humanity; give us the possibility for it.

(To be continued.)

THE JEW AND THE LODGE.

The idea of the lodge has vastly changed since the day of its original institution, itself lost in the mist of the ages. In our time, the business of the lodge is for social fellowship and good deeds, a splendid purpose and one to be encouraged. Of course, its labor is frequently abused, yet even this fact does not detract from the lodge's worth. Its lingering secret business grates on the sensitive nerves of those who understand the ancient need of secrecy and that in these times such is unnecessary; even so, the insistence on secrecy, anomalous and insignificant, does not depreciate the lodge's potentiality. Apart from certain religious discriminations in some quarters in lodges organized on non-religious, non-political, and all other non-devisive factors, discriminations, which contradict the lodges' fundamental constitution, the lodge has invaded the field of religion. Thus, we Jews have the Independent Order B'nai B'rith, the national and international mouthpiece of Jewry, irrespective of the national and religious differences of Jewry; and many other lodge bodies, catering to particular circles and existing successfully or precariously for endowment and benefit features.

The I. O. B. B., however, is the distinctly supreme Jewish lodge. It is the bounden duty of every Jew, worthy and honorable. to be identified therewith. Strange, however, it is that a large number of our coreligionists frown with disfavor on the Order, but seek to be identified with non-Jewish orders, even regard membership and in instances tolerance in the latter as a privilege. The Jew, in our opinion, who is not a Ben B'rith is not a fit subject or citizen for any of the non-Jewish lodges. We have known of Jews who have been accorded subordinate and even grand lodge honors in our Order, and have resigned in order to affiliate with non-Jewish orders, as if the latter would give them a neshamah yetherah, and condemned the Jewish order; or who have become sore-heads because they could not have their way, and quit, as if their loss would be any hurt. The time will come, and it is near at hand, when the Jew who is not a Ben B'rith will not possess any standing in Jewish life. Every city and town must have their congregation or congregations, but must also have their B'nai B'rith lodge, each giving and receiving strength from the other.—(Montague N. A. Cohen in the Portland Jewish Tribune).

BOLSHEVIKI CLOSE JEWISH PUBLIC KITCHENS.

Red Guards and soldiers sealed the stores of the Jewish Charitable Kitchen in Petrograd, because an appeal by M. Vinaver, urging the Jews to vote for cadet candidates for the Constituent Assembly, had been found on the premises during a prolonged search carried out by the chief of the guards. This action placed in a very difficult position the thousands of Jews and non-Jews who used to obtain food at the kitchen at reduced prices. Two hundred of the most deserving cases were served with free dinners daily. The action of the guards evoked a storm of protests.

Sketches of Modern Jewish History

By Gotthard Deutsch

VII.

Reform II Part.

The inner workings of historic forces are best understood not by intended information, but by occasional naive remarks. The same Jacob Emden who, while personally orthodox, promoted religious liberalism by his proof that the Zehar, the holy book of the cabbalists, was in part a forgery, preserves to us a small incident, which, small as it is, throws light on the growing emancipation from traditional beliefs.

On the eve of the Passover, 1760, a swarm of beggars appeared in the ghetto of Teplitz, the famous Bohemian health resort. These hoboes had become a regular pest, and no police regulations was able to stop it. It is an ancient evil in Jewish communal life. The Talmud already speaks of the "flying guests" (Orhe u-Forhe, Ketubet, 61a), whose care required a special servant in wealthy households. One of their tricks was to make their appearance in wealthy communities late on Friday afternoons or on the eve of holy days, when they were assured that they could not be turned away. So this swarm appeared in Teplitz on the eve of the Passover, 1760. The congregation had already more than its share of Schnorrers, but what was to be done? No Jew would turn a brother Jew away on this festival, when the ritual invites "everyone who is hungry to come and eat." Among the arrivals, a venerable looking man, dressed in the style of the Polish rabbis, attracted special attention. The president of the congregation provided him with lodging, for such a man could not be sent to the communal lodging house, the "Schlafstatt"—among our Russian coreligionists in the United States still surviving as "Hachnesath Orchim"—but excused himself that he could not invite him to the Soder, for he had already as many guests as his home could accomodate. Fortunately, an offer came unsolicited. A woman, whose husband had been called to Dresden on business shortly before the festival, heard that a rabbi had arrived in town, and she offered to invite him to her house, so that she could have a competent man to perform the function of the festival.

The stranger who called himself Rabbi Bezalel of Opatov, which later investigation proved to be an alias, recited the Haggadah. At the close of the ritual, when the wish is pronounced that "we may celebrate the festival next year in Jerusalem," the good woman repeated these words with deep emotion. Rabbi Bezalel smiled and said: "You still believe in that story." Naturally, great disappointment. The incident was reported. The man's effects were searched, and it was found that he had connections with the sect, established shortly before by the Polish Jew, Jacob Frank, who attempted to found a new religion through a combination of Judaism, Catholicism, and Islam, and in addition the pseudo-Bezalel, who traveled as a scribe, selling Tefillin, aroused such suspicion that his Tefillin were examined and were found to contain sawdust instead of the prescribed strips of parchment with the words from the Pentateuch. The trustees deliberated on the cause and sentenced him to have his beard cut and his gaberdine shortened in order that he should not deceive other innocent souls by his venerable appearance.

This by the way. The feature of the story which interests us is that long before the change in the ritual and a readjustment of the catechism was thought of, people had lost the naive faith in the promise that in some supernatural way God would send a man, endowed with supernatural powers to lead all Israel to the land of the fathers, and there re-establish the old kingdom of David in new, increased and never ending glory. It takes a long time in religion as in public life, before revolutionary theories are put into practice. So two generations passed before the negation of the doctrine of Israel's restoration to Palestine and of a personal Messiah was recognized in the service of any synagog.

The first case of this kind is found in Hamburg, where the "Tempel" was opened on the eighteenth of Oct., 1818, the trustees choosing deliberately the anniversary of the battle of Leipsic. to prove that they considered themselves not exiled Palestinians, but German citizens, professing the Mosiac religion. Political considerations had, however, long before worked a change in the rigid traditions of synagog worship. Such changes are always more readily tolerated, when they do not appear as principles, but are enacted as facts. The battle of Leuthen in 1757 was a decisive victory of Prussia over Austria. The whole population rejoiced, and the Jews could not afford to appear disloyal or even indifferent to the welfare of the country in which they lived. The congregation of Berlin ordered thanksgiving services, and wishing to make an impression on the non-Jewish public, the trustees requested Moses Mendelssohn to write a hymn for the occasion which was set to music and sung in the synagog. So services in the vernacular were introduced without the slightest opposition. This was no small concession. It took exactly sixty years before a similar move was made in England. The first sermon in English, preached in a synagog, was delivered in Liverpool, Nov. 17, 1817, on the occasion of a death in the royal family. The occasion for the departure from the traditional Yiddish was similar to that of Berlin. The Jew was exceedingly tenacious in his ritual life, even in matters which are not defined by law. Rabbi Judah Rapahael Israel in Nice aroused considerable opposition in 1789, when, probably under the influence of the excitement, created by the fall of the Bastile, he ordered the abrogation of the old custom to chant the Haftarah of the Sabbath preceding the Ninth of Ab in Spanish. This custom, introduced by Spanish exiles who settled in Nice in the sixteenth century, was no more Jewish than would have been a translation into Italian, but it was hallowed by tradition, and people clung to it, considering its abrogation a sacrilege.

Moses Mendelssohn was not a reformer. He does admit in his apology for Judaism, "Jerusalem," that there are laws which are dependent on time and environment, but he reserves their abrogation to a clear expression of divine will, and in a letter to Herz Homberg, he says, that, while laws may have lost their meaning as symbols, they still have to be maintained as the bond of union for Israel's household. Nevertheless the progress of secular education to which Mendelssohn had so prominently contributed, was a leaven which worked towards a modernization of public worship and other religious practices. Isaac Euchel (1756-1804), a native of Copenhagen, who lived as tutor to prominent families in Koenigsberg, published in 1786 a German translation of the prayerbook in the preface of which to which he says that his pupils complained that they could not recite the Hebrew prayers which they did not understand.

The main impetus to Reform, however, came from political conditions. It was said previously that immediately after the death of Frederick the Great in 1786, whose bitter prejudice against the Jews left no hope for improvement, the elders of the Berlin congregation petitioned the new king, Frederick William II, to alleviate their situation. The king who was sympathetic to the demand, referred the question to his cabinet (General department), which reported that the greatest obstacle in the way of improvement of the Jews was the rabbomical law (1787). This statement is repeated by another commission to which the next king referred the question in 1810. It is also emphasized in an address presented by the city of Strassburg, then under French administration, which objects most strenuously to the admission of Jews to the city, demanding that, if the Jews wish to become citizens, they must first tear down the walls "which separate them from us" (1790). The removal of the barrier between the Jews and their Christian neighbors was the main object of a still existing Jewish club, called "Gesellchaft der Freunde", established in Berlin, 1792, with the avowed purpose of abrogating the abuses "which prevent the progress of the Jews and lower them in the eyes of the Christian fellow citizens", (1792).

A bold step was taken shortly afterwards by one of the elders of the Berlin congregation, David Friedlander (1750-1834). This man has been unjustly dealt with by Graetz. Friedlander, the son of a wealthy family of Koenigsberg, which possessed special privileges, placing them on a level with Christian merchants, married into the equally prominent family of Itzig, in Berlin, and established a silk manufactory there in partnership with his brother-in-law, Isaac Daniel Itzig. Born and bred in Koenigsberg, where at that time, Kant, the author of "Religion Within the Limits of Reason", taught, and living in Berlin, where under the influence of Frederick the Great, the Voltairian spirit was the fashion in society, Friedlander was an advocate of a religion which would drop all dogmas conflicting with the reason and all ceremonies which are obnoxious to people of modern culture. In this sense he wrote an anonymous pamphlet in the form of an epistle to a well-known liberal minister of Berlin, Dean Teller, 1799. His main point, briefly presented, is: You, Christians, including Protestant ministers of the type of Luler, Do not believe in Limity, in the Divinity of Jesus, in Bodily Resurrection, in the Vicarious Atonement and the like. We, liberal Jews do not believe any more in the doctrines of the Talmud than you believe in those of the church fathers. Why can we not come together on a common ground? The pamphlet, published in 1799, created quite a sensation. Graetz presents the story so, as if Dean Teller had been provoked by these radical doctrines and by the obtrusiveness of the Jews who wanted to become Christians without accepting the fundamental doctrines of Christianity. Close study of the literature of that time leaves almost no doubt that Teller had arranged the whole thing in order to have an opportunity to present his own liberal ideas of Christianity. Friedlander condemned apostasy, and it is fact that his own son did not convert to Christianity until after his father's death.

The radicalism of Friedlander could not have any lasting effect. As everywhere it was the man of the golden means who respected the force of historis sentiment that could bring about practical result. This man was Israel Jacobson (1768-1828), previously mentioned as one of the most successful promoters of secular education, who gave the first practical impetus to a reform of public worship. Jacobson, a wealthy banker, had moved to Cassel the capital of the kingdom of Westfalia, which Napoleon had patched up from various slices of the small German states for the benefit of his brother, Jerome. With the creation of the new kingdom in 1808 the French principle of liberty of religion and the organization of the Jewish communities under a central authority, called Consistory, was introduced. Jacobson was a strong believer in regeneration of Judaism by state's authority. He organized the consistory of Cassel of which he became president, and this body went to work right away in abolishing the rabbinical "abuses" according to homeopathic methods. Thea Passover laws were especially burdensome, owing to a rigorous interpretation and amplification in rabbinical works, not justified by either Bible of Talmud. So the president of the consistory, supported by the learned rabbis whom he had called into his council, decreed that the prohibition of rice, peas and beans on Passover, not based on old authorities should be abrogated. The effect on the Jewish community was about the same which the resolutions of the Central Conference of American rabbis on matrimonial laws, such as Get and Halizah had on the East side of New York and the West side of Chicago. The rabbis of Brunswick, Eger and Fuerth, declared this decision a rebellion against God's law, and even the consistory of France protested against it as an arrogation of authority.

The only practical way for religious progress was that which all reformers have chosen, that of doing something regardless of what ecclesiastic authorities would say. This was what Jacobson finally did. In his school at Seesen, he introduced organ, prayers in the vernacular and similar innovations, expecting that this form of worship, begun in a synagog frequented by young people, would in time be hallowed by tradition just as the older people the worship of the synagog of their youth had something sacred. Radicals like David Friedlander sneered at this moderation as a makeshift. In a letter to Aaron Wolfsohn (1754-1835) a member of the Mendelssohnian school who was engaged in writing a textbook for instruction in religion for the Jacobson school, Friedlander writes: These petty reforms of omitting a rabbinical passage, such as the treaty of the Sabbath lights (Bam meh Madlikin) from the prayerbook will do no good. Either the reconstruction of the old edifice must be entrusted to bold architects or it is best to let the old structure collapse completely and then begin a new building. It is significant that Friedlander changed his views soon afterwards. Prussia issued March 11, 1812, the edict which declared the Jews citizens, and Friedlander at once submitted to the minister a plan for introducing reforms in the service. This minister, Prince Hardenberg, a liberal, was inclined to lend to the scheme the moral support of the government, but king Frederick William, III, a narrow minded Lutheran, was unalterably opposed, even when the minister suggested that this expression of loyalty on the part of the Jews who felt they must do something to show to the king their appreciation, had no effect on him. He stuck to his principle that Jews must remain Jews or else turn Christians, and he acted accordingly.

The example of Seesen found imitation in similar institutions. The "Philanthropin" of Frankfurt a.M., previously described, was opened in 1804 with the purpose of putting Rousseau's principles into effect. The school should educate not Jews, but ideal human beings. Its first principal, Michael Hess (1782-1860), held on Sundays "edification meetings" without any regard for the traditional liturgy, beginning in 1812. Shortly afterwards, Joseph Johlson (1777-1851) was engaged as teacher of religion. He followed more traditional lines, and introduced regular Sabbath services with a liturgy, partly in Hebrew, partly in German, with hymns accompanied by a harmonium and other innovations, calculated to meet the aesthetic demands of the age. These services inaugurated in 1814, were often attended by grown people who in time became not merely visitors, but regular worshippers so that in 1828 a chapel (Andachtssal) was built which adopted the features of modern service which we know in America, uncovered head, instrumental music, prayer in the vernacular and abrogation of the woman's gallery. Similar were the conditions in Hamburg, where a free school was opened in 1817, and the services, held in connection with it, attracted an adult congregation which a year later organized itself as the congregation of the "Tempel".

With this we have anticipated the course of events, and have to go back to Johlson who in his textbook for religious instruction, published in 1814, pleaded for the establishment of consistories whose legislative power, he argued—and for this he had good Talmudic authority—would be equal to that of the ancient rabbis. The German federal government to whom he submitted this plan, indorsed it, and various German states ordered the book to be used as official textbook in Jewish schools. Conditions, however, soon changed, owing to the reactionary spirit which became the guiding policy of the German states after Waterloo. Jacobson, who before the French occupation had been a favorite of the duke of Brunswick, did not feel comfortable under the restoration of the old regime to which he had shown so little loyalty, and he moved to Berlin. There the field seemed to be even more promising. He arranged for services in his own parlor, and another wealthy banker, Jacob Herz Beer, the father of the composer Meyerbeer, did the same. The orthodox members of the congregation frowned upon these innovations, and they possessed the support of the government. Upon their appeal to the authorities that these services were an encroachment upon the privileges of the congregation which possessed corporate rights, the services were closed by royal order Dec. 9, 1815. The leading men in the Board of Trustees, like David Friedlander, were, however, sympathetic to the liberal movement and upon their plea that the synagog, undergoing alterations, was insufficient for the worshippers, the services were for a while resumed, but in 1823 a royal edict ordered that the services of the synagog had to be conducted according to the traditional style (althergebrachter Weise). This made an end of the Berlin reform movement, and its sympathizers looked elsewhere for a more favorable field.

Hamburg was a republic, autonomous in its local government, and therefore was chosen for the experiment. The governing senate had no objection to

(Continued on page 11.)

Annual Convention of District Grand Lodge No. 4, I. O. B. B.

The Fifty-fifth annual session of District Grand Lodge No. 4 began on Sunday morning, Feb. 17, 1918, at Fresno, Cal., with President David N. Mosessohn presiding. The convention was opened with prayer by Rabbi Michael Fried of Sacramento, after which Louis Mendelson of Fresno delivered a short address of welcome.

The San Francisco committee of fifty presented to the Grand Lodge a service flag containing 250 stars. The presentation was made in behalf of the committee by Past Grand President Otto Irving Wise and President Mosessohn accepted it for the Grand Lodge.

The rest of the morning session was taken up by the reading of the president's report and the other officers of the Grand Lodge.

The report of the Grand President was well received. It was a lengthy document and brimful of Jewish sentiment. The major part of the report was devoted to the Soldiers' and Sailors' Club House at Tacoma, Wash., and contained a detailed statement of the negotiations, had with the representatives of the Jewish Board of Welfare Work, before the management of that institution was lodged in the hands of the B'nai B'rith.

In the afternoon memorial services were held for Past Grand President Sigmund Sichel and other brethren of the district who passed away during the past year. Past Grand President Lucius L. Solomons delivered the memorial address. Dr. Mosessohn of Portland recited the Kaddish.

In the afternoon there was an automobile ride through Fresno and in the evening while the delegates resumed their business, an organ recital was given at Hotel Fresno for the ladies.

OPEN MEETING AT CIVIC AUDITORIUM.

Sunday evening an open meeting was held at the Civic Auditorium, at which eloquent addresses were delivered by Otto I. Wise and Lucius L. Solomons, both describing the honors and sufferings of the Jews in the war zone. As a result of the stirring appeals about $5,000 was raised for Jewish relief fund.

MONDAY SESSION.

The second session of the convention opened on Monday morning and at noon luncheon was served at the Commercial Club for the delegates. The ladies were entertained at luncheon at Hotel Fresno, a card party following. Members of the Ladies' Auxiliary of Fresno acted as hostesses. At the morning and afternoon sessions, reports of various committees were received and considered.

REPORTS ADOPTED.

First: The special committee on "Orphanage Asylum in the Northwest" reported "that the present needs and demands for such an institution are not such as to warrant or justify the creation of one".

Second: The usual necrology on the demise of members of the Grand Lodge was adopted by a rising vote.

Third: The committee on "Service Flag and Honor Roll" adopted the recommendation of the President to the effect "that each Lodge compile a list of its members who joined the defense forces and inscribe their names, rank, and branch of service upon an 'Honor Roll' to be placed in front of the President's station. Furthermore, that each Lodge secure a service flag representing the number of their members in service". The committee also acknowledged the gift, by the Committee of Fifty, San Francisco, of a District service flag.

Fourth: The special committee on "Social Service" recommended that, "owing to the many urging demands due to present war activities, no appropriation be made for social service, but that the amount required to continue the organized department be left to the discretion of the General Committee".

Fifth: The committee on "Grand Lodge Sessions" approved the recommendation of the President, to the effect that Grand Lodge Sessions be held in different cities throughout the jurisdiction. The same committee also reported the thanks of the Grand Lodge to the brethren of Fresno Lodge No. 723, to the Committee on Arrangements, the Women's Auxiliary, the local press, to Brothers Mendelsohn, Diamond and Coffee, and last, but by no means least, to Mrs. L. M. Mendelsohn and Mrs. L. I. Diamond.

Sixth: The committee on "State of the Order" heartily approved of the several paragraphs in the President's report referred to it, and concluded by saying, "That it highly commends the constructive work of the outgoing President and hopes that he will remain a worker among us in the furtherance of the ideals for which our Order stands."

Seventh: The special committee on "Soldiers' and Sailors' Welfare Work" filed a report, which had the closest attention of the Grand Lodge and absorbed its time more than any other subject. It referred to the President's experiences with the Northwestern branch of the Jewish Board of Welfare Work and congratulated the Grand Lodge that the complications and misunderstandings have happily been removed and all differences reconciled. The committee considered "that a great deal of the work of reconciliation had already been done by the conciliatory and tactful efforts put forth by the President as well as by the brethren of Tacoma and Seattle". It therefore recommended the approval of the action of the President "in the various details of the work undertaken by him at Tacoma, and likewise commends the brethren of Tacoma and Seattle for the conscientious manner in which they have served what appeared to be conflicting interests, but which will hereafter, the committee trusts, become co-operating forces".

The committee furthermore recommended "that the proposed agreement about to be executed by and between the B'nai B'rith and the Jewish Board for Welfare Work be approved, ratified, and adopted by this District; and that the B'nai B'rith Club House at Tacoma be under the exclusive management and control of the B'nai B'rith."

The committee likewise recommended "that an assessment of $1.00 per member be levied for the purpose set forth in the President's message as part of the expense of maintenance of the B'nai B'rith Club House at Tacoma." (Though adopted by the Grand Lodge, this assessment is entirely contingent on the result of the vote on the amendment to the Constitution, submitted by the Executive Committee. Should that be carried by the necessary two-thirds vote, the tax will be levied by the Executive Committee instead of by the Grand Lodge).

Subsequently to the adoption of the above report, a motion prevailed to create a Board of Managers, consisting of seven members of the Order in the Northwest, who shall operate under the supervision of the General Committee.

RESOLUTIONS ADOPTED

Oakland Lodge No. 252 was accorded the thanks of the Grand Lodge for its enterprise in producing a special edition of the Oakland "Tribune" devoted entirely to the Order. Thanks were also wired to the publisher of the paper.

The Grand Lodge expressed its esteem for President Kraus and its deep appreciation of his presence, hoping that "our honorable and worthy President may be spared to the Order in health and contentment, surrounded by his dearly beloved ones, for many years to come".

By resolution the Grand Lodge adopted a form for patriotic exercises at the opening of the Lodge, which in due time, will be printed and distributed among the lodges.

A resolution was adopted, respectfully "urging the incoming Grand President to take immediate steps to bring about the harmonious co-operation with other committees and agencies, engaged in the welfare work for Jewish Soldiers and Sailors".

In response to a hearty invitation, the Grand Lodge decided to hold the fifty-sixth annual session in the city of Los Angeles, where a royal welcome will undoubtedly be extended to the delegates, on the third Sunday in February, 1919.

On Monday afternoon, Mr. Adolf Kraus, President of the Order honored the Convention with his presence and delivered a very instructive and inspiring address. President Kraus also installed the officers of the new administration.

For the first time in the history of the District the Grand Lodge was honored by the presence of the President of the Order. Bro. Adolf Kraus, who happened to winter at Pasadena, responded to a cordial invitation, tendered him by the General Committee, and came to meet his brethren of the Pacific Coast in annual session assembled. The brother was received not only with the honors due his station, but with a manifestation of love and admiration, which the brethren felt belonged to him for his statesmanlike conduct of the affairs of the Order, ever since his first election in 1905.

On Monday evening a reception and ball was given to the delegates and their ladies at the Fresno Civic Auditorium. Governor Stephens made a short address to the assemblage.

TUESDAY SESSION.

Great interest and enthusiasm were displayed at the annual election on Tuesday afternoon and resulted as follows: Grand President, Richard E. Gutstadt; First Grand Vice-President, Milton Meyer; Second Grand Vice-President, L. M. Mendelsohn of Fresno; Grand Secretary, I. J. Ashheim; Grand Treasurer, Joseph L. Goldsmith. The following members form the general committee: Abraham Jonas of San Francisco, P. G. P.; Edmund Tausky of San Francisco, P. G. P.; Otto Irving Wise of San Francisco, P. G. P.; I. M. Golden of San Francisco, P. G. P.; Harry Wolfe, San Francisco, P. G. P.; David N. Mossessohn of Portland, P. G. P., and Lucius L. Solomons of San Francisco, P. G. P., associate members.

On Tuesday evening a sumptuous banquet was tendered the delegates and their ladies at Hotel Fresno. During the day various amendments to the general laws were enacted.

First: The title of "Youths' Auxiliaries" by which the organizations of boys of from 13 to 21 were designated, was changed to "Junior B'nai B'rith".

Second: The Grand Secretary was authorized to provide a "Uniform Membership Card" for the District, which, in the form of a receipt, shall constitute the only official receipt for the payment of dues or other indebtedness to the Lodge. These receipt cards shall be furnished to the Lodges at a cost fixed by the General Committee.

Third: After the first of March, Lodges are prohibited from admitting candidates for membership on the benefit-paying plan. This affects affiliates as well as initiates. Beneficiary members who withdraw from their Lodges cannot be re-admitted as such. Beneficiary members suspended from their Lodges for non-payment may be re-admitted within a year on their original rights upon the payment of a fee. The rights of beneficiary members in good standing at the time of the adoption of this law are in no wise impaired thereby.

From the moment of their arrival to and until their departure from the convention city, the representatives and their ladies had the constant attention of the committees on arrangements, one representing Fresno Lodge, No. 723, and the other, Fresno Auxiliary, No. 13. The evenings were entirely devoted to public functions, and during the day, while the representatives attended to their duties in session, the ladies had their diversions, provided for them by the members of the Auxiliary.

During the banquet the retired president, David N. Mosessohn, was presented with a magnificant silver service in recognition of his faithful and efficient service rendered the district during his administration.

The president of the Order, Mr. Adolf Kraus, was the guest of the Portland delegation at lunch.

A feature of the convention was the elaborate entertainment program given by Fresno Lodge, No. 723, for the visiting delegates and their ladies. This included an automobile ride through Fresno, a banquet, dance and other affairs which left not a dull moment throughout the three-day session.

The committee of Fresno Lodge in charge of this entertainment consisted of Louis M. Mendelsohn, chairman; Harry Coffee; Sidney Kaizer; J. H. Mittenthal; A. L. Pollack; Saul Samuel, and L. I. Diamond.

In advance of the opening of the session, services held on Friday evening and Saturday morning in Fresno were conducted by Rabbi N. Mosessohn of Portland. The sermons were delivered by Rabbi Edgar F. Magnin of Los Angeles on Friday evening, and Rabbi Emanuel Jack of Stockton on Saturday morning.

PALESTINE COMMISSION LEAVES ENGLAND.

It is announced by the Provisional Zionist Committee that several members of the Palestine Commission have left London on March 4 en route to Palestine. Dr. Chaim Weitzman, who is chairman of the commission, and president of the English Zionist Federation, was received in audience by King George. A representative of the British government is accompanying the commission.

AN IMPORTANT GATHERING.

By Oscar Leonard.

The National Conference of Jewish Charities will hold its meeting this year in Kansas City, May 12-15. In some ways it is going to be the most important conference because of the peculiar situation in which we find ourselves. There are a number of problems in Jewish Social Service arising from the present war. Some reconstruction problems will be taken up also.

The Jews of America must prepare to meet situations as they arise. When this war is over, there will be new conditions to face. The Jews in Russia will probably find themselves differently placed than before the war. The situation in Palestine will surely differ from what it was. There will be numerous readjustments.

We have the new situation on the Pacific Coast. Jewish people have begun to come that way in the past two years. That developes a new condition there. The Jewish communities immediately interested will be in search of guidance as to the handling of the immigrants.

Jewish social workers have been doing imporant work in connection with the war situation. Mr. Billikopf, for instance, has left his work in Kansas City to give himself over entirely to the raising of funds for the relieve of the suffering Jews in the war ridden countries. He has accomplished a stupendous task. Dr. Boris Bogen, Field Secretary of the National Conference of Jewish Charities, together with Mr. Max Senior of Cincinnati, spent several months in Holland organizing the relief work coming from these shores. Mr. Morris Waldman, head of the Federation of Jewish Charities in Boston, has been called to Washington to help in the directing of Red Cross work.

All over the country Jewish Social Workers have responded readily to every call for help from the Government, the Red Cross and other agencies. They are working on case committees for the relief of families of men in the United States army and navy. They are serving in many capacities.

These new experiences, undoubtedly are valuable, to the workers as well as to the work they undertake. The sessions of the Kansas City Conference will be interesting since these experiences will be discussed.

Efforts will be made to discuss the problems of smaller communities, particularly the inter-mountain question, as related to Jewish needs. There will be reports of work done and of possible work to be undertaken in various parts of the country.

There will be opportunities for discussing specialized problems. The program is now being worked out. Leading social workers will participate.

Jewish communities wide awake to the present social problems will send their representatives. No community alive to the situation can afford to stay away from this important conference. Jewish social service organizations should by all means send professional workers to the Conference. Directors of such organizations should attend too, in order to familiarize themselves with the big job, in which they have an integral part.

The officers of the National Conference for Jewish Charities are: Aaron Cohen, Pittsburgh, President; Fred M. Butzel, Detroit, First Vice-President; Jules K. Hexter, Dallas, Second Vice-President; Jacob Billikopf, Kansas City, Third Vice-President; Bernard Greensfelder, St. Louis, Treasurer; Louis H. Levin, Baltimore, Secretary.

HEBREW UNIVERSITY IN PALESTINE.

One of the functions of the Palestine Commission will be to establish a Hebrew university in Jerusalem. The British members of the commission, who have already departed for Palestine will put the project into operation as soon as they arrive. The finest site near Jerusalem on the Mount of Olives, has been secured for that purpose.

In connection with the Hebrew University, the British Palestine Committee has issued the following statement:

"Other peoples are discussing by what arms they will be equipped in the world after the war. The symbol of the new Jewish Palestine is a noble house of learning, a sanctuary of the Jewish passion for spiritual values, for intellectual truths, a center from which once again the law shall go out from Sinai and the Word of God from Jerusalem. There can be no more illuminating way of teaching the world that a Jewish Palestine will be no seat of chauvinism, and no house of Mammon, but a hearth of that civilization which spells peace and humanity."

Thoughts and Tidings—Review of Passing Events

By H. Eliassof

Solomon Jacob Abramowitsch.

During the last month, the Jewish press in general and particularly the Yiddish papers, contained articles in which the death of Solomon Jacob Abramowitsch, the great Yiddish writer of the last half of the nineteenth century, who died at Odessa on the fifteenth of last December, at the high age of 82 years, was loudly lamented. They all paid a high tribute to his talent and placed the crown of immortality upon his genius. Mourning services and memorial meetings were also held during that time in many synagogues and secular societies, where thousands had gathered to venerate the memory of this beloved author, and eloquent speakers eulogized his name in glowing words of praise.

When thousands unite in mourning the loss of a beloved writer, he certainly must have been a man of real merit. His thoughts and teachings must have touched the hearts of his readers, and his words of wisdom must have made a lasting impression upon their souls. The achievements of such a writer, even if he worked in the remote field of a humble dialect literature, deserve to be known in wider circles. Besides we must not forget that Yiddish, the language in which Abramowitsch wrote so successfully, is still spoken by millions of our brethren in the wide diaspora. On this account alone the life and service of a prominent Yiddish writer must touch some hidden heartstring in the Jewish breast and must arouse some interest even among Jews, who are far removed from the Yiddish dialect and its literature.

I will therefore endeavor to acquaint the readers of the "News" with the position which Solomon Jacob Abramowitsch occupied in the modern Yiddish literature and the significance and practical value of his words for the Yiddish reading masses. For this purpose I will in the main follow the latest and most comprehensive work, "Yiddish Literature in the Nineteenth Century," published in New York, in 1899, by Professor Leo Wiener, who has made a thorough study of this subject.

Solomon Jacob Abramowitsch, or Mendele Mocher Sforim (Mendele the Bookseller), a nom de plume by which he was better known, was born in 1835, in the town of Kopyl, in the Government of Minsk, Russia. Like most of the Jewish boys of his time he received his Jewish instruction in a Heder (Elementary Hebrew school), and later in a Yeshibah (Talmudic academy). At the age of seventeen, his knowledge of Hebrew was so thorough that he was able to compose verses in that language. He lost his father early, and his mother married a second time. When he was eighteen years old, he was persuaded by a swindler, who was nothing else but an itinerary beggar, to accompany him on a journey to Volhynia. Abramowitsch traveled with him for several months from town to town, until they at last came to the city of Kremenets. Here he found friends and leaving his traveling companion, he settled there and became a Hebrew teacher to the children of the wealthier inhabitants. Here he made his first attempts to become a Hebrew author. He wrote a Hebrew essay on education, which was printed in the Hebrew weekly "Hamagid", and which attracted much attention at the time. He then wrote several Hebrew stories; he also published a natural history, which he translated from the German. But neither one of his Hebrew works met with success and he decided to write in Yiddish. "I am studying the life of my people", he said, intending to depict it in stories, written in the tongue of the Bible, but the majority of Jews do not know that tongue and are familiar only with Yiddish. Of what avail are the ideas and works of a writer if they are of no use to his people?" And as a Yiddish writer, his genius rose to be a star of the first magnitude. He enriched the vocabulary of that poverty stricken dialect, he introduced a new graceful and vivid style into the feeble and inanimate diction of the old jargon and re-created and transformed it into a new vigorous tongue. He loved his people with all his heart, and he therefore was able to understand the sufferings of the Jewish masses. His heart bled with the wounds which a cruel government inflicted daily upon his people, he sympathized with the lowliest, among them in their unutterable woes, in their degrading humilations, in their dense darkness and their helpless ignorance, in their groping blindness, their grinding poverty, and their pitiful dependence. He saw how they were misled, oppressed and despoiled by their own corrupt and selfish leaders and he openly reproved, condemned and held up to scorn the false idealists, the busy bodies, the blood suckers and the hypocrites among the Kahals of the Jewish communities. The down trodden masses of his people loved him and therefore they too understand him and were grateful to him for his works which helped to save and redeem them. He consecrated his life, his mind, his talents and his genius to their interests and they rewarded him with admiration, loyalty and homage.

The subject of his first work, "The Little Man", is an autobiography of a man, who, by low flattery, vile servility, and all dishonest ways, rises to high places of emolument, which he uses entirely in order to enrich himself at the expense of the people. Such men had been the bane of Jewish communities in Russia in the middle of the last century.

The greatest curse of the Jewish community in Russia, had ever been the meat and candle tax, which all had to pay, nominally to support communal institutions, but the greater part of which went into the pockets of the representatives of the Kahal, to whom the tax was farmed out. No meat and no candle could be purchased without that arbitrary imposition by the members of the Kahal, who in their fiendish craving for money, increased the original cost of meat several fold, and who spared no means, however criminal, to silence any opposition to their doings. It is these men that Abramowitsch had the courage to hold up to the scorn of the people in his second work, "The Meat Tax", or the "Gang of City Benefactors". This work was translated into Russian by Petrikovski, it attracted the attention of the government, which tried to remedy the evil. Abramowitsch had to flee for his life but the book did its work. It became the possession of the people, and many of its salient sentences have become everyday proverbs.

In the same year (1863), there appeared his story from the life of the Jewish mendicants, "Fishke the Lame". It is a love story from the world of the lame and the halt that constituted the profession of mendicants, or as we call them "schnorrers", of every Russian town in the West. We are introduced there to a class of people with entirely different motives, different aims in life, from those we are accustomed to see about us. They hide from daylight and have a morality of their own; but yet they are possessed of the passions that we find in beings endowed with all the senses and enjoying the advantages of well-organized society. One must have lived among them, been one of them, so to reproduce their language, their thoughts, as Abramowitsch has done in this novel.

His next work, "The Dobbin", is the most perfect of his productions. It unites into one a psychological study of a demented man, with a delicate allegory, in which the history of his people in Russia is delineated. It combines a biting satire with a tragic story; it is a prophecy and a history in one. If the "Meat Tax" had made him the favorite of the masses, who suffered from the oppression of the members of the Kahal, "The Dobbin" was calculated to endear him with all who professed the Jewish faith. In "The Dobbin", Abramowitsch foresaw the great calamities which were to befall his people in Russia some years later and that soon they would need only words of consolation. "The Dobbin" is the personification of the Jewish race. The book was very popular, and although there was a demand for new editions, the Russian government would not permit them, as even this veiled allegory appeared to it as too open an accusation of its acts. Only sixteen years later the censor relaxed and allowed a second edition to appear.

In 1879, Abramowitsch published a volume entitled, "The Wanderings of Benjamin the Third", which was translated into Polish by Klemens Junosza. The translator called it, "The Jewish Don Quixote", and this brought to Abramowitsch the appellation of "The Jewish Cervantes". The work is a carricature. It tells the tsory of a Quixotic fellow who starts out to discover the mystic river Sambation and the tribe of the Red Jews, but who never gets any further than the town of Berdichev and its dirty river Guilopiat.

These are his main works. He has written a number of others which are of minor importance, but all his works have been widely circulated and enjoyed great popularity. His admirers named him the "Grandfather" of the Yiddish literature and his name and memory will live for many many generations, for like the immortal writers of the ancient classics and the proud modern nations of the world, he was an expounder of the real life of his people and a benefactor of humanity by the benign influence of his teachings.

Ambassador Reading.

The sending by Great Britain of Earl Isaac Rufus Reading, Lord Chief Justice, as Ambassador to the United States is significant in many respects. It proves in the first place that the English Jews need not consider the anti-Semitic manifestations, which have lately become rather disquieting in the United Kingdom, any too seriously. As long as the British government shows no anti-Semitic proclivities, the Jews of England are safe. A strong and liberal government like the British can and will always maintain order in its realm and afford protection to all its citizens against maddened mobs, against an incendiary press and against all kinds of frenzied agitators of lawless excesses. As long as the British government remains as it is, anti-Semitism can never gain a firm foothold in England and develope into the ferocity which it had reached in Russia, in Roumania or even in Germany. The trouble in those countries has always been that their ruling classes are narrow minded and illiberal. This is not the case in England. The English declaration for an independent Jewish state in Palestine and the appointment of a Jew to the post of High Commissioner and Minister Plenipotentiary in the United States are ample proof of this gratifying fact.

The coming of such a brilliant Jew to the United States to represent diplomatically such a great power as England can also not fail to have a beneficial effect upon the social and political standing of the American Jews. We have had a Jew in the Cabinet, a Jew is also at present occupying a place on the Supreme Bench in this country and now the mighty United Kingdom, one of the great powers of Europe, is showing us that the Jew has the ability and is deserving of the confidence to be trusted with a position of the highest political and diplomatic importance. These facts must even teach the editors of an anti-Semitic paper like the notorious "Life", a wholesome lesson.

Some have compared Lord Reading to Disraeli, of whom the Jews of the world are so proud. But the Jews can take a greater pride in Earl Reading than they do in the Earl of Beaconsfield, for Earl Reading is loyal to Judaism and his distinction therefore reflects more direct honor upon the Jewish people.

I will close with a short biographical sketch of Lord Reading. It will surely prove of great interest to the readers of the "News":

Lord Reading, or Rufus Daniel Isaacs, as he was formerly called, is the second son of the late Joseph M. Isaacs, a merchant in the city of London. Rufus Isaacs was born in 1860, and is consequently 58 years old. As a boy he ran away to sea and on his return to England, after a voyage around the world, having had more than enough of the sea, he went to manage the family business in Magdeburg, Germany. This, however, pleased him no better, and, two years later, he was again in London and embarked on a career on the stock exchange. Meeting with even less success here, he determined to become a lawyer and in this profession he quickly became famous as a great financial lawyer.

He later commenced to take interest in politics and his rise as a politician was phenonmenal. In 1904, he entered Parliament in the liberal interest as a member for Reading and continued to represent that constituency in the House of Commons until 1913, when he was appointed Lord Chief Justice of England. He was Solicitor-General from 1910 to 1913, being given a seat in the Cabinet in 1912. In 1914, he was created a Viscount.

Lord Reading was raised to the peerage as Baron Reading in 1914, and his great services in connection with the various financial arrangements between the United Kingdom and the United States were recognized with an earldom. He was one of the leading members of the Anglo-French financial commission, which visited the United States in 1915. His last visit to the United States was in September and October of 1917. He presided at the Anglo-American war conference in London last November

The American Jews share in the [illegible] which their English brethren [illegible] the highly successful career of [illegible] lustrious co-religionist. The [illegible] Jews greatly rejoice in the [illegible] expectation of soon having [illegible] tinguished brother in their [illegible] will surely extend to him a [illegible] welcome, as loyal citizens of [illegible] Republic and as his brethren in fai[illegible]

CONVENTION OF I. O. B. B.

The Convention of District No. 4 Independent Order B'nai B'rith, recently held in Fresno, Cal., proved once more the excellent work done by the Order. The enthusiasm and fervor displayed by all delegates in matters concerning the weal of our people rose to its heights, the zeal of every delegate for any good act in favor of our boys in the navy and army reached its apogee. The patriotic addresses by brilliant orators was an inspiration to all present and the unity of all shades of Israel into one compact, indivisible unit proved the usefulness of the Order.

Howsoever synagog and temple serve Judaism well, yet instead of uniting, it separates Israel. Howsoever the benediction v'yosem lcho sholom—and may He give thee peace—be repeated in the houses of worship, the mere fact that temple and shul are built for radical reform reform, conservative, catholic Israel and simon-pure orthodox worshippers, proves that the prayers of the priests in the one, and of the rabbis in the other houses of prayer instead of singing peace and harmony in Israel divides him into as many divisions as there are interpretations of Judaism.

Each synagog and temple stands upon its own definition of Judaism, hence does not unite Israel upon his common religious agreements, but separates him according to their detailed religious disagreements. Not so the Independent Order B'nai B'rith, its purpose is to unite Israel upon his common religious agreements, leaving the disagreements to the synagog's and temple's religious zeals. This union of all links of Israel into one strong indestructible chain we noted at this convention, and we pray that this great and sublime achievement be not destroyed by windy mischief makers, who try to inject religious strife into the Order.—Portland Jewish Tribune.

COMMISSION FOR PALESTINE

Well-known Zionists Named to Plan New Jewish State.

The Provisional Zionist Committee announced yesterday the appointment of two of the American members of the international commission which will soon meet in Palestine to plan the establishment of the new Jewish state and arrange for the rebuilding of the Jewish colonies destroyed in the war. The two commissioners are Dr. Harry Friedenwald of Baltimore and Mr. E. W. Lewin-Epstein of New York. The names of three more American members of the commission will be announced shortly, and the commission will leave for Palestine in the next fortnight. The sum of $400,000 has been appropriated from the Palestine Restoration Fund for the work of the commission in Palestine.

British and Russian members of the commission have already been appointed.

Both American appointees have long been prominent in the Zionist organization. Dr. Friedenwald was formerly president of the Maryland State Medical Association. He is one of the leading eye specialists of the United States and for a long time has been connected with the City College Hospital of Baltimore. He has been elected president of the Federation of American Zionists for thirteen consecutive years. He has been in Palestine and knows the country thoroughly.

Mr. Lewin-Epstein was one of the inaugurators of the Zionist movement back in 1882. He was a founder of the Jewish colony of Rehobot in Palestine in 1890, and administered its affairs for ten years. He was treasurer and director of the first Hebrew school established in Palestine in 1891. In 1895, he organized the first co-operative company for the sale in Russia of the products of the Jewish Palestinian colonies. Now the products of the colonies are marketed by these companies in every country in the world. Since 1900 he has been in this country and he has been treasurer of the Provisional Zionist Committee since its formation in 1904, and treasurer of the Palestine Fund. He is a member of the executive committees of the three Jewish Relief Committees here. He was appointed by President Wilson a member of a committee with Henry Morganthau and Dr. Felix Frankfurter to visit Egypt last summer on behalf of Palestinian affairs.

ARMAGEDDON

By Dr. Max L. Margolis

Written for the B'nai B'rith News

It is nearly six years ago that the rival of the present incumbent in the highest office within the gift of the nation in a convention speech applied to an internal political situation the name Armageddon, thus familiarizing a larger public with an expression and a concept hitherto known to theologians only. Then came the great war, and the name and thing were once more before us, this time in a truer application. The word occurs in the New Testament, in the Book of Revelation, chapter 16, verse 16. Not only is the name there expressly signalized as Hebrew, but, as the sequel will bring out, the thing is singularly Jewish, whereof the record is found in our Scriptures and then in our post-biblical literature. It is unnecessary to point out the nature of the passage in which the word occurs, which would pre-suppose an analysis of the contents of the closing book of the New Testament, the time when it was composed, and the purpose which the author had in mind. One statement will suffice: Armageddon is the place of the last battle-field where the kings of the whole world are gathered together unto the war of the great day of God. "The Mountain of Megiddo"—for such is the apparent meaning of the name—has offered a puzzle to students. In the first place mountains are not normally the chosen scenes of battles, and secondly our Scriptures make mention of the Plain of Megiddo, which is none other than the Great Plain of Esdraelon, the Vale of Jezrael, girt by hills on all sides, laid open or gaping in the midst of the main range of Palestine. In Taanach by the waters of Megiddo the kings of Canaan came, they fought; there were they met by Israel's consecrated warriors, with flowing locks, jeopardizing their lives unto the death, as they came to the help of the Lord, to the help of the Lord among the mighty; for they fought from heaven, the stars in their courses fought against Sisera; until the ancient brook Kishon swept the enemy away, as the princes of Israel rushed forth into the valley, led by Deborah, a mother in Israel, and the valiant Barak. Off to the east of that ancient battle-field Gideon encountered the Midianite hordes and in a night march overwhelmed the Arab raiders and threw them into a panic. A little further south, on the slopes of Mount Gilbea, Israel's first king, Saul, together with his three sons, met his death in a desperate encounter with the Philistines, who had entered the Vale by Megiddo and made ready to subjugate the low country that Israel might be driven to the mills. At Megiddo, one of the last kings of Judah, Josiah, rashly ventured opposition to the Pharoah as he advanced from the south to take a hand in the disposition of the defunct Assyrian empire, only to be balked by the young Babylonian prince, Nebuchadnezzar, at the crossing of the Euphrates; Josiah was mortally wounded, and the dirge upon his death was made by Jeremiah. In the succeeding centuries, Syrians, Egyptians, and Jews in Maccabean times marched and counter-marched in the Great Plain; there you might see the elephants and engines of Antiochus, the litters of Cleopatra and her ladies. The Romans came and planted their camps and stamped their mighty names to this day on the soil; Pompey, Mark Antony, Vespasian, and Titus passed at the head of their legions, and the men of Galilee sallied forth upon them from the same nooks in the hills from which their forefathers broke upon the chariots of Canaan. Still later, the Greek hosts were routed by the Arabs in the Vale of Jezrael. The Crusaders appeared, and once more the Arabs routed them, and Saladin spread his camp where Israel saw those of Midian and the Philistines. In 1799 Napoleon broke into the Plain by Megiddo, and by the same route he retreated. And here, it may safely be predicted, Allenby and Falkenhayn bid fair to meet in a deadly grasp. It is a historic battle-ground, famed in the annals of the land; it is quite natural that the seer placed there what to him seemed to be the last battle, the last stand of imperial Rome in the great day of God.

The great day of God! It is the great and terrible day of the Lord, which gives the Sabbath preceding Passover its appellation, the Great Sabbath. The day of the Lord is the day of His manifestation, the day upon which He exercises His functions as Judge of the world, the Day of Judgment. Now the divine manifestation may be for ill or for good, nay, must be for both. "Shall not the Judge of all the earth do justly?" Judgment must be grounded in justice, and justice demands the recognition of merit as well as the punishment of evil. Like a coin, the Day has its obverse and reverse. It means death and desolation, but it also stands for life and reconstruction. According as the nation or mankind is steeped in overweening arrogance or is lost in despair, either side of the picture may be turned to the view. It is a one-sided error to maintain that our prophets were essentially seers of evil. They offer consolation as well. But theirs is not an easy-going optimism. Their lofty idealism makes them impatient with half-measures. They clamor for a radical change of heart, and ere the heart of stone may be turned into one of flesh, man must pass through the crucible of suffering. They all issue the call to repentance, even if it come at the eleventh hour. All great teachers of religion are imbued with the seriousness of life, the great responsibility before the Lord, who is the pattern of righteousness. Mohammed paints in lurid colors the Day of Judgment. Jesus proclaims the nearness of the Kingdom of God. The prophets, amidst the ease and luxury and a civilization grounded in oppression, announce that the Day of the Lord is at hand. It is a day of gloom, a day of wrath, of troubles and distress, of wasteness and desolation, a day upon all that is proud and lofty, when all that is lifted up shall be brought low: the cedars of Lebanon, and the oaks of Bashan, the high mountains, the lofty tower, the fortified wall, the ships of Tarshish—had Isiah lived in our own days, he would have included in the catalogue the sky-scraper and the super-dreadnaught and the aeroplane—that the loftiness of man may be bowed down, and the haughtiness of man be brought low, and the Lord alone be exalted in that day. The Day of Judgment is universal in its character, striking down the wicked everywhere. As stern preachers of the strictest justice, the prophets spare not their own people. Amos by no means destroys the conception that Israel is the elect of God. He grants it. Only he deepens it. Noblesse oblige. Because Israel is God's chosen one, he must be righteous above all others. Hence his summons: Seek ye the Lord, and live. The emphasis is upon the second element as well as upon the first. No prophet in Israel would have acquiesced in the utter death of the nation. It may pass through the hell of exile, that it may rise to a new and purer and better and happier life. But for the moment the tone of chiding predominates, as it ought to in all earnest preachers. If needs be, the Lord is prepared to summon against His own people a nation from afar off, to humble it, to tread it down. When catastrophe upon catastrophe strikes the people and yet their ears remain dull and their eyes blind and their minds obtuse, then come the worst. "He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; whose arrows are sharp, and all their bows bent; their horses' hoofs shall be counted as flint, and their wheels like a whirlwind; their roaring shall be like a lion, they shall roar like young lions, yea, they shall roar, and lay hold of the prey, and carry it away safe, and there shall be none to deliver; and they shall roar against them in that day like the roaring of the sea; and if one look unto the land, behold darkness and distress, and the light is darkened and the skies thereof" the picture of complete preparedness and fitness for destruction, which suggested itself to the onlooker as he beheld the interminable march of German soldiery through the streets of Brussels, was of course, borrowed by Isiah from the motley hordes of the Assyrian invader; but then again the prophetic genius is creative and the portrayal is one which will fit all times.

Convinced as the prophets were that Israel must be humbled if needs be, through the overrunning of Judah by the mighty waters of the Euphrates, they forgot not that the Assyrian was but an instrument in the hands of the Deity, the red of His anger, sent against an ungodly nation. But when the thought comes to them that the conqueror, far from conceiving himself an instrument in the hands of God, boasts of his own strength and wisdom, in that he removed the bounds of the peoples, and has robbed their treasures, and has brought down as a veritable God the inhabitants, then the prophetic indignation turns against the destroyer of nations, and at the moment of his highest success, the downfall of the lofty one is predicted, exactly as Sennacherib was halted when he shook his hands at the mount of the daughter of Zion, the hill of Jerusalem. And so in the prophetic discourses, the oldest and the youngest, the destruction of Jacob is made a prelude to the destruction of the many nations gathered against Israel. "Make ye uproar, O ye peoples, and ye shall be broken in pieces; and give ear, all ye of far countries! Gird yourselves, and ye shall be broken in pieces! Take counsel together, and it shall be brought to nought; speak the word and it shall not stand!" "Ah, the uproar of many peoples, that roar like the roaring of the seas, and the rushing of nations, that rush like the rushing of mighty waters! But He shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like the whirling dust before the storm. At eventide behold terror; and before the morning they are not. This is the portion of them that spoil us, and the lot of them that rob us." In the prophetic programs, Israel must pass through the agony of the exile; it is what the rabbis call "the throes of the Messiah." Aye, even when rescued from the exile and brought back to Jerusalem, the nation shall be subjected to one more final assault. Many nations will gather about Jerusalem, that the Holy City may be defiled. "But they know not the thoughts of the Lord, neither understand they His counsel." Before the gates of Jerusalem they shall be routed. In the valley of Jehosophat, that is, God, judgeth, God will enter into judgment with the nations. Against the sons of Javan the sons of Zion shall be stirred up. "And the Lord shall be seen over them, and His arrow shall go forth as the lightning; the Lord of hosts will defend them." The prophet Ezekiel designates the assailants as the hosts of Gog (Magog). The Second Psalm deals with this episode. "Why are the nations in an uproar, and why do the peoples mutter in vain? The kings of the earth stand up, and the rulers take counsel together, against the Lord, and against His anointed." The rabbis make frequent allusion to the final onslaught of the world against Israel, and in our liturgy the passing away from the earth of the arrogant kingdom with all its wickedness ushers in the everlasting Kingdom of God. Daniel's vision of the four world empires, likened to beasts, which must do their worst before the kingdom of the saints can be established, was epoch-making. In the sequel, the fourth empire was identified with the Roman, which are not only to the Jews but also to the early Christians represented the figure of the enemy of God and God's kingdom. "Then, thus reads one of our prayers, then, when the hope of Israel is fulfilled, may the righteous see and be glad, and the upright exalt, and the pious joy with singing; iniquity will shut its mouth, and all wickedness vanish like smoke; for Thou wilt cause the arrogant kingdom to pass away from the earth; and rule Thou, O Lord by Thyself, over all Thy creatures, on the mountain of Zion, Thy glorious dwelling and in Jerusalem, Thy Holy City, as it is written in Thy holy words. The Lord shall reign forever, Thy God, O Zion, unto all generations."

No reader of our Scriptures can escape the impression that our prophets, no less than our law-givers and psalmists, were imbued with the definite idea that God, who is the world's Creator, has a purpose with the world, that that purpose means the victory of good over evil, and that the agency chosen by Him to carry out the divine purpose is His elect people, Israel. There may be some among the prophets whose chiding is more pronounced; sometimes it is a matter of temperament, as with the stern shepherd-prophet Amos, or Jeremiah who knew himself a man of strife with the whole world; others had tenderer souls, like Hosea who put love, affection, above justice, who knew that a chastened affection had in it the potencies of disciples far superior to those of the red; but all concluded with the outlook into the better times, into the future order, when Israel, refined through suffering, would turn, repent, become the bearer of the ideal implanted in him by the Ruler of nations. Listen not to the latter-day notions according to which the prophets were the enemies of their people. Repeat not the wisdom of our detracters that the world was foolish to take the Jew at his own valuation. Let us not have Jewish anti-Semites. We must boldly reiterate the belief that we are God's elect and cling to the faith which runs through our sacred Scriptures from cover to cover. Remember that the world purpose which God has committed to our keeping is charged with blessing for the whole world. Our enemies say we wish to rule over the world. The lie has been refuted by our best teachers. Our literature is replete with the idea, clearly enunciated, that the word which is to go forth from Zion restored is the cessation of warfare, the true pacifism, and that the Kingdom of God means a humanity united as one band to do God's will with a perfect heart. The hope in the advent of the Kingdom of God is rooted in Jewish monotheism. "He is our God, and there is no other. Therefore, do we hope O Lord, our God, speedily to behold Thy majestic power, when Thou wilt set the world aright through the Kingdom of God, and all mankind will invoke Thy name."

We are living in times pregnant with great results. This war is upon us. Its meaning is coming home to every American home. It is borne in upon us through privations and sacrifices of life and labor. It is futile to lay the blame for it at this or that door. Religion teaches the supreme duty of patriotism. But church and synagogue must not be swamped. The voice of the pulpit must rise above the selfish and ignoble. We must not in unctuous self-righteousness lay claim to all the virtues for ourselves and charge the other side with all the vices. War is a calamity. War is a punishment for our sins. But it behooves us to recognize that the war is an instrument in God's hands and that great purposes are meant to be accomplished through it. None of us, no nation in the earth, will emerge quite the same after it is all over. We are making history by leaps and bounds. The statesmen keep revising the war-aims in the light of the happenings of every day. Old systems are crumbling to pieces. A new order is coming to light. We of the household of Israel cannot abide by antiquated doctrines, and be they a century old. The Napoleonic era brought us emancipation, the emancipation of the individual Jew. Certain teachers among us then believed that the fulfillment of prophetic ideals had come to pass. They threw the age-long hope of Israel overboard. They taught the people to adjust themselves to a definitive dispersion. The Messianic times were at hand. The personal Messiah was dispensed with. As if an inert world could be regenerated by impersonal agencies. Personality counts for more than abstract ideas. And if mankind is to be reformed to a new aspect of religion, it cannot be done except through a great religious teacher, who is still to come, and who will be the son of a Jewish mother. Every Jewish mother is potentially the mother of that wonder-child. To that end our racial integrity must be kept intact, and from that point of view every weakening of the racial tie is a crime against the best interests of humanity. Look around and behold the wondrous doings of our Lord. He it is who made desolations in the earth; but He also will make wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spur in sunder; He burneth the chariots in the fire. "Therefore we will not fear, though the earth do change, and though the mountains be moved into the heart of the seas; though the waters thereof roar and foam, though the mountains shake at the swelling thereof." The outcome of the war, so far as Israel is concerned, bids fair to be the restoration of a portion of the Jewish people on the hills and plains of Palestine. The majority will remain scattered as before, yet held together by the common love for the mother country. And that means the beginning of the redemption of Israel and through Israel of the world. The lighter things are coming to pass. The gathering of the dispersed, the rebuilding of the waste places. Shall not also the weightier promises be fulfilled, that Israel, restored, with a soil under his feet, shall come into his own, with his soul freed from an intolerable bondage, with his spiritual energies revived? It is perchance too bold to expect this war to be the last. Yet the visions of Israel's prophets, of Micah and Isaiah, inspire the statesmen who visualize a league of nations, with the sea free, and armaments reduced, that the works of peace may be developed. Yet the signs of the times bid us take courage. Let us be men of faith. Let us lay hold of the Scriptures and their momentous message. The nations are locked in a deadly struggle. Perhaps it is Armageddon, the last stand of greed and selfish lust for land and trade against God and goodness. The great day of the Lord is upon us. Its dark side we have all seen, its sufferings we have all experienced. We are not despairing. For despair means the disavowal of faith in God, in God's pur-

(Continued on page 11.)

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Feb. 17, 1918.

On Monday, Feb. 4, 1918, the East End of London witnessed a sight which was not only historic in the true sense of the word, but also cheering and satisfactory. Four companies of the Jewish regiment, 426 strong, marched with full equipment through the streets of the city, from the Tower to Mile End Road, headed by their commander, Colonel J. H. Patterson, who is not merely popular but beloved among all the men. As the procession passed the Mansion House the Lord Mayor of London, who was accompanied by the Lady Mayoress and the Sheriffs, took the salute from the balcony. Further east, at the Pavilion Theater, a number of distinguished members of the community, together with General Sir Francis Lloyd, the general officer commanding the London area, and the Mayor of Stepney greeted the officers and men. Sir Francis Lloyd said that he saw a battalion that would do great credit to itself and to the country. It was by no means the first effort that the great Jewish population of Great Britain had made in the patriotic defense of this country, but they had concentrated on it a special effort which would long be remembered. He wished the men God-speed and the fortunes of battle, and expressed the hope that honors might be showered on them.

Indeed, all opinion agrees that the men presented a fine appearance. Sturdy in physique and martial in their bearing, these four hundred Jewish soldiers formed a unit specifically Jewish, the first probably since the time of Bar Kochba in the second century, and this fact was not perhaps absent from the minds of the dense crowds of Jews who lined the route of the march. War is an evil thing, but if the disturbers of the world's peace, brutish in their nature, can be moved by brute force alone, the world has no alternative but to resort to war, to war which, as the world hopes with President Wilson, will end war How much in advance of their own time—how much in advance of ours—were those ancient Jewish prophets who envisaged the disappearance of war! "There shall not be war any more"—for that the world hopes; for that, no doubt, many also in Germany hope who have recovered from their war madness. But until the principle is established the war, we suppose, must go on. We do not say this easily. We realize to the full what the statement implies. But we seem to be in the grip of a destiny which leaves no other alternative. Be that as it may, our point is that so long as the war goes on and so long as Jews have to participate in it, it seems desirable that they should be congregated in Jewish units. In other words, while the war and militarism are evils, the formation of Jewish units takes some of the slight sting off the evil. From the point of view of the particular Jewish unit of which we are writing, there is another consideration. It is no secret that they are to be sent to Palestine; and this fact has engendered enthusiasm among the men themselves.

Their march was followed by a luncheon which was served by a number of ladies, and it is pleasing to record that a good sprinkling of them are connected with the London Lodge. The meal was pronounced an unqualified success, and the greeting which Mr. Joseph Cowan, the chairman, gave the men went straight to their hearts. "I wish you Mazzal," he told them, and the Chief Rabbi, who with Mrs. Hertz has taken a deep interest in the Jewish unit, concluded the ceremony with a short and appropriate discourse. A fitting recognition of excellent work done in connection with this unit was the granting of a commission to Mr. A. Jabotinsky, who has been restless in his efforts to make the movement a great success.

Little of moment has happened in the ordinary course of communal history in Anglo-Jewry during the last month. The United Synagogue has elected a new president. As a rule the president of this body is the recognized lay head of the community in England, and the choice of the holder of this office is of some importance. The Council of the United Synagogue has nominated, and the body of members has elected, Major Lionel de Rothschild M. P. in the room of his father, and the community as a whole will welcome the appointment. So long has the connection between the United Synagogue and the Rothschilds been established that tradition has almost given the family an hereditary right to the office of president. At present the members of the house have divided certain fields of activity. The Hon. Charles Rothschild, the senior member of the family is wrapped up in the business, being the head of the firm. He has little time for active communal work. His elder brother, the present Lord Rothschild, has been attracted to the national movement and is regarded as one of the leaders of the Zionist movement in England. The cousin of both, Major Lionel de Rothschild, has always shown a keen interest in Jewish and general affairs, and it is only fitting that he should occupy the position of president of the United Synagogue.

There is only one flaw in the appropriateness. Major de Rothschild is also President of the League of British Jews, an organization which, as some one has said, has no principles but only passions, and these not of the noblest. At any rate, it is a separatist body, and it seems hardly fitting that the president of the United Synagogue who is expected to stand forth as the lay representative of Anglo-Jewry should at the same time be head of a hole-and-corner organization, even if its program were otherwise admirable (which is far from being the case in the present instance). Possibly Major de Rothschild will utilize the occasion of his election to the presidency of the United Synagogue as a suitable moment for retiring from a position which may not perhaps be altogether comfortable. The best opinion in the community hopes so, more especially as certain of the leaders of the League have shown signs of having come to realize that their movement was a mistake. Good sense and restrainted statesmanship have triumphed once more, and it is credibly reported that some of the prominent founders of the League are in negotiastions with the Zionists. More need not be added at present.

Major de Rothschild is a young man, and therefore more in harmony with the spirit and needs of the time than were some of the "Grand Dukes" who presided over us in days gone by. His colleague at the United Synagogue is also a young man. Mr. Robert Waley Cohen, a short account of whose lamented mother appeared on this page last month. With so distinguished a father and so pre-eminent a mother, with a family tradition of the very best. Mr. Cohen should make an ideal Vice-President of the United Synagogue. Already at the first meeting at which they were present in an official capacity, both the President and Vice-President won golden opinions for their reasonableness. Major de Rothschild's pleasant smile was agreeably commented upon, and that is a good beginning.

It is a pity that so satisfactory an appointment as Mr. Robert Waley Cohen's should have resulted in some unpleasantness. One of the best-managed committees of the United Synagogue is the Burial Committee, and the chairman of this body for the last twenty years or so has been Mr. Leonard Franklin. Mr. Franklin has achieved great things with his committee, and being one of the senior members of the United Synagogue, expected, it must be confessed with some justice, that when a vacancy in the higher offices of the United Synagogue should occur, his turn would doubtless come for appointment. The office of vice-president had recently become vacant, and instead of Mr. Franklin, Mr. Waley Cohen was chosen. It is a familiar story—the new generation versus the old. Mr. Cohen is eminently suited for the position; his appointment builds for the future. But Mr. Franklin has deserved the appointment, though he looks to the past. In his disappointment Mr. Franklin has resigned all his offices. It must be confessed that much sympathy was expressed both at the United Synagogue and in the community with Mr. Franklin. The question is, was it so utterly impossible to retain Mr. Franklin and introduce Mr. Cohen, too? No problem, in political affairs, whether national or communal, is without its proper solution, and that this misunderstanding was allowed to arise is proof positive of the poor capacity of the men who at present are running the United Synagogue and the community. It is to be hoped that the new officers will not only be more in harmony with the times and the requirements of the community, but will also possess that power of handling men which is one of the prime qualifications for leadership.

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The Zionist movement is gaining in popularity and also making headway along practical lines. The British government has sanctioned the appointment of a commission to proceed to Palestine in order to assist in relief work on the spot and to take stock of the general situation. It is obviously difficult to describe accurately all that the commission is to do, but it is sufficient that such a commission is going out. From England there are going Dr. Weitzmann, Mr. Leon Simon, Mr. Cowan and Dr Eder, and they will be joined by three delegates from Russia. The more the British line in Palestine is extended, the greater the area for the commission to traverse. Meanwhile politicians in Germany are rather sorry they did not do what the British government did—give a welcome to the Jewish national movement, and some of the saner men are advising support of the idea even now. Harden, for instance, urges the German government to give the movement their blessing, but it is hardly likely that the German junkers will do anything of the sort. In the first place, they are not likely to take advice from Harden; in the second, they care little for Palestine, the Jewish national movement or indeed any national movement. It becomes plainer every day that the people who are in authority in Germany today care for one thing, and one only—the extension, if need be by force, of the frontiers of Germany. So long as these same men remain at the head of affairs in Germany Jews have little to hope for from them either within Germany or without.

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The London Lodge today elected its officeholders for the ensuing year. Bro. Frederick Spiers has been chosen president, and the lodge may be congratulated on his appointment. Who does not know Bro. Spiers? His versatility is truly amazing, and whatever he does he does with his might. A scientist by training, he is as much at home in Hebrew literature as in the latest results of metallurgical research, and his general reading is amazing. With all his manifold activities he yet finds time for enjoying music and the arts. In a man of his all-round training one expects and finds a sane, balanced outlook, and the lodge may look forward to a prosperous year under his leadership. The new president, it need hardly be said, cares much for the sound development of Jewry, and if he gives most thought and time to Jewish education, that is because he is convinced, and rightly convinced, that salvation may be expected from a thoroughly satisfactory system of education. But apart from his interests and his activities, Bro. Spiers has the great capacity for friendship—no mean qualification for the office of president of a lodge of the Order. For vice-president the lodge has taken Bro. Paul Goodman, whose devoted services as general honorary secretary during the last two years merit the greatest gratitude on the part of the lodge. It has been a difficult time; we have all had a great deal of work to do; the war has made immense calls on all of us, directly or indirectly. Yet throughout Bro. Goodman was always on the spot, despite his own extended activities in many directions. It was only fitting therefore to appoint him the president's deputy. The new treasurer is Bro. the Rev. Dayan H. M. Lazarus, one of the most respected of our rabbis, who is admired for his learning and sincerity and earnestness, and who is an asset and an ornament of the first lodge of England For general honorary secretary the choice of the brethren has fallen on Bro. L. H. S. Goldschmidt, and it is hopeful that both he and his colleague. the honorable foreign secretary, Bro. J. Cofman-Nicoresti, are of our younger members. It has always been the policy of the lodge to call on its younger members to share in the responsibility of management with the older members. Clearly it is possible in this way to provide for continuity, and continuity the lodge has had with such excellent results.

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A word of thanks is due to the officeholders of last year, and in an especial degree to the retiring president, Bro. S. Gilbert, for his able leadership. One of the features introduced by him which have proved very attractive are the conferences on subjects of the day at which distinguished members and non-members have presented their views. The last of such meetings, to which the public is admitted, was held this afternoon. Sir Lionel Abrahams financial secretary to the India Office, gave the lodge his views on the attitude to be adopted by the community towards the declaration of the British government, and urged that the community should join all its forces in a hearty welcome of the same. In other words, he would act as mediator between the Zionists on the one side and the British Leaguers on the other. It looks as though Sir Lionel's efforts are likely to be successful, and if this meeting had done nothing else than elicit the splendid speech it did from Sir Stuart Samuel, that would have been ample. Ou[illegible] only hope that the pronounce[illegible] the president of the Board of [illegible] at a meeting of the lodge will p[illegible] way for greater co-operation be[illegible] lodge and the board.

The death is announced [illegible] scholars who did much for Jew[illegible] literature. On Feb. 9, Moise Schwab, the learned Talmudist, who was librarian at the National Library in Paris, died there at the age of seventy eight. And from Germany comes the news of the death of Julius Welhausen at the age of seventy-four. Welhausen was the father of modern Biblical criticism, and while it would be idle to deny that he contributed much to the elucidation of the ancient history and literature of the Jews, it must be pointed out that he mixed race hatred in his learning, which was immense. It will be a blot on German Biblical scholarship that it introduced anti-Semitism into its results. Only a German could have been guilty of the bad taste as well as the heartless injustice of saying, when commenting on the Hebrew prophet's denunciation of social injustice, the Jews are still guilty of these social oppressions. It is sad to have to put on record that Welhausen gave the tone to this anti-Semitic Biblical criticism. For the man was a scholar worthy of respect. Perhaps in Palestine, Jews will devote themselves to the elucidation of the Bible and the world will be able to look for guidance not to Germany, but to Zion. Did not the prophet say, "Out of Zion shall go forth the Torah"? Perhaps the University of Jerusalem may be nearer than some people imagine. At least it is one of the positive results that may be expected to emerge from the war.

JEWISH BOARD FOR WELFARE WORK.

An appeal for additional workers to serve as field secretaries at the National Army and National Guard cantonments and camps and with the American forces overseas, is issued by the Jewish Board for Welfare Work in the United States army and navy.

At the present time, seventy field workers are performing active service, having first been graduated from the school for workers established at the National Executive Offices of the Board, 19 West 44th Street, New York City. It is estimated that 200 or more workers will be required before the end of the year to adequately meet the needs of the Jewish men in the military and naval service of the United States, of whom it is estimated that there are now approximately 60,000.

Additional drafts will mean a large accession to the number of soldiers and sailors of Jewish faith and will increase the need of workers. The Board desires to receive applications from men of mature years, preferably, between the ages of 31 and 40, and thus exempt from draft calls.

In addition to providing the workers with the opportunity to perform a patriotic and humanitarian service of which they may be proud, the Board supplies uniforms, subsistence and necessary expenses, and pays the workers salaries according to their ability. About fifteen men are now taking the intensive course at the training school and will be ready for assignment within the next few days.

It is hoped to immediately get on the rolls of the Board as many additional men, possessing suitable qualifications, as may be possible in order to keep the school constantly supplied with pupils, to be graduated in a steady stream into active field service work.

Those desiring to qualify for the post of field workers may communicate with Chester J. Teller, Executive Director. at the National Executive offices, 19 West 44th Street, New York City.

ANTI-SEMITISM IN AUSTRIA.

The new dean of the medical faculty of the University of Cracow, Professor Godlewski, has expelled all Jewish non-matriculated students who registered themselves as members of the Jewish nationality. The dean announced that he was bound to admit the Poles before allowing non-Poles to attend the courses, and that he had no room for non-Poles. The Jewish deputy, Dr. Straucher, has interpollated the Government on the subject in Parliament, inviting the Ministry of Education to take action against the anti-Semitic dean.

From Bohemia and Moravia the information regarding the position of the Jews is very unsatisfactory. The anti-Semitism of the people is growing, and the Jews are subjected to insults and persecution of a shameful character. The Jewish leaders in Vienna are directing their attention to the scandalous exploits of the masses against the Jews.

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JEWISH CALENDAR

5678-1918		
Rosh-Chodesch Nissan	Thurs.,	Mar. 14
Passover (Pesach)	Thurs.,	Mar. 28
Passover (Seventh Day)	Wed.,	April 3
Rosh-Chodesch Iyar	Sat.,	April 13
Lag-B'Omer	Tues.,	April 30
Rosh-Chodesch Sivan	Sun.,	May 12
Shabuoth (Confirmation Day)	Fri.,	May 17
Rosh-Chodesch Tammuz	Tues.,	June 11
Fast of Tammuz	Thurs.,	June 27
Rosh-Chodesch Ab	Wed.,	July 10
Fast of Ab	Thurs.,	July 18
Rosh-Chodesch Ellul	Fri.,	Aug. 9
5679-1918		
New Year's Eve	Fri.,	Sept. 6

THE SEASON OF THE FREEDOM.

The thoughts that come to the mind of the Jew year after year at this season strike us with particular force this year. Next year freemen! Such has been the hope for thousands of years. It was uttered in the dark ages of persecution, when the Jew was rightless everywhere, friendless pretty much in every country, groaning under restrictions and discriminations, a pariah subject to jibes and contumely at the hands of passers-by.

At this juncture it is well that we take stock of crusades and pogroms, of blood libels, of black death calumnies, of defamations culminating in the Shylock figure, of hep-hep cries, of social ostracism, of ghetto and pale of settlement, of the recruiting of children under Nicholas I, of the Mortara case. "In every generation they rose against us to destroy us". The Pharaoh was a mere amateur in Jew-baiting, Haman a novice, Apion a mere beginner; the anti-Semites of the nineteenth century outdid them all.

In our own days it was that the weapons wherewith the Jew was fought were refurbished; what had passed for mere hatred born of competition or jealousy was now clothed in scientific and philosophic formulae. Emancipation had brought its blessings, but also its curses; the solidarity of the Jewish people was well nigh crumbling away, and the false estimate of the Jewish character invaded our own midst, and Jew culminated brother-Jew.

But even in the lands where freedom was granted with a full measure, the Jew as he sat down to Seder contemplated with misgivings the fate of his co-religionists in many a country where they were still under civil and economic disabilities. A people cannot be half-free, half-slave. The Jews here and there were free, but the Jewish people was not. And to the extent that the Jew in the East still groaned under intolerable conditions, the free Jew of the West was retarded in his progress. Much was achieved, much more would have been achieved had we not been burdened with wave upon wave of immigrants, exiles for conscience' sake.

Jewish centers kept shifting. Suddenly, the people that walked in darkness saw a great light. In the twinkling of an eye the Russian revolution brought surcease to our brethren whom Czardom and Black Hundreds had enslaved and butchered. But conditions in Russia are far from promising. No one can foretell what the next day may bring.

Still our spirit is not broken. We are a great waiting people. We have survived worse catastrophes and turmoils. The clock of progress cannot be turned back. No matter who wins the war, Jewish rights, because unalienable and grounded in justice, cannot suffer an eclipse.

The world is learning that a stable peace is impossible unless all causes for possible friction are removed. Small nationalities and groups held together like the Jews by ties of blood and a common history cannot be tossed to and fro like pawns in a game. As Americans we are committed to the cause of the Allies. Our President has, time and again, lifted up his voice on behalf of the feebler groups. We pin our hope in him and statesmen like him.

Next year freemen! With the rest of humanity we long for an honorable, stable, enduring peace. We want to see the Jew everywhere placed on a par with his fellow-citizens. If Palestine should be turned over to the Jewish people living there, it would mean a step in advance. But this is not merely the season of our freedom, it is our season of freedom. We celebrate the day upon which a slave-nation was made free, when, for the first time the principle of self-determination was enunciated. Then liberty was proclaimed not merely for the Jew, but for all the world. And so our hope includes every down-trodden nationality.

This year slaves, may next year see them as freemen! Then, with us, mankind shall celebrate the great Passover of the future, when liberty will be worldwide, and all nations, the small and the great, live in peace and amity with each other, that every one of them may be free to develop the best that is in it for the common good of mankind.

May the year 1918 be the year of redemption for the whole world, for Jew and Gentile alike. Humanity to do its task upon earth cannot be half-free, half-slave. For the sake of humanity, then, we say: This year slaves, next year freemen!

STATISTICS OF UNBELIEF

A professor of psychology in one of our woman's colleges has taken to gathering statistics on the subject of unbelief. He has broken away himself from whatever religious traditions he had, and so he is eager to show how great the number of those who share his unbelief. He has examined, he tells us, all the current prayer books and books of devotion, and he finds there prayers for rain (for the weather, as the professor expresses himself), for the healing of disease, for food and sustenance, and what not. All of which implies a conception of a God who enters into direct communion with the individual and is willing and able to interfere with the course of nature on behalf of human beings. He has sent out a questionnaire to physicians, biologists, psychologists, to students in colleges. The percentage of believers is largest among women students; among the scientists, the psychologists stand at the apex of unbelief, and generally the scientists of lesser attainments are more prone to belief. The professor argues that those who have learned to find law in the workings of nature and the human mind naturally break away from traditions which rest on the mere assumption of faith. He furthermore has scanned the utterances of modern writers on religion and he finds that at best they vindicate for prayer a subjective potency and sum up religion in terms of social service. Now as a matter of fact, his statistics prove rather that belief is much more widely current than one would be apt to assume. The truth is that the average recipient of the questionnaire is by no means prepared to answer. Few people have analyzed their beliefs. The question of the reality of God and of prayer is not one to be put to a vote. Of course, when physicists and psychologists distribute among themselves the world, there is little left for other people who may claim to have a truer perception of things religious. We deny that because the psychologist makes a study of feelings he is also competent to evaluate religious emotions. They cannot be weighed or experimented upon. You cannot put them in a laboratory retort. Where the religious emotions are atrophied, there can but be a lack of appreciation for them. Let the professor be assured that the potency of prayer rests upon the reality of a God who hears prayer. It may be an illusion, but the believer deems it a reality. Religion is the attitude of dependence. Its natural expression is prayer. It is our confession of weakness. But unless we can believe that there is strength somewhere in the world, the mere cry for help will not relieve us. This talk of the immanent God is old as the hills. It is not a new heresy. The great heathen of Weimar poked fun at the God who pushes the universe from without. But let us not forget that the God who is only within and who is therefore lost in the universe resides not only in the good, but also in the evil, in the prostitute as well as in the saint. But God means to us the ideal of goodness and purity. Hence God must be above the world, a Holy Being, uncontaminated by the sin of the world. There are vain prayers, as the rabbis say. There are also fatuous prayers, as the same teachers aver. But religions must be judged by their highest expression.

Surely a Christian-born man should not find fault with the prayer, "Thy will be done", which his Master taught him to pray. It is, of course, the Jewish Kaddish. "Extolled be and hallowed His great name in the world which He created according to His will". Submission to God's will is the height of religious devotion. We ask for the things He is able to give us. We sometimes ask for more. But then that is natural in our state of weakness. The look of dependence with which the child turns to the parent has in it the religious emotion. It implies helplessness appealing to helpfulness by virtue of the bond of love that unites them both. And as for social service taking the place of prayer and worship, it is a plain folly. Religion takes in social service, but it is more than that. Of course, those who disbelieve in God may find solace in an orphaned humanity huddling together and binding up the wounds which are often inflicted by one man upon another. We will hold fast to the faith in Him who is the Father of the fatherless and the Judge of the widow and the Friend of the weak. Meanwhile, we are minded to continue our prayers, whether in our private woes or in our public calamities. Let the psychologist explain it as he may, but the fact remains that humanity has not unlearned prayer. And when our emotions are purified by prayer, we shall be readier for the social service. Forget prayer and God, and the bottom will be knocked out from under our entire social fabric.

AUSTRIAN DEPUTIES PLEAD FOR ROUMANIAN JEWS

The Jewish deputies of the Austrian Reichsrath brought in an interpellation to the government regarding the position of the Jews in Roumania. The interpellation calls attention to the condition of the Jews in Roumania and to the cruel treatment accorded them there. The Austrian and German governments are appealed to that when peace negotiations with Roumania will be in progress the Jews should be accorded there full and equal rights with all the other nationalities in that land. The Jewish deputies also point out the faithlessness of the Roumanian government in their shirking the solemn promise made so many times to accord equal rights to the Jews. The answer of the government to this interpellation is awaited with intense interest by all Jews.

It is reported that the Roumanian troops sweeping over Bessarabia have practically laid waste all the Jewish towns of the district, killing and plundering the Jewish inhabitants ruthlessly. At first, the Roumanian troops arrived in Bessarabia for the purpose of protecting the land from the Bolsheviki excesses. This, however, was soon forgotten and the soldiers began to rob and plunder and kill on their own account. The district is thickly inhabited by Jews and their fate is said to be frightful.

LOVING CUP GIVEN TO MARCUS FEUCHTWANGER, PRESIDENT OF DISTRICT GRAND LODGE NO. 3.

A special meeting of New Castle Lodge, No. 609, of New Castle, Pa., was held on Saturday afternoon, March 3, 1918, in honor of Bro. Marcus Feuchtwanger of that city, who was recently elected president of District Grand Lodge No. 3.

The meeting was opened by Jas. M. Ehrlich, president of New Castle Lodge, who introduced B. A. Winternitz as chairman for the afternoon.

A class of candidates was initiated by members of the Grand Lodge, Mr. Feuchtwanger, president; Ed. Hemple, secretary; Richard Rauh, chairman of the publicity committee, and Adolph Edlis, a member of the general committee, the last three from Pittsburgh.

The program carried out was as follows:

Address of welcome, B. A. Winternitz.

Violin solo by Abe Levine, accompanied by Harry J. Hammond.

Initiation of candidates by Grand Lodge officers.

Vocal solo, Miss Madaline Ehrlich.

Addresses by Ed. Hemple, Adolph Edlis and Richard Rauh.

Vocal solo, Miss Freda Rosenblum.

Address by Rev. Dr. I. E. Philo, concluding address with presentation of loving cup to Mr. Feuchtwanger on behalf of his fellow members of New Castle Lodge.

Presentation of a beautiful basket of flowers to Mrs. Feuchtwanger by Mrs. Norman Ehrlich on behalf of the Jewish Ladies' Aid Society.

Reading of several congratulatory telegrams from other lodges of the district.

All present sang the "Star Spangled Banner", and at the conclusion of the meeting refreshments were served by a committee of wives of the members.

RECEPTION TO PRESIDENT M. P. DAVIDSON.

Brooklyn Lodge, No. 753, gave a reception to the newly elected president of the district, Maurice P, Davidson, Wednesday evening, March 6. Several prominent brothers from different parts of the district attended the reception. Bro. Clarence G. Bachrach presided. Among those who spoke on the occasion were: First Vice-President of the District; Bro. Charles H. Shapiro, of Bridgeport; Second Vice-President of District, Bro. Henry Lasker; Bro. Herman Asher, treasurer of the District; Bro. Clarence G. Bachrach and President Bro. Maurice P. Davidson, responded in his usual happy manner.

Bro. Maurice P. Davidson, President of the District, is, with the co-operation of the presidents of the various lodges and the chairmen of the state board of deputies, arranging mass meetings to be held all through New England and New York state on April 6, the first anniversary of our entrance into the war, on which occasion a special appeal will be made to our brothers to help in the work of the Third Liberty Loan. It is expected that millions of dollars will thus be raised through the 48 lodges of the district.

JEWS IN JERUSALEM DECREASED BY 40 PER CENT.

According to cabled information just received by the Palestine Restoration Fund Commission, the Jewish population of Jerusalem has decreased about 40 per cent since the war began. There are now only about 33,000 Jews in the Holy City. Disease, starvation and expulsions under the Turkish rule have disposed of 20,000 of the Jewish inhabitants in the three and a half years since the war began.

News just received from Palestine indicates that with the advance of the British armies into Palestine the Turks indulged in wholesale deportations of Jews from the seaport towns, but in many cases they are now returning.

SPECIAL NOTICE.

The Ladies' Auxiliary of the I. O. B. B. of Los Angeles, Cal., extends through the columns of this paper, to members of the B'nai B'rith Order and their families who contemplate coming to Los Angeles, either temporarily or permanently, an invitation to communicate with the President of the Auxiliary, Mrs. H. H. Harris, 512 Heliotrope Drive, who has a standing committee at her service that will be glad to meet such members and their families who desire the guidance and advice of Jewish citizens of Los Angeles, such as meeting strangers at the various railroad stations, finding suitable accommodations for them, or rendering any other service that may be desired.

ANTI-DEFAMATION LEAGUE

The administrative committee of the Anti-Defamation League has met regularly each week to consider the various complaints received from all parts of the country. In view of the fact that many of these complaints refer to the Jew as a slacker, the committee issued the following circular to the members of the executive committee calling upon them for especial vigilance at this time:

To the Members of the Executive Committee:

Now, more than ever, must the members of our league be vigilant in all matters pertaining to the defamation of the Jew. A number of articles have appeared in newspapers and in current magazines, blaming the Jews for the ills now being endured by the Russian people. Stories, cartoons and jokes suggesting that the Jew is a "slacker" and a poor soldier have appeared in several magazines. In each case, when the matter was called to our attention, we have succeeded in convincing the publishers that in view of the fact that there are at the present time in the United States army over 75,000 men of the Jewish faith, many of whom enlisted of their own accord, these articles are untrue and are a menace to the unity and general good will which our government is seeking to encourage at this time.

At the last meeting of the managing board of the Anti-Defamation League, a committee consisting of Hon. Philip Stein, chairman, Judge Hugo Pam, Judge Joseph B. David, Mr. A. D. Weiner, and Mr. B. J. Samuels, to be known as the administrative committee, was appointed to meet weekly to consider all cases of this nature. Mr. L. Edward Lashman was elected secretary to succeed Mr. Leon L. Lewis, who is now with the American Expeditionary Forces in France.

All complaints, unless they pertain to matters purely local in scope and where immediate action is necessary, should be referred to this committee, which will act promptly in each case. A reply to this communication would be very much appreciated. Sincerely yours,

Managing Board,
L. EDWARD LASHMAN
Secretary.

Complaint was received by the committee because of a performance given at one of the Y. M. C. A. shacks at Camp Devens, Ayer, Mass. One of the vaudeville performers, while giving some characterizations, announced that he would impersonate a Jew, prefacing his act by the following sentence: "See how a human being can change himself into a Hebrew." This matter was promptly brought to the attention of the executive officers of the National War Work Council of the Y. M. C. A. We received a letter of apology from the director of recreational work, who advised us that a special circular had been issued to all the Y. M. C. A. camp secretaries calling upon them to be particularly careful not to permit impersonations of any kind whatsoever. We also received a letter from the general camp secretary at Camp Devens, in which he explained that the professional entertainer had arrived only just in time to start his entertainment, so that the Y. M. C. A. officials were given no opportunity to censor his act. He assured us that there would be no repetition of such an offense. Incidentally he informed us that the performer was a member of our own faith.

We complained to the Des Moines Register and Tribune because of an article in which the Jew was blamed for a great deal of the diplomatic relations existing between the warring nations. The editors of the paper apologized very profusely for having permitted this article to appear in their paper. They explained that it was caused by the neglect of one of their sub-editors to submit the article for approval.

A letter was received from the editors of the Saturday Evening Post, denying any intention on their part to create a feeling against the Jewish people. A letter of protest had been written to them because of an article appearing in the Saturday Evening Post entitled "Broken Icons," in which several unpleasant references were made to the Jewish people.

Perhaps the most flagrant act of defamation which has ever been brought to the attention of the Anti-Defamation League was that of the sentence appearing in the manual of instructions issued to Medical Advisory Boards conducting examinations of selected men. Under a chapter headed, "Causes of malingering," appeared the following sentence: "The foreign born, and especially Jews, are more apt to malinger than the native born." The members of the administrative committee acted immediately. Just as a committee which had wired for an appointment with the President was about to leave for Washington our representative in Washington wired us that the President had written to Mr. Crowell, acting secretary of war, as follows: "I am very much distressed that the sentence quoted in the enclosed telegram should have been contained in the drafted instructions to the Medical Advisory Boards. They, of course, represent a view absolutely contrary to that of the administration and express a prejudice which ought never to have been expressed or entertained. In all of this I am sure you will agree with me and I hope that you will be kind enough to make an immediate excision of these sentences and instruct the Medical Advisory Boards accordingly, letting it be known if you will be kind enough, to the senders of the enclosed telegrams that you have done so.

I am making this request with all the greater confidence, because I am sure you will sympathize with my point of view in the matter."

Members of Advisory Boards have been notified by telegraph of the change made in the manual. A new edition of the manual is being issued to take the place of the old instructions which are being withdrawn.

GERMAN JEWS AND THE PEACE CONFERENCE.

A conference of delegates of all important Jewish bodies in Germany has been held at Berlin. The Hilfsverein, the Central Union of German Jews, the Union of Liberal Jews, the German Jewish Communal Union, the Grand Lodge of the Independent Order B'nai B'rith, the Committee for Eastern Questions, the Zionist Organization, and other bodies were represented. Herr James Simon, Drs. Paul Nathan, Hantke, Klee, and Oppenheimer, Consul-General Landau and Judicial Privy Councillor Cassell, took a leading part in the proceedings, which were devoted to arriving at an understanding on united action with reference to the Jewish demands to be presented to the Peace Congress. The gathering took the view that that Congress would undoubtedly discuss the Palestinian problem and the status of the Jews in Eastern Europe, and it elected an Executive to prepare a plan for united representation on behalf of Jewry. In spite of all difficulties in the matter of obtaining a formula capable of uniting all parties, the prospects of an understanding are regarded as bright in view of the general desire that the Jews should present a common front.

MANY JEWS GET HARVARD SCHOLARSHIPS

Over Seventy-eight Awards Out of Three Hundred.

Harvard's announcement of the awards of scholarships has just been made, and 295 students are thus designated as the ranking scholars of the college. Seventy-eight are Jewish young men. Group I is made up of those under-graduates whose work in the preceding college year entitles them to "very high academic distinction". No student is admitted to this group until his record for the preceding year, in all his course, has been carefully inspected and the question of his fitness has been submitted to every one of his teachers.

Only very high grades in his studies and concurrent testimony in his favor from a sufficient number of his teachers enable the committee on scholarships and other aids for under-graduates to recommend him for a position in the first group. John Harvard scholarships are given only to students deemed worthy of a position in the first group.

Group II is made up of students of "marked excellence" and Group III, of students to whom financial aid has been awarded on grounds of special claims.

ARKANSAS JEWISH RELIGIOUS TEACHERS MEET.

At the twelfth annual convention of the Arkansas Jewish Religious School Teachers, held at Helena, there was for the first time an out-of-state lecturer invited, namely, Professor J. C. Lauterbach of the Hebrew Union College of Cincinnati. A number of interesting papers were read and discussed. The following officers were elected for the ensuing year: President, Rabbi Pizer Jacobs, Helena; vice-president, Rabbi Raphael Goldenstein, Pine Bluff; secretary, Miss Ruth Ottenheimer, Little Rock; treasurer, Rabbi A. B. Rhine, Hot Springs; executive committee, Rabbi Louis Witt, Little Rock and Rabbi Charles Latz, Fort Smith. The delegates were most hospitably entertained and were the recipients of much social attention from the Jewish residents of Helena.

RECEPTION TENDERED MR. MORRIS SCHAFFNER BY THE B'NAI B'RITH AND JEWISH COMMUNITY OF ERIE, PA.

Erie Lodge, No. 620 and the Jewish community of Erie tendered Mr. Morris Schaffner a reception in honor of his election to the office of second vice president of District Grand Lodge, No. 3, Independent Order B'nai B'rith, on Sunday evening, Feb. 18. The gathering was a notable one; more than 200 people were present—showing the high esteem and honor in which Mr. Schaffner is held in this community.

Mr. I. Loeb, president of Erie Lodge, No. 620, presided.

A solo was rendered by Mrs. Snorman. Mr. Loeb then introduced Mr. L. Landsberg, friend and co-worker of Mr. Schaffner. Mr. Landsberg gave a brief account of the proceedings of the Wheeling convention. He then paid a high tribute to Mr. Schaffner's ability and integrity.

Mrs. J. B. Pollak then rendered a solo, and then Rabbi Max C. Currick was called upon to express the sentiments of the assembled guests. In the course of his address he spoke as follows: "Morris Schaffner has been elected to the high office of Second Vice-President because District No. 3 realized that he deserved this promotion, because of his faithful service to the Grand Lodge. I've known Mr. Schaffner almost 20 years, and I still have to learn of an occasion when he was not ready to do and to serve. We can show Mr. Schaffner how much we appreciate his work by getting behind him and helping him. District No. 3 aims to double its membership during the coming two years; Mr. Schaffner will work with all his being to achieve this object, and we can help him in his efforts." He then spoke of Mr. Schaffner's activities in the community and showed how his influence and untiring efforts were visible everywhere.

Miss Duttenhoffer then sang several beautiful selections.

Rabbi J. B. Pollak, superintendent of the B'nai B'rith Orphanage, was then introduced, and delivered on address on the work which the orphanage is doing. "It is particularly appropriate," said he, "that I speak to you tonight of the orphanage, because Mr. Schaffner has been so interested in it from the time of its foundation. He was instrumental in bringing it to Erie, and his interest in the orphanage has grown with the years. All the children know and love Mr. Schaffner for he is constantly thinking and working for their welfare and well-being." Rabbi Pollak then gave a vivid picture of the orphanage, its work and its activities. "Ours is a cottage plan orphanage," said he, "We had gotten away from the congregate plan because we want to give our children as normal a home life as possible. Visitors at once notice the difference between our children and other orphanage children. Ours are a natural, happy and contented lot."

Mrs. M. Levy, daughter of Mr. Schaffner, then sang "The End of a Perfect Day," which was enjoyed by all.

Mr. Schaffner then arose, and thanked Erie Lodge, No. 620 and the Jewish community of Erie and all his friends in the district for the honor they had conferred upon him. "I have long desired this honor," said Mr. Schaffner, "not for any personal or selfish reasons, but because it will give me greater opportunities for serving the Order and furthering its interests. What I have done in the past will be as nothing compared with what I hope to do in the future with your help and co-operation. We hope to raise the membership of our lodge to 350 and we can do it if we but work together." Mr. Schaffner then spoke of the work of the Order and made a plea that more interest be manifested in its good work.

Immediately after the addresses all the assembled guests adjourned to the banquet room where refreshments were served. All those who were privileged to attend the reception will long remember the evening spent so pleasantly and interestingly.

FINNISH JEWS EMANCIPATED AT LAST.

The bill granting full civil and political rights to the Jews in Finland has at length become law. The struggle for these rights was long and strenuous.

CAPT. TRUMPELDOR'S TRIUMPH.

Captain Trumpeldor has received permission from the Bolshevik Government to organize all Jewish soldiers stationed in the district of Petrograd into a separate regiment for the purposes of self-defense. The Jewish soldiers eagerly joined the regiment, and are now ready to defend their coreligionists.

FOREWORD.

The only foreword that seems so appropriate is a word of congratulation to those into whose hands this book may fall. No introduction is necessary to the book itself, for wherever it is opened it will make itself charmingly familiar. No introductions of the author can be needed, because he is his own introducer, introducing both himself and others, and no one else could do it better. You have only to accept the offered hand and go with him on his interesting way.

You will find here a large company of distinguished people aside from the presidents themselves, whom you are especially invited to meet. You will find yourself refreshing your recollection of a great period in American history. You will get many glimpses of what was going on behind the scenes in Washington. You will listen to delightful stories. You will be touched by pathetic incidents. You will be moved to laughter and perhaps to tears. You will see the anxious face of Buchanan, the haggard, far-away look of Lincoln, the narrow, self-willed expression of Johnson, the imperturbable demeanor of Grant, the gracious personality of Hayes, the large, magnetic presence of Garfield, the courtly bearing of Arthur, the indomitable figure of Cleveland, the cold, self-possession of Harrison, the winning smile of McKinley, the restless and virile movements of Roosevelt, the massive form and bland good-fellowship of Taft, and accomplished ease and dignity of Wilson. You will find yourself present at many interesting meetings, where your presence will not hinder the free disclosure of personal traits in these and other noted characters of the time, and as you move through the changing scenes, you will come to have a warm admiration for your conductor—so witty, so full of intelligence and kindly human interest, so frank and engaging in his revelation of himself and his activities, so devoted to the welfare of his people, so indefatigable in his efforts, so eloquent in his appeals, so broad in his sympathies, so unqualifiedly American in all he does and says. Born in a little town in Bavaria, feeling the heel of the oppressor in his youth, coming to this country while yet a boy, "clerking it" in a country store, studying law and securing admission to the bar, coming to Washington at the beginning of the Civil War and entering at once upon the public spirited and benevolent tasks which have occupied his days from then till now, winning the confidence of leading men, broadening and strengthening his influence, using all he gained for the service of his less fortunate fellows, making himself a new sort of tribune of the helpless and needy in the departments of power, filling important positions at home and abroad, enlarging the circle of his friends till they include all sorts and conditions of men, and becoming in his own way the typical man of his race in this country, he has been nothing more truly or more completely than this—a fearless, honest, uncompromising defender of free principles, a loyal and patriotic American.

That, I am sure, is what he would be willing I should say in attempting to describe him. He passed his seventieth birthday amid grateful acclamations. He has now passed his eightieth with still increasing praise, and he is doing well to give us in these pages a record, incomplete though it must be, of the striking events of which he has been a part, with faithful portraits of the eminent personages he has known.

The lesson taught by this volume will not be overlooked at a time when some are skeptical enough to doubt the loyalty of large numbers of their fellow citizens born under other skies, many of whom are perhaps more capable than we ourselves of measuring the wide gulf between free and despotic institutions, and who are no less determined than we that "government of the people, by the people and for the people shall not perish from the earth."

Wendell Phillips Stafford.

This Foreword is written by Justice Wendell Phillips Stafford of the District of Columbia, whose memorable address at the general convention banquet held in Washington, will be remembered by all those present, as well as by the readers of the News. This "Foreword" will be inserted in the forthcoming book of Bro. Simon Wolf, "The Presidents I Have Known" and we hope that each and every member and reader of the News will subscribe for one or more copies. The price is $2.00. Send subscriptions direct to Bro. Simon Wolf, Woodward Building, Washington, D. C.

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE OF THE INDEPENDENT ORDER OF B'NAI B'RITH

It is now six months since the Independent Order of B'nai B'rith engaged actively in the work of providing recreational facilities in the towns adjacent to cantonments. From all over the country the central office has received letters of congratulation and commendation because of the work being done. In each case the work has met with the approval of the representatives of the Fosdick Commission, who have in many cases gone out of their way to praise the work of the American Soldiers' and Sailors' Welfare League. Reports of the work by camps follow.

Camp Bowie, Fort Worth, Texas.

The Hebrew Institute at Fort Worth has become the rendezvous of the soldiers who come into the city. Each week affairs are arranged for their entertainment. A series of musical and literary programs have been arranged for nearly every night in the week and the soldiers who come to the Institute are always sure of a cordial welcome. During the month of January, eight extensive entertainments were given at the Hebrew Institute under the auspices of the I. O. B. B. Each of these entertainments was followed by a dance, after which refreshments were served. During the month of February, seven large affairs were given at the Institute, one of which was given under the auspices of the local Y. M. H. A., another under the auspices of the Council of Jewish Women, and the third by the Isidor Strauss Lodge, No. 519, I. O. B. B.

Visits to the camp hospital were made as usual. Committees from the town very often accompanied the director in these visits to the boys, on each occasion distributing fruit and magazines to the sick soldiers. The Ladies' Auxiliary of the Hebrew Institute knitted a large quantity of foot warmers which were distributed to every Jewish and non-Jewish soldier at the base hospital.

Gratifying results have been achieved in the matter of providing loans to the soldiers. In nearly every instance this money has been returned by the men. Most of these loans are used by the men for purchasing railroad tickets to visit their relatives.

The Hebrew Institute is splendidly equipped for this recreational work. A recent addition to the institution was a library of 125 volumes placed there by the American Library Association, to be known as the Soldiers' Circulating Library.

The Young Men's Hebrew Association of Fort Worth threw open their club rooms to the men of Jewish faith, each Jewish man being given honorary membership, entitling him to full membership privileges. The Y. M. H. A. is equipped with a large gymnasium, shower room, dressing room, pool and billiard tables, etc.

Mr. Roy Smith Wallace, district secretary of the Fosdick War Service Commission, has been very profuse in his praise of the work being done by the American Soldiers' and Sailors' Welfare League.

Camp Beauregard, Alexandria, La.

On Feb. 27, we received a letter from our director, Mr. Samuel C. Blumenthal, advising us that the quarantine in the camp has been raised. There is still a restriction, however, on public functions for soldiers so that the Jewish community of Alexandria is not yet able to make arrangements for the entertainment of the soldiers. The first entertainment for the soldiers was given upon the occasion of the installation of the officers of the B'nai B'rith Lodge.

The division headquarters of the camp show that there are stationed at the present time at Camp Beauregard, 180 men of the Jewish faith. Mr. Blumenthal's roster accounts for 134. A complete list of the Jewish men stationed at the camp has been compiled.

Visits to the base hospital have continued as usual. Many acts of personal service have been rendered, both to the men and their families. Numerous letters were written by Mr. Blumenthal to the families of boys who were too ill to be able to write to their relatives.

Camp Shelby, Hattiesburg, Miss.

The work of the American Soldiers' and Sailors' Welfare League at Hattiesburg has been officially recognized and has been commended highly by the Fosdick representatives at Hattiesburg. Mr. S. London, the I. O. B. B. representative at Camp Shelby, has been made a member of the executive committee of the War Camp Community Service Board.

Mr. Katz reports that the attendance at the headquarters for the past month totalled 2083, that these men had written 640 letters and that 357 men have made use of the cots which are provided for the men who are compelled to spend the night in the city. A number of acts of personal service has been rendered to the soldiers, particularly to men who have been recently discharged. Twenty or more Jewish boys are placed for Sunday dinners at the homes of the Jewish residents each week.

Camp Dodge, Des Moines, Iowa.

The Friday night services at the Y. M. C. A. building in the camp have proven most interesting. Mr. Wolff has been able to secure the services of cantors from among the men in the camp. Many of these services are conducted by Private Abraham Geckler, a former Chazan and rabbi.

On Saturday, Feb. 2, a dancing party was given at the I. O. B. B. headquarters to which the men of Companies A to N of the 163rd Depot Brigade, and the Medical Corps were invited.

On Sunday, Feb. 3, the men of the infantry, artillery, engineers and quartermaster corps were invited by the ladies of Temple B'nai Jeshurun to a supper and dance in the Temple vestry rooms.

On Feb. 19, the ladies of Tifereth Israel entertained forty soldiers at a dancing party at the headquarters.

On Saturday evening, Feb. 23, a dancing party was given at the headquarters under the auspices of the ladies of Congregation Shaare Zedek. A series of Sunday afternoon entertainments has been arranged, at which well known speakers and talented musicians will participate in programs of unusual interest. The first of these entertainments consisted of an illustrated talk by Prof. Daniel W. Moorehouse, of Drake University, who addressed the soldiers on the subject, "Objects Beyond our Senses."

On Feb. 26, an old-fashioned Purim Ball was held at the headquarters. Arrangements were made through the division adjutant, whereby special leave of absence was given to the Jewish men who desire to attend this entertainment.

A number of other affairs were given during the past month, including a large dance given at one of the hotels by the Jewish young men of Des Moines. The regular entertainments, dancing classes and amateur performances by the soldiers themselves continue as usual at the headquarters. A total of nearly five hundred visits was recorded at the headquarters, other than at the regular entertainments. During the past month a number of knitted articles were distributed to the Jewish men stationed at Camp Dodge.

Camp Lewis, Tacoma, Wash.

The B'nai B'rith Club House established at Tacoma for the men stationed at Camp Lewis, has proven a decided success. The building consists of a remodeled, beautiful fourteen room residence. It stands on an elevated corner facing the Sound. The building is equipped with reception rooms, writing rooms, music room, pool room, shower rooms, game rooms, etc. One hundred beds are provided for soldiers who are obliged to spend the night in the town. The demand for these beds has been so great that it is the intention of those in charge of the recreation headquarters to furnish additional equipment for this purpose. The local community of Tacoma has been thoroughly organized for soldier welfare work. Members of the lodge and their ladies are constantly in attendance to welcome the soldier visitors. A series of entertainments is being arranged, more details of which will appear in the next issue of the B'nai B'rith News.

Camp Logan, Houston, Texas.

The weekly reports from Mr. Freefield, I. O. B. B. representative at Camp Logan, show great activity at the headquarters. The attendance for the week ending Feb. 2 totalled 525, for the week ending Feb. 11, 575, for the week ending Feb. 17, 600, for the week ending Feb. 24, 700, and for the week ending March 2, the attendance amounted to over 750. An average of thirty Jewish men are placed for Sunday dinners at the homes of the Jewish residents.

An average of two entertainments were given at the headquarters each week during the month of February, besides the entertainments given elsewhere by the Jewish community.

The most enjoyable entertainment for the month was the one given at the Concordia Club on Saturday night, Feb. 23, under the auspices of the I. O. B. B. Major Blech, Assistant Division Surgeon at Camp Logan, delivered an address on the "Moral Aspect of This War." The rest of the program included a piano solo by Miss Elvira Elmen, classic dancing by Miss Else Rosenthal, a vocal solo by Miss Hilda Mullane, a reading by Billie Stout, a piano solo by Miss Alice Heidingsfelder, a vocal solo by Miss Frances O'Barr, a reading by Miss Ruth Wolf, and dancing by Miss Margaret Giesendanner. The music at these entertainments is furnished by the members of the various military bands, practically all of whom are non-Jews.

Through the efforts of the Houston lodges, a very efficient organization has been effected for the purpose of conducting soldier welfare work. Mr. Meyer C. Wagner, president of the Houston branch of the American Soldiers' and Sailors' Welfare League has appointed the following chairmen of committees to direct the work: Mrs. I. Gerson, chairman of the base hospital visiting committee. This committee has undertaken to visit each of the Jewish men in the hospitals at least two or three times each week. The boys are provided with tooth brushes and tooth paste, soap, handkerchiefs, socks, sweaters, fruit and magazines. Mrs. Louis Sinsheimer is chairman of the home entertainment committee. This committee has for its object, the entertainment of the Jewish boys in the homes of Houston residents. As many as fifty boys per week have been placed for Sunday dinners. Mr. Albert Bath is chairman of the finance committee, which has undertaken to finance the work in Houston. Mr. Jake H. Sam, chairman of the entertainment committee, conducted the B'nai B'rith Chanukah Ball, which besides entertaining over six hundred soldiers, netted over $350.00. Mr. H. Bergman is chairman of the lodges and fraternities committees, whose object it is to co-ordinate the activities of all lodges and fraternities so that no duplication of effort will occur in soldier welfare work. The religious work committee is in charge of Mr. J. L. Aronson. Through this committee, services and patriotic talks are provided for the men in camp and at the headquarters. Through this committee over five hundred Bibles were distributed to the Jewish men. Mr. Henry Cook is chairman of the committee on public comfort and census. This committee has taken up the work of assisting men in securing employment after their discharge from the army. It also assists men in locating boarding houses and acts as an information committee for soldiers and their dependent families. Through the committee on complaints and relief, of which Mr. Sam Lewis is chairman, valuable service has been rendered and many cases of relief were handled in conjunction with the United Jewish Charities. This committee also takes charge of the loans given to the soldiers. Two other committees are the medical committee, of which Dr. Louis J. Spivak is chairman, and the legal committee, of which Mr. Meyer C. Wagner is chairman. These committees respectively, give medical and legal advice to soldiers in the service.

Camp Sherman, Chillicothe, Ohio.

Feb. 3, marked the date of the opening of the B'nai B'rith Club at Chillicothe, Ohio. The exercises were attended by the officers of District Grand Lodge, No. 2. Addresses were made by prominent officials of the city of Chillicothe and by representatives of the Fosdick Commission and by officers from the camp. The headquarters consists of several bright and cheerful rooms equipped with comfortable furniture, reading and writing facilities, pool and billiard tables, etc. Entertainments are being provided by the Jewish community of Chillicothe and also by the communities of other cities in the state of Ohio. Informal programs are held every Saturday afternoon and evening. Refreshments are served to the boys at all these functions.

Large numbers of men have already made use of the headquarters, although at the time of the writing of this article the rooms had been opened only two weeks. The rooms have become a meeting place for soldiers and their relatives. A dancing class is held each Monday evening, and Tuesday evening instruction is given in boxing. The men seem to get a great deal of enjoyment in the amateur bouts being staged. On Wednesday evenings, entertainments are given by the Jewish community in the Knights of Columbus building in the camp. These entertainments are proving very successful. Friday evening is set aside for religious services at the headquarters. These services are conducted by Rabbi Joseph Leiser, the I. O. B. B. representative in the camp.

Camp Grant, Rockford, Ill.

Mr. Horvitz, our director at Camp Grant, submits the following report:

On Feb. 24, through the courtesy of the Chicago section, Council of Jewish Women, an entertainment was given the boys of the camp. The committee of which Mrs. H. G. Solomon of Chicago was chairman, arranged a program of vocal solos and dance numbers. After the said program, music for dancing was furnished by a six piece orchestra from the 343rd Infantry for this occasion. About one hundred young ladies from Chicago came to Rockford to help entertain the boys. The affair commenced at 2:30 in the afternoon and lasted until 8 in the evening, the entire attendance being about five hundred. The entertainment was given in commemoration of Washington's birthday and of the Purim Festival, and it can be modestly spoken of as one of the leading affairs given at our headquarters. Supper was of course served to all the soldiers and to the other guests.

On Tuesday, Feb. 26, Purim, our local ladies committee arranged an informal Purim party for the boys. A pleasant evening was spent around our headquarters, which was topped off by the usual refreshments provided by our local refreshment committee and the various Chicago women's organizations which have been so kind to us in the past. The attendance on this occasion was about one hundred.

On March 10, the 343rd Infantry Band, the most famous band in the national army, whose leader, C. B. Price, has recently been put in charge of the 86th Division Band, gave a concert of eight numbers, which was thoroughly enjoyed by all present, there being an attendance of over three hundred. After the regular concert, a jazz orchestra of eleven pieces furnished music for dancing which was participated in by all present including quite a few of the young ladies from Chicago who happened to be visiting the boys at the camp on that day Supper as usual was served by our refreshment committee, the results o whose tireless efforts on behalf of the boys continues to be one of the outstanding features of our work at Rockford For Passover, for those boys who do no go home on the usual furlough, an elaborate seder is being arranged to which it is planned to invite all the privates non-commissioned officers and commissioned officers of our faith in the camp The attendance at our headquarters varies from about 400 a week to 800 a week, depending upon character of the particular affair which may be arranged on any one occasion.

Our library has been augmented recently by new books and is being used considerably by the soldiers who read at our headquarters and who are also allowed to take any books they desire to their barracks. A considerable amount of knitted wear has been distributed among the new boys in the last contingent of draftees and smileage books have been passed out to such boys as is felt will appreciate the courtesy of such a gift. The hospitals continue to be visited as in the past. Happily be it said, there are very few of ou Jewish boys ill there at present. Through the courtesy of Mr. Louis Fenniger o Rockford, Ill., a moving picture projecting machine has been placed at our disposal and through the courtesy of the Metro Film Service of America we are in a position to give moving picture shows weekly without any expense to our association and without any charge to the boys. Arrangements are now being made for the erection of the necessary booth to house the machine. When this is finished, movies will be a weekly event. With the approach of summer when the boys will of course be more out of doors, plans are being formulated to make our headquarters as cool and attractive as possible and to inaugurate forms of light entertainment, suc s the so called hop concerts, etc., which re the ordinary attraction of the spring nd summer season in any community.

Camp Greene, Charlotte, N. C.

While the American Soldiers' and ailors' Welfare League established no eadquarters at Charlotte, the Jewish ommunity, under the direction of Char- otte Lodge, No. 733, I. O. B. B., under- ook and carried out an extensive rec- eational program. One of the rooms f the Temple was thoroughly altered, o that now accomodations are provided or 350 visitors. The chairman of the Charlotte committee on Training Camp ctivities, representing the Fosdick Commission, declared this to be the best quipped and best managed of all the hurch recreation headquarters of the ity, of which there are ten in Charlotte. The members of the lodge and their adies take turns in acting as hosts to he boys each night at the headquarters. Each Wednesday night a dance is given t the headquarters.

Chicago, Ill.

Through the efforts of Mrs. M. A. Weinberg, a series of entertainments is being provided for by the Jewish Women's Clubs of Chicago. These entertainments will be given at the B'nai B'rith headquarters at Rockford and at he new headquarters to be established t Waukegan for the men at the Naval Training Station at Great Lakes, Ill.

Another large entertainment at Rockford is being planned by the Chicago Women's Aid.

On Feb. 23, Sinai Temple Sisterhood gave a dance and entertainment at which over fifty jackies were present. During the month of March entertainments will be provided each week end for the Jewish boys at the Great Lakes Naval Training Station.

On Wednesday evening, March 6, a piano recital by Myrtle Elvyn Bloch was given by the Isaiah Women's Club at Isaiah Temple. A most entertaining program was rendered. The entire proceeds of this entertainment was turned over to the American Soldiers' and Sailors' Welfare League.

On Sunday evening, Feb. 24, a minstrel show was given by Ramah Lodge, No. 33. Although the minstrel show was given at the Hotel La Salle, it was impossible to accomodate the crowd, over five hundred of whom were refused admission. It is estimated that between twelve hundred and fifteen hundred dollars will be netted as a result of this entertainment.

Great interest is centered in the community seder to be given at Waukegan for the Jewish men stationed at Great Lakes, Ill. The B'nai B'rith is planning to entertain between 150 and 200 men at these exercises.

The usual number of letters were received at the central office from soldiers and their families. One of the most interesting letters was that received from Private Joseph A. Feldman of Company Q, Det. Division, A. O. B. D. F., Camp Dodge, Des Moines, Iowa. It is a most optimistic and inspiring letter and breathes the spirit of democracy which is the possession of our Jewish men now serving in our country's forces. He praises the work of the Y. M. C. A., the Knights of Columbus, and the I. O. B. B., and expresses his gratification at the cordial treatment rendered the Jewish boys by the Jewish community of Des Moines.

The following letter was addressed to Mr. Joseph Wolff, the I. O. B. B. representative at Camp Dodge.

"Dear Sir:

I received a letter from my son and was very glad to hear that the I. O. B. B. is taking so much interest in the Jewish boys in camp.

I can imagine how the boys far from home feel when a friendly hand is spread out to them. I can see by my son's letters how grateful he and so many other boys are towards so much kindness.

On my part, I, the father of Private Vic. Glasser, now in the base hospital, am thanking you for providing him while ill, with so many home comforts.

I also am thankful to all tbe members of the Independent Order of B'nai B'rith for the great interest they are taking in the Jewish boys at camp. I remain

Sincerely yours,
Mr. Chas. Glasser.

On Feb. 2, a member of the Order wrote the following letter to the editor of the Jewish Tribune:

Camp Kearney, Cal. Feb. 2, 1918

Editor Jewish Tribune:

Really and truly I can't express enough to tell you how I felt as a B. B. member in regard to the splendid work that the American Soldiers' and Sailors' Welfare League of the Independent Order of B'nai B'rith is doing here for our Jewish soldiers. Our camp is about 16 miles from San Diego. They are giving dances and entertainments every Saturday evening. The boys are all surely amusing themselves. They also provided a fine club room from which we could write, read and have an opportunity to get acquainted.

I will also write a few words for the ladies of San Diego who are working wonderfully in order to make our Jewish boys comfortable. We surely appreciate their kindness.

Cordially yours,
Abe Soss.
Medical Dept., Base Hospital,
Camp Kearney, Cal.

SKETCHES OF MODERN JEWISH HISTORY.

(Continued from page 3.)

the congregation, managing its own affairs, and the "Tempel" was opened. This was, however, not enough for the advocates of the movement. They wanted an endorsement of the principles of the new congregation as in harmony with traditional Judaism in order that it may find imitators elsewhere. The deviation of the "Tempel" from tradition was only in one point dogmatic. Its revised prayerbook amended all passages in which the hope for Israel's national restoration was expressed, otherwise even in the points in which the views of the liberal element in Judaism had long ago gone beyond the old prayerbook, like the resurrection of the dead, the plenary inspiration of the Bible and the divine judgment on New Year and the Day of Atonement, the wording of the old prayerbook remained unchanged.

The points of departure from time-honored practice were four: The synagog was to open only on Sabbath for worship. Instrumental music was to be introduced, the prayers were said partly in the vernacular, and finally the already mentioned departure from the belief in Israel's restoration to Palestine was to be sanctioned. Jacobson offered liberal support, if these innovations would be sanctioned by rabbinic authority. He had not been cured of his belief in the revival of a Sanhedrin. The best instrument for the realization of this scheme was a Schnorrer who naturally knew all the prominent rabbis of Europe. This Schnorrer, Eliezer Libermann, obtained indeed, some indorsements. The only officiating rabbi who could be induced to indorse the innovations was Aaron Chorin (1766-1844), rabbi of Arad, in Hungary. Other indorsements were obtained from Moses Kunitzer, a rabbinical scholar, living in Altofen, and two entirely unknown prebendaries, living in Leghorn, where some wealthy Jews had left funds for the maintenance of rabbis. Libermann, himself a rabbinical scholar, wrote in the style made popular by Montesquieu, under the disguise of an oriental rabbi, traveling in Europe, who advised his brethren to adopt occidental methods in their worship instead of maintaining the customs of the orient.

The orthodox could not remain inactive. They published a collection of rabbinical opinions, proving that the changes, introduced in the Hamburg "Tempel" were tantamount to an abandonment of the fundamental principles of Judaism, and by numbers and authority they did prove their point. There was the dean of the German rabbinate Zalman Kohlen of Fuerth, then eighty years old, who bemoaned his fate that he was spared to such an old age to witness this sacrilege in Israel. There was the rabbinate of old historic Prague with Rabbi Eleazar Fleckles, the disciple, and Samuel Landau, the son of Ezekiel Landau, at the head. There was Moses Sofer, the most celebrated Talmudic scholar of the age with his father-in-law, Akiba Eger, the equally illustrious rabbi of Posen. There were some statements from various Italian rabbis, intending to prove that the opposition to reform was not confined to men without secular education. The effect was not decisive in either way. Those inclined towards modernism, like those opposed to it, had been convinced before. The whole question was one of aesthetic and political sentiment. Isaac Disraeli, the father of the famous statesman, when declining the office of president of the Portuguese congregation of London, said in 1813: "Your public worship, as now conducted, disturbs, instead of exciting religious emotions". We can easily understand that young men like Ignaz Moscheles and Meyerbeer, then already musical talents of first rank, would not be attracted by the music of the synagog as it existed then. Yet it is also true that Disraeli waited until the death of his father, of whom he was financially entirely dependent, before he had his children baptized.

As the cultured people felt repulsed by the aesthetically obnoxious form of the services, so the progressive minds felt out of touch with the fundamental idea, expressed in the prayers on all occasions that they must look forward to the time when the prophet Elijah would sound the shofar and call them together from all parts of the earth, miraculously gathering them in Palestine, where a lineal descendant of David would appear, the temple on Mount Moriah would be rebuilt, animal sacrifices would be offered every day by the descendants of Aaron and the dead would arise to new everlasting life. What the frivolous Schnorrer had said in Teplitz sixty years previously, what. at the time when a great part of Judaism was carried away by Sabbatai Zebi, the Messianic pretender of Smyrna, Spinoza must have felt in his lonely study, and taken a hold of practically the whole cultured element of the Jewish people, and the boldest among them demanded official recognition of their conviction. The masses loved their ancient religion, their time-honored practises too, and no consistory, though it had a seal, showing its authority came from Napoleon, could shake them in their conviction. Neither Aaron Chorin nor Moses Sofer could convince by their theological arguments those that had not been convinced before.

ARMAGEDDON.

(Continued from page 6.)

pose, in God's world. A new dawn is breaking, the dawn of salvation. Israel's redemption is the earnest of the world's rehabilitation, that the earth may be a happier place for our children. For the day of the Lord begins with wrath and the clash of arms and the rage of mad kings and potentates; but it ends in salvation. And salvation must come for and through the Jew. "Nations were in tumult, kingdoms were moved; He uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our high tower". God's voice is speaking through the battling armies, through Armageddon which is co-extensive with every front, in East and West, on land and on sea and beneath the foaming waters, aye, in the air; it speaks to us through utterances of statesmen, through the British Minister of Foreign Affairs, through the President of the United States, aye, through the inarticulate mutterings of Russian extremists; it speaks through the liberation of the Holy City from a hateful yoke; it speaks in every American home through privation and suffering and mourning. At the last it is heard by us, we comprehend its meaning. It thunders and roars about us, but at last we see the light piercing the clouds. "And there shall be one day which shall be known as the Lord's not day, and not night, but it shall come to pass, that at evening time there shall be light; and the Lord shall be King over all the earth; in that day shall the Lord be One, and His name One." Jewish monotheism, the devotion with singleness of purpose to the full meaning of the unity of God, to the exclusion of the idols which men have set up in their hearts, the idols of unrestrained selfishness and lust and greed, shall at the end be vindicated. The full Jewish truth must be acknowledged by mankind. And the Jewish truth can be safeguarded only by the Jewish people holding fast to the promises of old. To us it has been committed as a trust. And we shall remain its guardians not by disbanding, but by concentration, not by submersion in the raging waters, but holding our head high above them; not by bartering away our birthright for the comforts and conveniences of the hour, but if needs be by sacrificing the present that the future may be ours. The world is refurnishing its weapons, revising its new outworn philosophies, declaring its new aims. Let the Jew likewise stand ready to discard ephemeral doctrines made for a definite time which now is passing away. If you cling to Napoleonic ideas, you will be swept away with them. If you can adjust yourselves to conditions as they are arising, you will live on with them. Be not afraid of being charged with opportunism. It is not a chance idea that fascinates us. It is the ancient prophecies uttered in by-gone days in the fulness of Jewish conviction. Arise, and be Jews. Welcome the redemption of Israel. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her." Rejoice in the day of the Lord; when the reign of peace of salvation will be ushered in, a reign without end. For it means the Kingdom of God against which the hosts at Armageddon have been battling in vain. It means the rehabilitation of humanity, the consecration of man for the works of peace and the service of the One God. "Happy is he that waiteth."

WORLD DEMOCRACY.

(Continued from page 1.)

assert that the ideal nation is y[illegible] born, and indulge the hope that [illegible] where whether in that "promis[illegible]" or this one, at least on some [illegible] Jewish genius and altruism will [illegible] tribute to an establishment of the true Zionism, a safeguarded home sanctified by every vital doctrine which makes a nation truly great—not for Israel alone, but for the downtrodden and the heavy laden of every race and creed, a recognition and a vindication of our priestly mission—a re-establishment of God's kingdom upon earth.

Already the dream of today is becoming the truth of tomorrow. It is exemplified in the lives of individuals who are struggling to humanize the world. By studying the consciences of their fellow creatures they are placing man above the works of man. It is in the direction of the thought that civilization means mankind; that every man is mankind I am society. My neighbor is the world; and the mainspring of this mighty mechanism is that little flutter and flash of life, the human heart. We are constructing something lasting when we build upon the spirit and the faith that in the march of progress man is keeping step to the heartbeat of his fellowman.

There is a simple parable—a fugitive tale from the Midrash—that when God had created the heavens and the earth, the sea and all that in them is, he paused before creating man, lest one discordant tone might mar the harmony of his handiwork So while the morning stars sang together and the new-made nature reveling in her holiday attire quickened to the touch of this perfection, He summoned to His side His three trusty counsellors, the Archangels of Wisdom, Truth and Mercy. "Shall I make man"? He asked them. Make him not, O. God"! cried Wisdom. "He will trample on Thy laws"! "Make him not, O God"! added the voice of Truth. "He will defile Thy sanctuaries". But Mercy, kneeling before the Throne of Righteousness with streaming eyes, sobbed out, "Make him, O God, make him, and I will walk beside him in his dark hour".

So God made man; and said to him, "Thou art the child of Mercy! Go forth with thy mother and live with thy brother man"!

A THOUSAND YEAR OLD LETTER.

The March issue of the Jewish Forum contains an account of a recently discovered letter of the great Jewish philostopher, Saadya Gaon, who lived in the tenth century at Sura in Babylon. The discovery was made by Rabbi Dr. Bernard Revel, a great Jewish scholar who is dean of the Isaac Elchanan Theological Seminary. This time-worn document was contained in a codex brought to this country from Morroco by Prof. N. Slousch.

According to Rabbi Revel, the letter was addressed to the Jewish communities of Spain and contains some points of practical advice which are just as pertinent in our generation as they were a thousands years ago. Saadya makes the interesting philosophic observation that the human soul cannot and will not be satisfied in this life even though it attain to world-dominion because it has an instinctive feeling of its destiny in a future life, where it will attain to complete harmony. Moreover, Saadya calls attention to the fact that the national ideal of the Jewish people is the study of its sacred lore—the Torah—whereas the ideals of the nations of the world are conquest and acquisition of wealth.

BEZALEL SCHOOL IS REOPENED.

The gladdening news comes from Palestine that with the entry of the British forces, normal activity in the Jewish colonies is resumed. The Provisional Zionist Committee has received the information that the shops of the Bezalel School are now open and work there is going on as in the days before the war. One week prior to the occupation by the British armies, Prof. Shatz and Mangaer Boroachov were expelled by the Turkish authorities.

ANTI-JEWISH RIOTS IN GALICIA.

Serious anti-Jewish riots have occurred in Cracow, Lemberg and other towns in Galicia, according to advices received by the Provisional Zionist Committee. Hundreds of men and women were seriously injured, and the rioters pillaged shops, stores and homes. Polish students were the ringleaders of the mobs, which were not interfered with by the authorities.

The rioting was fomented by the broadcast distribution of instigatory circulars and anti-Semitic leaflets, which were handed out even in the public schools, government buildings and railroad stations.

Contributions to American Soldiers' and Sailors' Welfare League of the I. O. B. B. from Jan. 15, 1918, to March 15, 1918

District No. 1.

New York City:
Deitz Bros, $20.00; Cohen Co., $20.00; J. V. Smith, $5.00; Member of Edward Everett Lodge, $20.00.
Total ....$ 80.00

District No. 2.

Louisiana, Mo.:
I. Michael, M. Michael, M. Gensberger, D. Wald, S. Michael, M. Michael, H. Yonker, $5.00 each; L. Wald, $3.00; S. Morris, $2.50; B. Levy, $2.00; G. Broth, $1.00.
Total.........................$ 43.50

District No. 3.

Under direction of the committee consisting of Dr. B. S. Pollak, chairman, Mr. and Mrs. Isaac Klinghoffer, of Jersey City, the following contributions were secured:

Jersey City, N. J.:
J. E. Bernstein, A. Z. Benedict E. I. Edwards, J. I. Haas, S. Kleinhaus, H. L. Raschbaum, D. Schurchman, the Clara de Hirsch Society, L. Hazedek, I. Heilbrunn, B. Heilbrunn, $25.00 each; J. C. Hebrew Association, L. W. Jacobs, $50.00 each; A. Becker, Eagle Grocery Co., S. Freudenberger, W. J. Field, B. Gorlin, L. Gerstein, L. Goldenberg, J. Gershenovitz, Dr. A. C. Jaffin, J. C. Hebrew Free Loan, I. Klinghoffer, J. C. Lowy, M. List, S. Levenson, W. Rose, J. J. Singer, Ladies' Hebrew Aid Society, $10.00 each; S. Apolent, S. Baldwin, S. Behr, A. Becker, M. C. Earnest, M. I. Fagen, S. Feldman, J. Feldman, Goldberg Wrecking Co., L. Goldfarb, E. I. Goldenberg, M. Goldfarb, Garfunkel Bros., Hoschenstein & Finnerty, Hertz Bros., S. Heyman, Com. Frank Hauge, Dr. Hetherington, E. Jacobowitz, C. Klein, Dr. J. Koppel, W. Kinnel, M. Loeb, Dr. Lautman, Miller & Nadel, A. H. Moore, Megabow Bros., I. Nathan, H. Rnegg, Bertha Rabinowitz, Mrs. L. Schulman, Mrs. M. Steirman, S. Summer, M. Saltzman, Dr. Thornor, Weinstein & Feinstein, N. Weiss, H. Weiss, G. Wolf, E. Weisberg, A. Weil, T. F. Farrell, M. Goldowsky, I. F. Goldenhorn, C. Hendrickson, J. Milton, E. Perlberg, Pi Sigma Sorority, Dr. H. L. Rosenbaum, L. Syrot, J. Prenies, $5.00 each; G. Cohen, $20.00; Gross & Gross, $15.00; Heyman Outfitting Co., $5.00; J. C. Collector's office, $7.00; Mann Furniture Co., $15.00; Singer Bros., $15.00; I. M. Schachter, $15.00; Scheirderman & Eige, $10.00; Young Women's Hebrew Association, Hudson, Co., $50.00; 1 contribution of $4.00; 11 at $3.00; 70 at $2.00; 334 at $1.00; 2 at $2.50.
Total.........................$1478.00

Hoboken, N. J.:
I. H. Brand, $10.00; R. J. Miller, $5.00; H. Solomon, $5.00; W. Thompson, $5.00; 3 at $2.00; 1 at $1.50; 7 at $1.00.
Total.......................$ 39.50

New York City:
M. Abrahams, $10.00; M. Cohen, $5.00; Epstein, $2.00; I. Feldman, $2.00; S. Green, $2.00; G. Joseph, $2.00; L. Suckovitz, $10.00; Mrs. S. Weiner, $3.00; B. Weiner, $15.00; H. Felsner, $1.00; M. Gutschmidt, $1.00; Ideal Bakery, $1.00; Mrs. Shulman, $1.00; Mrs. Schiller, $1.00; E. Sussany, $1.00; S. Terry, $1.00; M. Tartikoff, $1.00; D. Maglasky, $5.00.
Total ....$ 64.00

West New York:
E. C. Brennen, $5.00; S. Roth, $5.00; 1 at $3.00; 2 at $2.00; 26 at $1.00; J. Weisberg, $5.00.
Total........................$ 48.00

Montclair, N. J.:
P. V. Cohen, $15.00.
Total........................$ 15.00

West Hoboken:
J. Label, $5.00; M. O. Millonet, $5.00; Mrs. B. Spingaren, $5.00; S. B. Engel, $5.00; M. Goldstein, $5.00; Mrs. Rosencranz, $5.00; 3 at $3.00; 8 at $2.00; 17 at $1.00.
Total........................$ 72.00

Weehawken, N. J.:
J. Drold, $2.00; S. Bernstein, $2.00; C. Zerman, $1.00.
Total........................$ 7.00

Guttenberg, N. J.:
2 at $2.00.
Total........................$ 2.00

Union Hill, N. J.:
Congregation Eagan, $5.00; Temple Emanuel, $30.00; A. Birenbaum, $5.00; 12 at $1.00.
Total........................$ 52.00

Brooklyn, N. Y.:
L. Goldman. $1.00.
Total........................$ 1.00

Newark, N. J.:
H. Lieberman, $1.00.
Total.......................$ 1.00

Town of Union, N. J.:
Ladies' Auxiliary, $5.00.
Total........................$ 5.00

Secacus, N. J.:
Dr. B. S. Pollack, $25.00.
Total........................$ 25.00

Bayonne, N. J.:
M. Platt, $1.00; M. Resnick, $1.00; H. Temkin, $1.00.
Total........................$ 3.00

Atlantic City, N. J.:
J. Housedorf, $1.00.
Total........................$ 1.00

North Hudson, N. J.:
S. Jones, $1.00.
Total........................$ 1.00

District No. 3.

New Kensington, Pa.:
H. Kopelman, I. Claster, M. Hart, I. Fisher, J. J. Steiner, J. Margolis, L. Steiner, $5.00 each; M. Miller, H. Harris, T. Myer, $3.00 each; 12 at $2.00 1 at $1.75; 1 at $1.50; 15 at $1.00; 3 at 50 cents.
Total........................$ 86.75

Tarentum and Natrona, Pa.:
C. Fishkin, $10.00; J. Scholnick, J. Klein, M. Friedman, Mrs. Sperling, F. Jaffe, H. A. Frey, $5.00 each; D. Goldstein, $3.00; 10 at $2.00; 1 at $1.50; 11 at $1.00; 1 at 50 cents.
Total........................$ 76.00

Philadelphia, Pa.:
Bank of Commerce, $10.00.
Total........................$ 10.00

District No. 6.

Ramah Lodge, Chicago:
H. A. Klein, E. Katzinger, $100.00 each; C. Shaffner, C. Rossbuck, $50.00 each; H. A. Elman, $30.00; Kurtzon Bros., Peerless Light Co., L. Metzenberg, Lazarus & Weil, Leo Rosenbluth, N. Herzog, Mrs. Philip Stein, Mrs. J. Schoenberg, Glass & Preaskill, Standard Grocery Co., A. Hoefeld, M. Uhlmann & Co., $25.00 each; D. G. Abrams, C. I. Herron, H. Resler, $15.00 each; L. Deutsch, S. Weinfeld, L. Londy, L. Hecht, Wolson, Adelman & Co., N. K. Aranoff, H. J. Aaron, Strauss, J. Levin, Magidson Bros., H. Shaffner, M. Shuman, Kingsbaker & Co., Leserman Bros., B. F. Lindheimer, I. Weinstein, R. C. Ettlinger, I. Cohen, Horwitz Bros., Mrs. Betty Schoenberg, M. Shafton, H. Grossman, $10.00 each; H. Walzer, H. Resler, J. Loeser, A. N. Doctor, J. Kamfner, I. C. Nathan, L. Dulsky, H. Gershcovich, B. Levine, L. F. Jacobson, Dr. L. Bloch, S. Cherry, M. Kanter L. Grollman, E. Weil, L. Solomon, P. Price, C. Liptitcz, E. J. Teller, E. N. Glick, H. B. Miller, M. L. Hefter, R. Kaufman, L. Klein, P. Korshak, M. Kaplan, P. Kandack, $5.00 each; W. Feldman, M. Schuhalter, $3.00 each; J. Kaplan, M. Steinberg, D. Seidner, S. A. Morrison, J. W. Cohn, R. Levin, F. Lewis, J. Wuerxburger, M. Westheimer, I. Engel, H. May, $2.00 each; S. Kamfner, H. M. Fleishman, M. J. Rosenberg, H. Wartelsky, H. M. Horn, M. M. Lewis, J. B. Loeb, L. R. Appell, S. Weil, C. M. Mandel, $1.00 each; H. A. Fein, $1.75.
Total........................$1069.75

Oriental-Hillel Lodge, Chicago:
Sig Silberman & Sons, $200.00; Hartenfeld Bag Co., B. Faroll, N. F. Leopold, $100.00 each; Ig Stein, Henry Friend, B. Faroll, M. Ehrman, $50.00 each; Sam Hofman, J. L. Kesner, S. Buchsbaum & Co., Grossfield & Roe, M. H. Eichengree & Co., $25.00 each; W. Wilhartz, $15.00 each; J. Ringer, F. Dessauer, $10.00 each; E. S. Hartman, J. K. Ferguson, C. J. Silber, Taussig & Co., N. W. Baumgarden, M. K. Levinson, H. J. Berlizheimer, N. W. Baumgarden, B. Rosenberg, A. Alschuler, Bernstein Bros., J. Hirsch, $5.00 each.
Total........................$1020.00

David Fish Lodge, Chicago:
B. J. Samuels, $30.00; Max Goldsmith, $25.00; S. Westerfield, Leo Spitz, C. J. Morris, $10.00 each; J. Fernbach, $5.00.
Total........................$ 90.00

Chicago, Ill.:
Employees Western Vaudeville Association, $300.00; A. D. Lasker, Bauer & Black, $250.00 each; Johanna Lodge, E. F. Rosenbaum, $100.00 each; M. Klee, F. G. Snydacker, A. W. Meyer, E. E. Weiller, A. Dallemand & Co., Block, Maloney & Co., Carl Meyer, D. Strauss, $50.00 each; I. H. Hart, $20.00 B. H. Ettelson, S. Hecht, M. Bortz Co., $15.00 each; Ladies' Auxiliary Temple Sholem, C. Hirschhorn, W. Lederer, E. E. Schram, J. K. Goldberg, E. J. Kuh, Goodhart Hartman Co., H. H. Schufeldt Co., Chicago Specialty Box Co., Helen Klein, J. P. Hadesman, B. Steele, R. Gerber Co., Novelty Shoe Co., $25.00 each; Wolff & Nussbaum Dance, $16.25; J. Alexander, Liny Shoe Co., S. Kahl, S. Wedeles, Rosa Blum, I. Lippa, M. Frank, N. Elson, F. E. Foster Co., Bouchard Co., L. Bach, A. Quint, E. Richards Co., A. H. Fagen, A. Levy, Brodsky Gross Co., Goldenberg Bros., See-Moon Co., Kramer Bros., E. Decker Co., Schwartz & Bender, Finnerman & Visee, H. Podolski, J. Levinson, D. B. Hanak Co., Brodar & Molin, C. Friend, M. Aaron, Weniberg Bros., E. A. Aaron, E. L. Wedeles, L. Lewin Co., $10.00 each; S. Block, M. Lauterstein, J. N. Strauss, Fisher & Swawite, C. W. Goland, J. M. Davis, L. Guthman, C. Weinfeld, S. Lowenstein, T. Weil, A. B. Sheadle, B. Switsky, Dr. J. S. Eisenstadt, Dr. W. Rubovitz, Berkovitz, Rafelson & Berkovitz, W. Aronofsky, M. Malter, C. Decker, L. Palman, F. Wodika Max Levy, J. R. Campbell, W. B. Berger, J. A. Joseph, L. Lebensberger, R. Gottlieb, G. Mayer, M. Edelberg, H. Robbin, M. Rothschild, E. H. Vierman, M. Gordon, B. E. Steele, E. Kaufman, P. Rurso, A. Gotz, $5.00 each; F. Bohn, Dr. J. Rosen, Cone Printing Co., J. Stoller, H. Podolsky, L. Mendelson, J. Rosenstein, $2.00 each; B. Halperin, A. Brucker, J. F. Pershine, B. Harris, M. Fox, M. Rosen, D. Block, M. Loeb, I. J. Reiss, H. C. Sommers, J. Presky, J. H. Lindauer, L. Rose, S. Strauss, L. Eisenstadt, L. W. Apt, H. Brothers, $2.00 each; W. Wolff, $3.00.
Total $2391.25

Kankakee, Ill.:
Nathan Block, M. Birk, $25.00 each; H. Lessers, $15.00; A. Evelove, C. Hefter, D. D. Livingston, J. Adelman, A. Roski, H. Epstein, B. W. Alpiner, $10.00 each; H. Arnove, A. Block, H. Portnoy, P. Fingerhut, S. E. Kleinheimer, H. L. Lewis, M. Samuels, L. Pearlman, H. Karage, E. H. Echt, $5.00 each; M. Shprago, L. Lincoln, L. P. Ellman, $3.00 each; G. Block, C. Roski, F. Hefter, L. Levin, $2.50 each; O. Sadock, F. Pearlman, R. Slepyan, M. Shapiro, $2.00 each; W. Reiches, S. Flax, $1.00 each; J. Sapiro, Watseka, Ill., $10.00; C. Caselle, Sheldon, Ill., $10.00; W. Leiser, Herscher, Ill., $10.00; Leiser Bros., Cullom, Ill., L. Schaffer, Momence, Ill., Dr. Levin, Wilmington, Ill., Friedman Bros., St. Ann, Ill., $5.00 each; I. Cohen Chebanse, Ill., $3.00.

Virginia, Minn.:
Collection by Mesaba Lodge...$ 126.50

Omaha, Nebr. 1278.00
Omaha Lodge, $125.00; Omaha Hebrew Club, $100.00; J. A. Slossberg, Simon Bros., H. J. Abraham, A. Wolf, Omaha Hebrew Camp M. W. A., $50.00 each; H. H. Lapidus, Goldberg Bros., W. L. Holzman, H. Monsky, Heyn Bros., J. H. Green, Kirschbraun & Sons, C. B. Kraus, B'nai Ami Club, Ladies' Auxiliary, Omaha Lodge, M. H. Levy, Union Outfitting Co., $25.00 each; Zimman Bros., Leon Inc., $20.00 each; I. Warshafsky, L. Rosenthal, A. Malashock, C. Levenson, H. Rachman, B. Sherman, $15.00 each; A. Rosenblum, J. Rosoff, L. Kulakofsky, H. Kulakofsky, M. Goldensberg, M. Corin, J. C. Pepper, Dr. P. Scher, J. J. Isaacson, Dr. I. Dansky, N. M. Maiken, M. Fanger, J. B. Robinson, S. Berkovitz, Dr. M. I. Gordon, I. Zeigler, S. Levey, M. L. Wolfson, $10.00 each; A. Dreyfoos, W. Grodsinsky, N. Katelman, A. Segall, P. Wohlner, M. Friedel, A. Leibowitz, Dr. A. Greenberg, S. H. Cohen, H. Preisman, E. J. Kraus, D. Ferer, A. Katelman, J. Malashock, M. Bernstein, J. Pregler, A. Wohlner, S. Adler, H. Kavich, H. H. Auerbach, M. R. Mushkin, S. Orloff, H. Sommer, S. Kahn, V. Gladstone, M. Rosenthal, L. Hiller, B. Borsky, J. Goldenberg, D. A. Simon, T. Sachs, C. S. Elgutter, A. A. Abrams, $5.00 each; J. Gidel, S. Dansky, J. Crouse, J. M. Newman, $3.00 each; B. Korney, J. Hertzberg, $2.50 each; M. Monheit, S. L. Zimmerman, H. Friedman, B. L. Stark, M. Givin, $2.00 each; J. Newman, $1.00.

DISTRICT NO. 2.

Ozark City, Kan..............$ 41.5
East Palestine, Ohio.......... 50.1
Kasper, Wyo. 50.5

DISTRICT NO. 3.

Allegheny Bank (A. L. Rauh, Treasurer) $13,000.0
Morgantown, W. Va., (Jewish Women) 35.0
Wheeling, W. Va............. 205.0
L. Wolf, L. B. Stein, B. H. Horkheimer, Reichblum Bros., Ladies' Aid Society, $25 each; H. B. Copeland, Herman H. Straus, E. A. Moss, $10 each; M. B. Miller, B. F. Gundling, J. D. Gordon, D. Daniels, I. Goldinger, J. Miller, B. I. Fine, M. Schaefer, C H. Jacobs, M. Graff, $5 each.
Lancaster Lodge, Lancaster, Pa. ....$ 250.
Bradford Lodge, Young Judea society .... 10.
Washington Lodge, Washington, Pa.................... 600.
Jersey City Lodge (B. S. Pollock) additional............ 642.
Freda Largman Lodge, Philadelphia .... 508.
J. D. Lit, Barb. Lodge, $50 each; M. Silverman, S. Lit, M. Largman, J. Largman, T. Keeler, $25 each; L. Goldstein, C. S. Grossman, N. Verbit, Freudenheim Bros., M. Blumer, L. Jacoby, A. Waltman, B. Berlin, L. Nagel, Moskowitz Bros., N. Milner, B. D. Rose, M. Schwarz, N. Teitelbaum, $10 each; L. Harris, $15; S. Norbach, $11; I. Kornfield, S. L. Mesirow, A. Silverman, M. Rossner, R. Fink, J. Kaller, F. Rider, F. Rosenberg, M. J. Goldstein, J. C. Goodman, M. E. Magaziner, Rice Bros., Rosenblum Miller Co., Greenberg Co., I. S. Hart, M. Largman, D. Rosen, A. Greenberg, H. Lang, $5 each; small contributions, $17.50.

DISTRICT NO. 6.

Chicago, Ill...................$ 871.
Moses Montefiore Congregation, additional $108; Unity Society, $100; H. S. Schram, $50, M. H. Eichengreen, M. Gerber, $25 each; Ladies of Willing Workers, Roseland and Kensington, Felix Rothschild, E. Magnus, Sam M. Stein, $25 each; E. A. Jandorf, Logan Square Social Center, $20 each; H. Wolf, J. L. Fox, William Wilhartz, Mittleman Bros., $15 each; Mrs. B. Schoenberg, S. Wolfson, E. A. Aaron, Weinberg Bros., M. Aaron, Horwitz Bros., I. Cohen, S. Handelsman, Charles Friend, J. C. Mannheimer, E. L. Wedeles,

(Continued on page 16.)

B'NAI B'RITH OF SEATTLE

At the February meeting of Rainier Lodge, No. 627, of Seattle, an entertainment was successfully carried out at the close of the business meeting.

Vice-president Meyer Cohen submitted a report regarding the dedication of the B'nai B'rith Club House for soldiers and sailors in Tacoma.

Following the report an address was delivered by Mr. S. Schwabacher on "Principle," which was enjoyed by all.

On March 6, 1918, Rainier Lodge, No. 627, held a get-together meeting which was largely attended. A musical program of varied numbers was successfully carried out and various talks were made by members of the lodge on the subject "The Jew as a Fighter." This was the first social meeting of the lodge for the year and served as a starter for the big membership drive that the lodge is planning for the spring.

The Menorah prize offered by Rainier Lodge, No. 627, is to be competed for by May 1. The committee of awards, of which Dr. S. Koch is chairman, announces that it will accept essays on the following subjects:

An Estimate of Prophecy, The Synagogue. Ceremonial in Judaism. Sects in Israel. The Significance of the B'nai B'rith. Jewish Immigration to the United States. His Faith. How to Maintain a Vigorous Communal Worship in Israel. How to Check Absorption? The Status of the Jews in War Zone After the War. The Moral Obligations of the Jewish American to his Co-Religionists in the War Zone.

Essays must not be more than 2,000 words in length, typewritten—Closing date May 1.

A picture of Earl Reading, Lord Chief Justice of England and English Ambassador to the United States, was given to the University of Washington Law School Library by Rainier Lodge. It is a rare print and bears an original autograph of the distinguished jurist and diplomat.

At the meeting of Rainier Lodge No. 627, held on Wednesday, Feb. 20, 1918, at the Educational Center, Bro. Sol Herzog delivered an address on the subject, 'Political Organization of the Ancient Jews".

RESOLUTIONS.

Resolutions of condolence adopted Feb. 17, 1918 by Chippewa Valley Lodge, No. 334, I. O. B. B., on the death of brother

Isaac Rothstein.

Whereas. On the twenty-first day of January, 1918, the spirit of life departed from the body of our late lamented brother, Isaac Rothstein, who was for many years up to the time of his decease a worthy and honored member of our Lodge.

Resolved. That in the death of our said brother, this Lodge has lost a valued member, whom we all learned to love and respect for his gentle and sterling qualities; his family, a good, and kind father; the community in which he lived and moved, a valuable citizen, pleasant and cheerful to meet.

Resolved. That this Lodge regards his death with profound sorrow, that the Charter of this Lodge be draped in mourning for a period of thirty days in testimony of our esteem for him, that a copy of these resolutions be spread upon and made a part of the records of this Lodge, that copies thereof be delivered to his wife and daughters at Los Angeles, Cal.; and to his son, Nathan G. Rothstein at New York City, and District Grand Lodge.

ARTHUR GROSSMAN,
HARRY ABRAMSON,
M. M. HORN,
Committee.

B'NAI B'RITH OF ST. PAUL., MINN.

Dr. Carol Aronovici, in charge of the Wilder Charities, spoke on "Housing Conditions in St. Paul," on Monday evening, Feb. 11, 1918, at the February meeting of Minnesota Lodge, No. 157. The talk was illustrated by lantern slides. There was also a musical program by Miss Evelyn Blehert and Mr. Samuel J. Jacob. The meeting was concluded by dancing.

A most artistic and varied program was arranged by the entertainment committee of the lodge for the Washington Birthday Celebration for the benefit of the B'nai B'rith Soldiers' and Sailors' Welfare Fund, which celebration was held on Thursday evening, Feb. 21, 1918.

On Monday evening, March 11, 1918, Minnesota Lodge, No. 157, held an open meeting following a short business session. Dr. I. L. Rypins spoke on "My Views on Zionism." There was also a musical program followed by dancing.

MIAMI, ARIZONA

On Feb. 7, 1918, the members of the newly organized B'nai B'rith Lodge of Miami, Ariz., received official notice that a charter was granted to that organization. Bro. B. E. Marks of Phoenix, Ariz., was deputized by the District Grand Lodge to initiate the members and install the lodge. The lodge will start with a membership of 24. The following members were elected to office: W. Isber, President, A. Harris, Vice-President; L. Lieberman, Secretary; L. Kubelsky, Monitor; S. A. Simon, Assistant Monitor; F. Granich, Warden, and L. Adler, Guardian Trustees: N. L. Harris, Maurice Cohen, A. B. Miller.

An open meeting and entertainment was held by the members of the Lodge on Feb. 22, 1918, in honor of Sol Krupp, who has joined the U. S. Army.

In celebration of Washington's Birthday an appropriate program had been arranged, which consisted for the most part of patriotic addresses by members of the order. Complimentary remarks were made by the chairman of the occasion, after which the main address of the day was made by L. Lieberman. He chose as his topic the life of Washington.

Following the speeches a mock trial was held in which the defendant, Leslie Adler, was charged by Sol Krupp, with having stolen a shirt from the latter's store. The lodge hall was changed so that it represented a court room. The members present enjoyed very much the presentation of the case by the prosecutor and the defense prepared by counsel for the defendant. The evidence induced into the case was of such a nature that it resulted in the talismen failing to reach a verdict and the judge thereupon gave both Adler and Krupp half a shirt.

After the entertainment refreshments were served and a social hour was spent.

IRON RANGE LODGE, HIBBING, MINN.

A very successful meeting was held under the auspices of Iron Range Lodge, No. 793, at Hibbing, Minn., on Sunday, March 3, 1918. A class of five candidates was initiated and short talks for the good and welfare of the Order were made by a number of visiting brethren. In the evening a banquet was held in the public library at which about 150 persons were present. Prof. Herman L. Slobin of the University of Minnesota of Minneapolis, Minn., was the principal speaker. Other interesting talks were given by Bro. Hiram D. Frankel of St. Paul, vice-president of the District Grand Lodge, Rabbi Maurice Lefkovitz and Brothers M. S. Winthrop and S. Bublick of Duluth. Rabbi Pfeiffer of Virginia, Minn., and three non-Jews, Judge Brady and S. C. Scott, city attorney of Hibbing, and Prof. Mikesh, superintendent of the Junior College in Hibbing, all made short but interesting remarks.

Bro. Charles D. Oreckovsky acted as toastmaster.

All present who have lived on the range for years declared that this was the finest gathering of the Jewish people ever held on the range. The officers of the Northern Minnesota B'nai B'rith Council were congratulated on the result of their first effort.

EMES LODGE, SPRINGFIELD, ILL.

By D. Seligman.

Emes Lodge, No. 67, one of the oldest lodges in this district, is awakening. We have added a number of new members and expect to initiate a large class in the near future. Our meetings are held the first and third Wednesday evening in the vestry room of our new temple, of which we are all very proud. The Sisterhood meets on the same evenings and that is the reason we have large attendance. I am not surprised for the ladies certainly are a "drawing card." The following officers were elected for this term: Bro. Julius Myers, president; Bro. Rabbi Mortimer Bloom, vice-president; M. Eckstein, monitor; D. S. Benjamin, treasurer; Charles H. Seaman, financial secretary; D. Seligman, corresponding secretary, and Julius Samson, warden. Can you beat that? Our worthy brother, S. Benjamin, who has faithfully served this lodge as secretary for a great many years, declined re-election, but he still can be seen at every meeting. Bro. B. A. Lange, one of our most active members and once president of this district, is just as active and takes just as much interest for the good of the Order as he did forty years ago, and that is going some, don't you think? The ladies of the Sisterhood (God bless them), surprised us with an elegant lunch after one of our recent meetings which could not be beat. Come again ladies, more anon.

B'NAI B'RITH OF DENVER.

At the meeting of the lodge held on March 10, 1918, Bro. Dr Robert Levy spoke on the subject, "Physical Requirements of Aviators."

The entertainment committee of the lodge announces a dance on March 25 at the Progress Club. The committee's efforts to bring ripeness into the hearts of the members will no doubt be shown by a large attendance.

The Social Service Big Brother Committee is again arranging for Sunday services for the boys at the Industrial School at Golden. The Women's Jewish Council will prepare the meal.

At the last meeting of the lodge three candidates were initiated and seven applications were presented.

At the meeting of Denver Lodge, No. 171, of Denver, Colo., held on Feb. 10, 1918, a continuation of the series of talks on "Noted Jews of America" was held. "Mr. Louis D. Brandeis, Justice of the United States Supreme Court," was the subject discussed by Bro. Simon J. Heller.

During the month of February, the lodge inaugurated a campaign for additional members in accordance with the plan of the propaganda committee of the District Grand Lodge to increase the membership of the district to ten thousand.

The service flag for Denver Lodge was hung at the first meeting of January and contains twenty-one stars. Bro. A. F. Friedman on behalf of the trustees of the lodge gave a patriotic talk at the time of presentation.

The various standing committees of the lodge for the present year were appointed at the January meeting of the lodge.

HARMONY LODGE, BRIDGEPORT, CONNECTICUT.

Mr. Harry O. Sandberg, of Boston, delivered an address on "Jews of South America", under the auspices of Harmony Lodge No. 711 of Bridgeport, Conn., on Sunday, Feb. 7, 1918. Mr. Sandberg is an authority on the Jews of South and Latin America and his address proved of much interest to the large audience which was present. There was also an appropriate musical program and at the conclusion of the evening an informal reception was held in honor of the speaker.

It is expected that as a result of the membership drive inaugurated by the lodge the roster of the lodge will be considerably increased. The Horeb Lodge Degree team will be invited to exemplify the ritual.

Harmony Lodge has again been honored by the District in the person of Bro. Charles H. Shapiro who was elected First Vice President of the District Grand Lodge at its recent convention.

Harmony Lodge has appointed a committee to take charge of the sale of War Savings Stamps. At the recent meeting of the lodge more than $100 worth of such stamps were disposed of.

Harmony Lodge No. 711 of Bridgeport, Conn., held its annual Washington Birthday party for the young folks on the afternoon of Feb. 23, 1918. The lodge rooms were decorated with flags in honor of the day.

The committee of ladies in charge arranged a fine program of entertainers. After the fun, refreshments consisting of ice cream, candy and cakes were served. Then came the singing by all of patriotic songs and the party broke up late in the afternoon.

EAU CLAIRE, WISCONSIN.

On Sunday, March 3, 1918, Chippewa Valley Lodge No. 334 of Eau Claire, Wis., celebrated B'nai B'rith Day. Bro. Milton P. Firestone of St. Paul, was delegated by the Grand Lodge to pay the lodge an official visit and aid it in the B'nai B'rith Day celebration.

A meeting of the lodge was held in the afternoon, at which Bro. Firestone spoke to the members regarding the work of the Order. In the evening a banquet was held, which was attended by all the members of the Lodge and their families. A program consisting of musical and vocal numbers followed and at its close. Bro. Firestone delivered the principal address on the subject of "Patriotism and Loyalty". The festivities were brought to a close with a dance.

Bro. Firestone reports a great deal of interest manifested by the members of the lodge and that quite a number of members from surrounding smaller cities attended the celebration which was a joint affair, being the B'nai B'rith Day Celebration and Purim Festival. Bro. Firestone was well received by the members and was hospitably entertained durin his stay.

CHARLOTTE LODGE, CHARLOTTE, N. C.

By M. S. Yachelson.

On Sunday evening, Jan 6, [illegible] 7 30 o'clock, Charlotte Lodge [illegible] Independent Order B'nai Brith [illegible] tained with a smoker in its lodge rooms at the Hebrew Temple, on the occasion of the sixth annual installation of officers.

Bro. M. Kirshbaum, past president of Charlotte Lodge, assisted by Bro. J. Cohen of Rochester, N. Y., and Bro. Phil. Cohen of San Francisco, Cal., conferred the honors on the officers elect. The newly elected officers in the following order each had something interesting and appropriate to say to the assembled members and guests:

President—Dr. S. Levy
Vice-President—Mr. David Nabow
Secretary—Mr. Myron S. Yachelson, Jr.
Treasurer—Mr. R. Malever.
Warden—Mr. Jacob Biersuck.
Guardian—Mr. Phillip Katzen
Trustees—Mr. N. Paul, Mr. M. H Silverstein and Mr. H. Miller, Sr.

Bro. Phillip Cohen, previously of San Francisco, Cal., now stationed at Camp Greene, on behalf of the members of Charlotte Lodge, presented the retiring president, Bro. M. B. Smith, with a handsomely engraved silver loving cup, emblematic of the high appreciation and as a symbol of the high esteem in which he is held and for the masterly way in which he conducted the affairs of the lodge. In the personage of soldier members, the B'nai B'rith was represented by almost every section of the country. The balance of the evening was pleasantly spent in stag fashion.

Cigars were provided through the courtesy of Mr. David Weiss, president of the United Cigar Stores Company of New York City.

KANSAS CITY LODGE, KANSAS CITY, MO.

The best cultural meeting ever held by Kansas City Lodge No. 7184 took place on Jan. 28, 1918. This was the sentiment expressed by the large attendance present on that occasion.

Judge Joseph Kiernan addressed the meeting, and delivered a most interesting talk on the vice conditions now existing in Kansas City and the ineffectual attempts to stamp them out. Mr. Albert A. Light at the piano, rendered several numbers with his usual excellence. Mr. Jack C. Reefer, chairman of the cultural committee, presided over the meeting. After the meeting a buffet luncheon was served.

An impressive memorial service was conducted at the meeting on Jan. 14. At this same meeting officers were installed and service work for many Jewish boys at Camp Funston was discussed.

The new administration is now well launched and the aims of its president bid well to be realized. Five hundred new members are to be obtained during the year and it is hoped that non-members will acquaint themselves with the purposes and results that are obtained by the many institutions maintained under the auspices of this Order. It is planned to present an interesting program, a smoker or an open meeting at least once each month.

HOLYOKE LODGE, HOLYOKE, MASS.

The Holyoke Lodge is developing into a live and progressive organization. Under the leadership of the newly elected officers the lodge in the paper city is well on the road to success.

On Feb. 25, a combined meeting of Holyoke and Springfield lodges was held at Springfield. Fve new members were initiated into Holyoke Lodge by the Springfield degree team.

The other activities of the lodge include a membership campaign which is now well under way and the organization of a degree team.

A debating team is being organized, and it is hoped to arrange a debate between the Holyoke and Springfield lodges. This should prove a very interesting event as great friendly rivalry exists between the two cities.

Bro. Morris Hirsch has recently been honored by the District Grand Lodge by his appointment on the board of deputies for the state of Massachusetts.

AMOS LODGE, BOSTON, MASS.

A meeting of Amos Lodge, No. 121, of Boston, Mass., was held on Monday evening, Feb. 11, 1918. The main feature of the evening was the presentation of a Menorah by Past President Leon L. Silbert, to the lodge.

The report of the delegates to the recent convention of the District Grand Lodge was presented.

At the meeting of the lodge held on Feb. 25, a class of six candidates was initiated by the degree club of the lodge.

What Our Lodges Are Doing

CREMIEUX LODGE, SAN FRANCISCO, CALIFORNIA.

The members of Cremieux Lodge No. 325, I. O. B. B., certainly had a treat Monday evening, Feb. 11, at the conclusion of their regular meeting, in the form of a lecture by Bro. Louis J. Gordon. Mr. Gordon's subject was "The Russian Revolution and Bolsheviki", and many of his listeners who heretofore were ignorant of the various phases of the situation were greatly enlightened by the remarks of this accomplished student. The brethren present were indeed fortunate to have had the opportunity to obtain a deeper insight into the chaotic affairs of this new democracy, Russia, thanks to Bro. Gordon's able and interesting address.

During the meeting, Bro. Samuel Weisskopf on behalf of the lodge presented to Past President Harry Geballe, the retiring President's Jewel, in recognition of the good work that he has performed during his term as president, thereupon Bro. Geballe uttered a few remarks thanking the members for their co-operation during his term of office.

Cremieux Lodge is soon to point with pride to a service flag of eight stars. Those "doing their bit" for Uncle Sam are as follows: H. W. Davis, Joe Glassman, M. Kaufman, A. Schwartz, J. H. Seid, S. Shapiro, M. Shapiro and Nat Sirbu. Cremieux expects big things from her boys.

EZEKIEL LODGE, NEWARK, N. J.

On Wednesday evening, March 13, 1918, Ezekiel Lodge, No. 90, of Newark, N. J., held a well attended meeting. Bro. David Holzner of Trenton, N. J., past president of the lodge, delivered an interesting address. A large class of candidates was initiated by the new degree team.

A report from Camp Dix was submitted by Bro. Solomon Foster, relating his experiences during his stay at the camp.

[illegible] anniversary of the institution [illegible]ge was celebrated in proper [illegible] was enjoyed by all who [illegible]

[illegible]bership committee of the lodge is doing great work.

The lodge has arranged for a social evening to consist of a card party and dance on March 20, 1918; for a Patriotic Night, at which speakers of national prominence will talk on April 10, 1918; a big class initiation to take place on May 24, 1918, on which occasion eminent speakers will be secured.

PURIM SERVICE AT CAMP UPTON, LONG ISLAND.

A Purim service in honor of the Purim Festival was held at Camp Upton, Monday evening, Feb. 25, under the auspices of District No. 1, I. O. B. B., and the Jewish Board for Welfare Work for the Soldiers and Sailors in the United States Service. The orator on the occasion was Bro. Dr. Stephen S. Wise, of Mount Sinai Lodge No. 2. Bro. Dr. Wise delivered a most impressive address which will long be remembered by the thousands of soldiers who filled the spacious auditorium of the Y. M. C. A. Building. The musical service was in charge of Bro. Rev. Bernard Steinberg, of Mount Sinai Lodge, No. 2, Cantor of Temple Beth El, of New York. The special committee in charge of the services consisted of: Bro. Herman Asher, chairman; Bro. Charles Hartman, member of the executive committee of the Order from District No. 1; Bro. Joseph Rosenzweig, Past President of District No. 1; Bro. Dr. Bernard M. Kaplan, district secretary; Bro. Myer L. Victorius; Bro. Judge Louis D. Gibbs; Bro. Maurice Beck.

MANHATTAN-WASHINGTON LODGE.

Manhattan-Washington, No. 19, together with a number of the other Metropolitan lodges will give the annual seder at Savigny Hall, Thursday evening, March 28. Bro. Philip Cowen, secretary of the lodge and Bro. Dr. M. M. Stark and Bro. Gabriel Davidson, president of the lodge are making extensive preparations for the seder which will be one of the events of the Metropolitan lodges. A number of soldiers and sailors will be the guests of the district on the occasion. The District Secretary, Dr. Bernard M. Kaplan, will preside over the religious services and will be assisted by Bro. Rev. S. Schlager, Cantor of Temple Emanuel of New York, and Rev. Nathan Meltzoff, of 63rd Street Temple, New York.

KANSAS CITY LODGE, KANSAS CITY, MISSOURI.

By Leon E. Block.

Our open Cultural Meeting on Monday evening, Feb. 25, at the Temple, given by Kansas City Lodge No. 184, I. O. B. B., was attended by a large membership, and the invitation for ladies to be present was liberally responded to.

Captain Jacob Frank, Camp Quartermaster at the Military Camp at Camp Funston, Kansas, talked on the Jewish phases of army life, and gave his experiences during the many years that he has served in the army.

He encouraged the erection of a "hut" at the camp for the benefit of the Jewish boys stationed there, to be open however, to all.

The Kansas City Lodge is about to actively commence the Big Brother movement, and this was discussed by Herman Passamaneck in well chosen words. The lodge made its usual donation for the maintainance of the local night school.

Our open Cultural Meetings will be held each month.

B'NAI B'RITH DAY CELEBRATION BY WINNIPEG LODGE.

Winnipeg Lodge No. 650 of Winnipeg, Canada, held their annual B'nai B'rith Day Celebration on Sunday, Feb. 10, 1918. Bro. Dr. Maurice Lefkovits of Duluth, Minn., was delegated from the Grand Lodge to and did pay an official visit to the lodge on that occasion.

In the afternoon a meeting of the lodge was held, which was largely attended and a class of eight candidates were initiated. In addressing the lodge at the meeting, Dr. Lefkovits remarked that this was the best initiation ceremony he had ever witnessed.

In the evening at 6:30, a banquet was held, to which members and their friends and soldiers of Jewish faith, in training in Winnipeg were invited. Later in the evening a reception was held, at which Dr. Lefkovits delivered a most eloquent address on "Aims and Objects of the Order". Refreshments were then served and this concluded a memorable day in the history of Winnipeg Lodge.

B. F. PEIXOTTO LODGE, SALT LAKE CITY, UTAH.

At the recent meeting of B. F. Peixotto Lodge, No. 421, of Salt Lake City, Utah, the various standing committees for the year were appointed by the president.

At the regular meeting of the lodge held on Feb. 5, a class of nine members was initiated by the degree team of the lodge. The lodge also appropriated the sum of $75.00 as its contribution to the B'nai B'rith Club House for soldiers and sailors at Tacoma, Wash.

At the meeting, Mr. Bloomkin of Butte, Mont., while on his way to Fresno to attend the convention of District Grand Lodge, No. 4, was the guest of the lodge and addressed the members on the work of the Order.

Under the auspices of the lodge a Purim Ball was given on the evening of Feb. 26, the proceeds of which will be devoted to the club house at Tacoma, Wash.

The Ladies' Auxiliary of the lodge gave a card party, which proved a success.

BAKERSFIELD, CAL.

A get-together social was given by Bakersfield Lodge, No. 764, on Monday evening, Feb. 4, to the Jewish people of the city, which was largely attended. Mr. E. A. Klein gave a lecture on the Jewish history from the beginning up to the present time, after which a commercial lunch was served in the banquet hall and one hundred guests sat down to enjoy the hospitality of the lodge, then dancing was indulged in until midnight.

BARZILLAI LODGE, LAFAYETTE IND.

Among some of the activities of Barzillai Lodge, No. 111, of LaFayette, Ind., may be mentioned the fact that the lodge raised $699.00 for the Jewish Soldiers' and Sailors' Welfare Fund. The lodge also secured a great number of smileage books and sent them to the boys in service.

The year 1917 was one of the most successful years in the history of the lodge.

MONONGAHELA VALLEY LODGE, MONESSEN, PA.

At the last meeting of the Monongahela Valley Lodge, No. 776, an installation of officers took place. Bro. Adolph Edlis, of Pittsburgh, member of the general committee of the District Grand Lodge, officiated.

After the ceremonies of installation of officers, a class of ten candidates was initiated by the splendid degree team of McKeesport Lodge.

This was followed by a musical program rendered by the young ladies of Monongahela Valley and an elegant luncheon was served.

A special feature of the meeting was the reading of a report by the president of the lodge who attended as a delegate at the recent convention of the District Grand Lodge held in Wheeling, W. Va.

The lodge is enjoying a good record. Having started at the time of its institution with fifteen members, it has now reached its seventieth member.

ESHCOL LODGE, DAYTON, OHIO.

At the meeting of Eshcol Lodge No. 55 of Dayton, Ohio, held on Sunday, March 3, 1918, the Propaganda Committee submitted full report of the profits and the proceeds of the Cantonment Welfare Ball.

At the meeting of the lodge to be held on Sunday, March 17, 1918, which will be known as the "Intellectual Meeting", Dr. Joseph Ruzow will give an interesting lecture on "The Care of the Teeth".

The Propaganda Committee of the lodge offers a prize to any member of the lodge who brings in 25 signed application cards for membership before July 1.

On Sunday morning, Feb. 24, several of the boosters of the lodge went on a membership campaign in automobiles and although out only about an hour, twenty candidates were secured.

FORT WORTH, TEXAS.

B'nai B'rith Day was fittingly celebrated at the Hebrew Institute on Feb. 24, 1918, by Isidor Straus Lodge, No. 519, of Fort Worth, Texas, with an elaborate program and dance.

About three hundred people, soldiers and civilians, were present. Mr. Theodore Mack was the chairman of the evening. The following program was rendered: Reading by Miss Lillian Simon; address by Rabbi Blumenthal; vocal solo by Miss Mary Black; address by Rabbi Faber, Tyler, Texas.

After the program was over dancing was enjoyed by the young people until 11 o'clock. It was announced at this meeting that the B'nai B'rith would give a smoker and dance for the Jewish soldiers on Sunday evening, March 3, at the Hebrew Institute at 7:30 p. m.

BUTLER, PA.

On Sunday, Feb. 10, Butler Lodge, Butler, Pa., had a splendid open meeting. Several candidates were initiated by Bro. Marcus Feuchtwanger, president of District No. 3, and Bro. Morris Schaffner, Second Vice-President of the district, assisted by Edward Hemple.

After the proper initiation the doors were thrown open and the general public was invited and the public installation of officers then took place. Brother Steele was inducted into office as president of Butler Lodge; Bro. Sam Cohen as vice- president, and Brother Ziff as secretary.

The addresses of the Grand Lodge officers were very well received and the concensus of opinion of those present was that it was one of the most successful meetings ever held in Butler.

HOREB LODGE, NEW HAVEN, CONN.

Horeb Lodge, No. 25, was addressed Sunday evening, March 10, by Bro. Rabbi Louis L. Mann, president of the lodge, who spoke on "Jewish Ethics versus Modern German Ethics." Horeb degree team for 1917 again won the district prize for excellence in the exemplification of the ritual. A silver cup will be presented to Horeb Lodge as a trophy. Horeb Lodge has adopted as the motto for 1918, "Over the Top with 1,000 Members." Horeb Lodge is the largest lodge numerically in the district. Horeb Lodge, No. 25, has 42 brothers serving in the United States army and navy.

B'NAI B'RITH OF PHILADELPHIA.

Har Sinai Lodge.

An attendance of about seventy members, not including visitors from Joshua and Lincoln Lodges made the meeting of Har Sinai Lodge, No. 8, held on Feb. 27, one of the most spirited and interesting of any which have taken place in recent years.

The degree team initiated a class of four candidates and the report of the proceedings of the recent Grand Lodge convention was ably presented by Mr. A. Berkowitz.

A novelty program was arranged for the meeting of the lodge held on Feb. 20, a feature of which will be an entertainment provided by the Stanley Entertainment Bureau. A resume of the proceedings of the recent District Grand Lodge Convention and an outline of the proposed action in reference to the work of the Soldiers' and Sailors' Welfare League was given by several of the delegates. Several candidates were initiated and at the close of the meeting luncheon was served.

JORDAN LODGE, NEW YORK.

Jordan Lodge, No. 15, was addressed Thursday evening, March 7, by Bro. Rabbi Richard Stern, of New Rochelle, his subject being "Fundamental Principles of Judaism and the Independent Order B'nai B'rith." Jordan Lodge, No. 15 gave a very interesting dance in the interest of the soldiers' and sailors' welfare work at the B'nai B'rith headquarters, Saturday night, March 9. It was an unusually fine affair as most of the social affairs of Jordan Lodge are. A number of soldiers and sailors were present and spent a very enjoyable evening. Some of the special features of the program were some songs by Mrs. Henry W. Pollock and some classic solo dances by Miss Naomi Miriam Kaplan, Miss Blanche Lillian Kaplan acting as accompanist.

MENORAH LODGE, BALTIMORE.

Menorah Lodge No. 77[illegible] is rapidly progressing both as to the membership and in the range of its activities. In addition to the active work it is undertaking with reference to welfare work for the Jewish soldiers and sailors by virtue of the fact of its close proximity to Camp Meade and to Annapolis, it has sufficient time to continue its activities otherwise.

For the present it is conducting a card party on the first Sundays and a musical on the third Sundays of the month, to which all the visiting soldiers and sailors are invited. It has been found that the four-story building now occupied is too small for its activities and is proposing a larger building in the near future with greater dormitory facilities for the soldiers and sailors.

TWIN CITY B'NAI B'RITH COUNCIL.

The Twin Cities B'nai B'rith Counci representing Minneapolis Lodge o Minneapolis, and Minnesota Lodge of St Paul, have arranged to send package to Rabbi Matt for the soldiers at For Snelling. The packages include confections, handkerchiefs and other usefu articles.

Invitations have also been extended t the Jewish boys at Fort Snelling t attend the entertainment given by th Talmud Torah.

B'NAI B'RITH OF PORTLAND.

The Jacob Bloch Auxiliary, Daughter of the Covenant, gave a card party fo the benefit of the B'nai B'rith Clu House for Soldiers and Sailors a Tacoma, on Feb. 18, 1918.

Portland Lodge No. 416 of Portlan Ore., gave an enjoyable informal danc on Tuesday evening, Feb. 19, 1918, i the B'nai B'rith Building.

Theo. Herzl Lodge No. 314 of Portland, Ore., held its regular meeting o Feb. 25, 1918, on which occasion th delegates from the convention of th District Grand Lodge presented the report.

LONDON LODGE, LONDON, EN

A meeting of the first lodge England, London Lodge, No. 663, wa held on Sunday evening, Feb. 17, 191 at Masonic Temple. Sir Lionel Abraham, K. C. B., gave an address on "A Anglo-Jewish Understanding of th Declaration of the H. M. Governme Regarding Palestine."

What Our Lodges Are Doing

B'NAI B'RITH OF CHICAGO.

David Fish Lodge.

The first meeting under the auspices of the new administration of David Fish Lodge, No. 130, was held on Feb. 18, 1918 at Covenant Club Hall. The preceding meeting at which officers were installed was the most successful meeting for a long period and the entertainment arranged by the committee was most successfully carried out.

At the February meeting a class of candidates was initiated, a number of new applications were presented and the various standing committees presented preliminary reports of their activities. At the close of the meeting refreshments and cigars were served.

Ramah Lodge.

A well attended meeting of the lodge was held at the Covenant Club Hall on Monday evening, March 11, 1918. A class of twelve candidates was initiated and eighteen new applications for membership were presented. A special feature of the meeting was the consideration of the proposed new bylaws of the lodge.

The committee on entertainments submitted a preliminary report with reference to the minstrel show held recently under the auspices of the lodge for the benefit of the soldiers' and sailors' welfare fund. In connection with this report, the program committee under the chairmanship of Mrs. Mark D. Goodman, presented a detailed report regarding the souvenir program which was issued, showing a net profit of over $1,500.00 as a result of the program committee's activities. A rising vote of thanks was extended to Mrs. Goodman and her coworkers by the lodge for the wonderful showing made and results achieved. After the close of the regular order of business, "The situation of the Jews in Roumania" was the subject of discussion by various members.

Preceding the meeting of the lodge a dinner was served by the lodge to such of the members of the recent campaign committee as have secured ten or more candidates for the lodge. The dinner was participated in by twenty-two members and was held at the Covenant Club and during its course short talks were made by the chairman of the propaganda committee, Bro. Otto G. Finkelstein, Judge Philip Stein, Henry S. Blum, A. B. Seelenfreund and the president of the lodge, Mr. Mark D. Goodman.

Oriental-Hillel Lodge.

A regular meeting of Oriental-Hillel Lodge, No. 72, was held at the Covenant Club hall on Monday evening, March 4, 1918. A class of candidates was initiated by the degree team and several new applications were presented. President Hugo M. Friend outlined the program of activities for the lodge during his administration. He emphasized the need of social service work by the members, emphasized the need of participation in the summer camp conducted by the B'nai B'rith of Chicago under the auspices of the Central B'nai B'rith Council, and urged the members to renew the activity on the lines of soldier welfare work. In addition to the foregoing, much stress was laid upon the necessity of strengthening the lodge with an increase of new members.

Covenant Club of Chicago.

The Saturday noon lectures have proven a great drawing card and during the past weeks the following lectures were given:

Saturday, Feb. 16, 1918, Hon. Edgar A. Jonas gave a lecture on "George Washington."

Saturday, March 2, 1918, Miss Harriet Vittum discussed the subject "Can Man or Woman Escape Civic Responsibility?"

Saturday, March 9, 1918, Dr. F. C. Cole of the Field Columbian Museum gave an illustrated lecture on "Wild Men of the Phillipines."

The election of officers of the Covenant Club is scheduled to take place on Wednesday, March 13, 1918. The annual meeting of the club will be held the following evening, March 14, and will be preceded by a dinner to the members.

Minstrel Show.

The military Minstrel given under the auspices of Ramah Lodge on Sunday evening, Feb. 24, 1918, at the Hotel La Salle, was an unqualified success. The committee felt regretful that it did not select a much larger place for the holding of the entertainment, as more than fifteen hundred people were turned away, owing to the fact that there was no more standing room even in the hall. The play entitled "Over There," was written and staged by Mr. Dave Wolff and the musical numbers were under the direction of Miss Elsa Meyerson. Some of the best amateur talent in the city appeared in the cast and in addition there was a chorus of thirty. Dancing followed the performance. The entire proceeds of this entertainment will be devoted to the B'nai B'rith Soldiers' and Sailors' Welfare League.

B'NAI B'RITH OF SAN FRANCISCO.

The social and entertainment given by Golden Gate Lodge No. 129 on Feb. 20, 1918, is beyond description insofar as its success is concerned. The program, which consisted of splendid musical numbers and recitations proved well worth coming to and the gathering of 200 or more showed themselves pleased beyond a doubt.

Following the entertainment Bro. Nathan Newmark made an interesting address in which he eulogized the sterling qualities and traits of George Washington, urging at the same time loyalty to our country in its present hour of need. In conclusion, he warmly advocated that membership in the Order was a synonym for loyalty to Judaism and good Americanism. A special committee had charge of the distribution of refreshments after which the younger element repaired to the assembly room to indulge in dancing.

The lodge promises to give another social the latter part of April.

Columbia Auxiliary No. 1, Daughters of the Covenant, gave an informal Purim dance on Monday evening, Feb. 25, 1918, at B'nai B'rith Hall. All army and navy men were invited to attend as special guests of the evening.

Columbia Auxiliary to the I. O. B. B. gave a successful dance on Monday, February 25. The arrangements were under the charge of Mrs. Joseph Licht, to whom much credit is due for the success achieved.

Installation of officers was the feature of an open meeting of Modin Auxiliary No. 3, Daughters of the Covenant, held on Feb. 2, 1918. Following the ceremony, a musical program was rendered and addresses were made by Rabbi Herman Lissauer and Grand Secretary I. J. Aschheim.

"The B'nai B'rith Junior" is to appear shortly as the official organ of the Leo N. Levi Youth's Auxiliary of the B'nai B'rith in San Francisco. Publication of this organ will mark another forward step of the auxiliary, which seeks to help Jewish boys between 12 and 18 years of age along physical and intellectual lines.

The auxiliary's circulating library is attracting much attention. More than 200 books are now on the shelves.

The members of Cremieux Lodge No. 325 had a treat on Monday evening at the conclusion of their regular meeting in the form of a lecture by Bro. Louis J. Gordon, whose subject was "The Russian Revolution and Bolsheviki". During the meeting Bro. Samuel Weisskopf, on behalf of the lodge, presented the Past President, Harry Geballe, with the retiring president's jewel in recognition of his services to the lodge.

Mr. Richard E. Gutstadt, President of District Grand Lodge No. 4, upon his return from Fresno, where the recent convention of District Grand Lodge was held, announced that "this is to be a membership year". President Gutstadt declared: "Membership is to be the watchword and especially in San Francisco must the membership of the lodges be increased".

President Gutstadt announced the appointment of Edward I. Wolfe as Grand Orator of the District.

Arrangements have been begun by Columbia, Modin and Ophir Auxiliaries, Daughters of the Covenant, for a ball to be given Sunday evening, April 14, at the Scottish Rite Auditorium in honor of soldiers and sailors. Men in uniform will be admitted free and patriotic features will be presented in keeping with the spirit of the affair.

DALLAS LODGE, DALLAS, TEXAS.

Dallas Lodge, No. 197, of Dallas, Texas, celebrated B'nai B'rith Day on Wednesday, March 6, 1918. Judge David B. Samuel, of Shreveport, La., delivered the principal address and Mr. A. L. Kramer, Past President of District Grand Lodge, No. 7, presided. An interesting program was arranged and refreshments were served. After the close of the entertainment, dancing was indulged in, in which a large number of soldiers from Camp Dick and Love Field were present.

B'NAI B'RITH OF CLEVELAND.

The tablet in memory of the late Maurice Weidenthal, editor of "The Jewish Independent," of Cleveland, was displayed at the B'nai B'rith Building, Euclid Ave. and E. 71st St., Cleveland, this week. The bronze bas relief portrait of the late editor of "The Jewish Independent," is the work of Max Kalish, and was completed some weeks ago. Funds for the memorial were raised by a special committee of Cleveland Lodge, B'nai B'rith.

The B'nai B'rith Welfare Committee on Camp Activities, representing Cleveland Lodge has arranged for uniform boxes for Purim gifts. A large number of said boxes were distributed among Jewish soldiers.

On Feb. 28, Cleveland Lodge, No. 16 held a big initiation. About two hundred new members were enrolled as members of the lodge.

This was the beginning of a dig drive to secure a thousand new members in Cleveland.

Speakers of the evening were Mr. Louis J. Borinstein of Indianapolis, President of District Grand Lodge, No. 2, and Rabbi A. Hillel Silver.

Mr. Marcel Knecht, late of the French army, and at present emissary of the republic of this country, addressed Cleveland Lodge on Sunday afternoon, Feb. 24, 1918. Mr. Knecht spoke of the lost provinces, Alsace and Lorraine and his vivid description of its history and people.

Dr. Huebsch introduced the speaker.

The important social event in immediate view is the dance to be given by Cleveland Lodge on March 10. The affair will eclipse even previous dances and elaborate arrangements are being made.

On Sunday, March 3, 1918, a dance under the auspices of the B'nai B'rith Juniors was held. A splendid entertainment had been prepared and the affair was largely attended.

On Sunday afternoon, March 3, 1918, the Junior Circle of the B'nai B'rith convened for its regular monthly meeting. Judge Silbert addressed the body, his subject being "Psychology of a Court Trial."

The Altozee and Utopian clubs of the Junior B'nai B'rith will hold a debate on Saturday, March 23, in competition for the Given cup. There will be musical entertainment and dancing during the evening. This is the third annual debate for the Given trophy, and all have proved most interesting. Everybody is invited to attend. Mr. B. B. Given, president of the lodge, is the donor of the prize.

MT. SINAI LODGE, NEW YORK.

Mt. Sinai No. 2. Bro. Edward Sander delivered an impressive address at the memorial service held in honor of our late Bro. Isidor Metzger, under the joint auspices of Bro. Metzger's Masonic Lodge, Mount Neboh and Mount Sinai, No. 2, I. O. B. B. Bro. Sander's earnest and eloquent address was greatly appreciated by the many brothers present. Bro. Metzger was secretary of Mount Sinai, No. 2, for upwards of 20 years, during which time he rendered valuable services not only to Mount Sinai, but to the Home for Aged at Yonkers and to the district generally. Though a member of many organizations, the I. O. B. B. was to him the inspiration of his life. He was a man of genuine benevolence. Shortly before he died, when his friends spoke to him of his many acts of benevolence, his characteristic remark was, "If I did practice any benevolence at all in my life, I was inspired to do so by the high and noble aims of the I. O. B. B. The Order has had more influence on my life thanany other institution or organization I know of".

NEW YORK ISAIAH LODGE.

New York Isaiah Lodge, No. 1, had a special class initiation, Monday evening, March 11, the prize degree team of Horeb Lodge exemplifying the ritual in the most impressive manner. Bro. Charles Katzenstein, president of New York Isaiah, presided. Members of the general committee present were: President of the District, Maurice P. Davidson; Bro. Joseph H. Ullman; Bro. Clarence G. Bachrach, chairman of the intellectual advancement committee, and Bro. Meyer L. Victorius.

The meeting was followed by a collation. It was one of the most interesting meetings New York Isaiah Lodge, No. 1 has had in a number of years.

CHARITY BALL BY HARMONY LODGE, BRIDGEPORT, CONN.

Once again has Harmony Lodge No 711 successfully concluded their annual Charity Ball, given at the Stratfield Hotel, Bridgeport, Conn., Feb. 12, 1918 As all the returns are not in, the exact amount realized is unknown, but judging from the large assemblage present, the affair was a huge financial as well as a social success. A good time was certainly enjoyed by all, and nothing but praise has come to Bro. Abraham Schneem, Chairmen of the Committee, ever since Lincoln's birthday.

A military atmosphere existed owing to the presence of a number of Naval Reserves stationed at Black Rock, attending in a body. Bro. Corporal David Saltman came from Camp Devens, and Bro. Benjamin Factor, made an especial trip for the affair from Washington, where he is a statistician in the government service.

The Harmony Lodge Charity Ball is an annual event given by the Lodge for the benefit of certain Ladies Jewish Charitable Societies of this city. This is one of the many things done by Harmony Lodge as its bit for the people of its community as a lodge of the I. O. B. B.

A great deal of credit is due Mrs. L. S. Kinkelstone, President of the Hebrew Children's Aid Society for her splendid support that helped to make the affair a success, as a large part of the proceeds already realized has been raised through her assistance. She also proved invaluable to Mrs. Benjamin W. Brownstein, Chairman of the Patronesses Committee, in securing a large number of patronesses for the affair. Valuable assistance in this work was rendered by Mrs. Abraham Zimmerman and Mrs. Charles H. Shapiro of the Council of Jewish Women.

Owing to the war, it had been impressed upon the members and the public by Chairman Jack Lederer of the Publicity Committee, that simplicity was desired and all elaborate features of other years were eliminated, the ball also being over at 12 P. M. in accordance with the local regulations of the Fuel Administrator. Nevertheless, the large number of pretty girls, the splendid music, the large congenial crowd, the exhibition dances kindly rendered by Miss Whanita Barker and partner during the intermission and the general feeling that all were contributing their bit in a worthy cause, all helped to make a splendid good time for every one present.

From a financial point of view, the Treasurer, Bernard Rubenstein and Secretary Joseph Solomon have already reported that receipts from the mailing list alone have considerably exceeded the estimated expenditures for the occasion. This has been especially pleasing to Bro. Lawrence S. Kinkelstone, President of the Lodge and Charles S. Shapiro, Past President of the Lodge and now Vice-President of the District No. 1, who rejoiced at the success of the ball due to the splendid efforts of the committee in charge.

SPRINGFIELD, MASS.

In spite of the stormy weather, a large number of members and their ladies availed themselves of the opportunity of attending the public installation exercises of Springfield Lodge, No. 684, of Springfield, Mass., held on Feb. 6, 1918, in the Grand Army Hall. An interesting program was carried out by the entertainment committee.

The retiring president, Frederick Cohn, delivered his message reviewing the work of the lodge during the past year and then presented Charles M. Stern, of Albany, Past President of District Grand Lodge, No. 1, as installing officer who proceeded to install the officers-elect. The newly installed president addressed the lodge briefly, outlining the work for the future and announced the committees for the coming year. Bro. Charles M. Stern then addressed the lodge on the relief work of the Order in conjunction with the Red Cross.

Past President P. L. Davison on behalf of the lodge, presented to the retiring president a testimonial in recognition of his services during the past year.

During the course of the evening an entertainment consisting of songs and recitations was successfully carried out.

JORDAN LODGE, NEW YORK.

By Nathan Cherof.

Jordan Lodge No. 15, under the leadership of President John J. Jalien intends that 1918 shall be its banner year. The Lodge has been subdivided into various committees of liberal number, embracing a large proportion of the membership. Committee meetings are held regularly and the co-operation of these committees speaks for a year of success.

A benefit dance was given under the auspices of Jordan Lodge No. 15 at the I. O. B. B. Headquarters, 2307 Broadway, on March 9, Saturday evening. This was a soldiers' and sailors' dance. All those attending had the privilege of bringing as their guest, a soldier or sailor. Every effort was employed to give our "boys" the opportunity of enjoying a full evening amongst friends and admirers. Refreshments were served. The proceeds realized were donated to the Soldiers' and Sailors' Fund of District No. 1.

REHOBOTH LODGE, NEW YORK.

Rehoboth Lodge, No. 38, celebrated in an informal way its 59th anniversary, Monday evening, March 11. There were present the following members of the general committee; Bro. Charles Hartman, member of the executive committee of the district; Bro. Samuel Fleischman, honored Counsel of the District; Past President Bro. Joseph Rosenzweig, and the District Secretary, Bro. Dr. Bernard M. Kaplan. The meeting was presided over by the president of the lodge, Bro. Louis D. Weiler. There was an interesting discussion on matters appertaining to matters of the district, participated in by the visiting brothers of the Grand Lodge and the following brothers of Rehoboth Lodge; Louis Lewin; S. Platt; S. Nathan; H. Aron; J. Stoll. A collation was served after the meeting. Rehoboth Lodge will make extensive preparations for the celebration of its 60th anniversary.

CHARLESTON LODGE, CHARLESTON, WEST VIRGINIA.

Charleston Lodge No. 788 held their regular meeting, Feb. 20, with a very good attendance. A number of new members were initiated, namely Gus Stern, Julius Boiarsky, Joseph Horowitz, J. S. Goodman and Morris Bedwinek. A letter was read of the resignation of our Secretary, Bro. Simon H. Galperin who has been called for service in the U. S. Army, being stationed in the Quartermaster Department at Jacksonville, Fla. Fred A. Bloomberg was elected to fill the vacancy of secretaryship who has now taken up the duties of that office. After the initiation and other business a lunch was served by the entertainment committee and the future welfare of the lodge was discussed.

JOSEPH LODGE, ST. JOSEPH. MO.

Joseph Lodge No. 73 had a very interesting meeting on March 6, at which it initiated ten new members and re-elected one who had moved away from St. Joseph a few years ago, but who came back recently. Following the meeting refreshments and cigars were served to the members.

Joseph Lodge will institute a membership campaign this month and hope to get quite a few new members.

The officers of the lodge are all young men and the older members hope that with the new blood quite a bit will be accomplished.

DISTRICT NO. 1.

Mount Sinai, No. 2, was addressed at its last meeting by Bro. Rabbi M. Friedlander, formerly of Oakland, Cal. Bro. Edward Sander was elected secretary in the place of the late lamented Solomon Sulzberger. The president of the lodge is Myron Sulzberger, son of the late Solomon Sulzberger.

Venerable Treasurer of the Home for the Aged at Yonkers, Bro. Mo. Minzesheimer, who was an officer in the Civil War, addressed Henry Jones Lebanon Lodge No. 79 March 14, on "The Jew in '61", "Personal Reminiscences of the Civil War Days". Bro. David L. Herman of Henry Jones Lebanon Lodge, No. 79 proposed 18 candidates at the last meeting of the lodge. Bro. Herman has also volunteered to pay for all the printing of the lodge.

Bro. Rabbi Moses Rosenthal of Washington Heights congregation spoke at Camp Upton at the last Friday evening service. Bro. Dr. Nathan Blackman of Edward Everett Lodge, No. 97 was appointed Resident Chaplain at Camp Upton. Bro. Blackman received recently the degree of Dr. of Philosophy at Columbia University. He is a very fine scholar, good speaker, and above all a very sincere and earnest man, an ideal Ben B'rith indeed. He has entered upon his new duties with all his heart and he will certainly be an acquisition to the Welfare Board.

Bro. Lester Brucks of N. Y. Isaiah was appointed Chairman of the Special Committee to take charge of the Annual Reception to be given to the President of the District, Sunday evening, April 21. A feature of the reception will be a large class initiation all through the District.

Brooklyn Lodge, No. 753, has arranged a series of educational and patriotic talks to be given at each meeting all through the year. One of the series was an interesting lecture on "The Education of the Modern Girl", by Bro. Dr. Eugene H. Lehman of Jordan Lodge No. 15.

Akiba Lodge, No. 173 gave a dance at the Headquarters, Saturday evening, Feb. 16. The lodge room was beautifully decorated for the occasion. Akiba Lodge, No. 173, Bro. William H. Silk's Lodge is the patriotic lodge "par excellence".

Washington Lodge, No. 19 and Manhattan Lodge, No. 156 were amalgamated under the name of Manhattan-Washington, No. 19, Wednesday evening, Feb. 20, the President of the District, Bro. Maurice P. Davidson and the District Secretary, Bro. Dr. Bernard M. Kaplan conducted the ceremonies. Manhattan-Washington Lodge, No. 19 is the largest lodge numerically in the state of New York.

Montefiore Lodge, No. 70 having been prior to the amalgamation of these two lodges the banner lodge of the state, from the point of view of numbers.

The president of Manhattan-Washington Lodge, No. 19 is Bro. Gabriel Davidson, who was just appointed manager of the Jewish Agricultural Aid Society. Bro. Philip Cowen, formerly editor of the American Hebrew, is the honored Secretary of the Lodge. Manhattan-Washington No. 19 gave a dance Saturday evening, Feb. 23, both in honor of Washington's Birthday and the amalgamation.

Gideon Lodge No. 140: Bro. Charles M. Stern, Deputy N. Y. State Attorney General, participated in the dedication of the service flag of Temple Beth Emeth of which Bro. Dr. Goldenson, who was just elected successor to the late Dr. Leonard Levy of Pittsburgh, is the Rabbi. Bro. Stern delivered a most eloquent address on the occasion. Among other things he said, "It is a fact that the service flag over our altar is a splendid and mute tribute to the patriotism of our boys, it is an eloquent spokesman for what we are doing".

Bro. Maurice P. Davidson, President of the District and Bro. Charles Hartman, member of the Executive Committee of the District will address a large public meeting under the auspices of Springfield Lodge, No. 684, Monday evening, April 8.

District Secretary, Dr. Bernard M. Kaplan addressed a Forum of the Temple at New Rochelle, Sunday, March 17, on "American Jewish Ideals".

Sunday evening, March 20, Bro. Maurice P. Davidson, President of the District will address a joint meeting of the Edward Everett Lodge No. 97, and Edward Everett Ladies' Auxiliary, his subject will be "Ideal Citizenship".

Ladies' Auxiliary of Jordan Lodge will give a dance Saturday evening, April 20, at the Headquarters of the District.

Harmony Lodge, No. 711 will be addressed Tuesday evening, March 26, by Bro. Dr. Eugene H. Lehman, who will speak on "Modern Education". Bros. Charles H. Shapiro and Joseph G. Shapiro presented a service flag to Harmony Lodge, No. 711. Bro. Walter Loewith was elected President of the Park Avenue Temple of Bridgeport. Bro. Harry O. Sandberg addressed Harmony Lodge on "Jews of South America", Tuesday, Feb. 26, 1918.

The Headquarters give social dances every Sunday afternoon at the Headquarters. These dances are well attended, thanks to the efforts of Miss Edna Brucks, Bro. Lester Brucks, Bro. William Asher, and Bro. Gabriel Davidson.

DISTRICT NO. 2.

Steubenville Lodge, No. 787, of Steubenville, O., held a well attended meeting on Sunday, Feb. 24, 1918. Four candidates were initiated. At the previous meeting of the lodge held on Sunday, Feb. 10, 1918, Bro. Louis J. Borinstein of Indianapolis, President of the District Grand Lodge, paid an official visit and installed the officers for the ensuing term. The meeting was most interesting and the lodge is making rapid progress and is doing good work considering the short time it has been organized.

At the regular meeting of Toledo Lodge, No. 183, of Toledo, O., held on Tuesday evening, Feb. 12, Mr. Nevin O. Winter, well known attorney and writer, spoke on "Russia." Mr. Winter has traveled in Russia in recent years and has written several books about his travels in various parts of the world.

Cincinnati Lodge, No. 4, at its regular meeting held on Feb. 11, 1918, initiated a class of eight candidates with the usual impressive ceremonies.

Under the auspices of the Social Service Committee of District No. 2, Jewish services were conducted at the Ohio Penitentiary on Sunday, Feb. 10, 1918, by Rabbi Jashenoski. His topic for the lecture was "Light". On the following Sunday, services were again held and the rabbi lectured on "House of God".

At the close of his lecture, Mr. Meyers gave a brief talk on the subject "Hope". On the following Sunday a special memorial service was held. Rabbi Jashenoski lectured on "A Day Lost". Mr. Max Reiser of Columbus spoke on "Light Ahead".

DISTRICT NO. 3.

The third annual charity ball by Monongahela Valley Lodge, No. 376, of Monessen, Pa., was held on Feb. 28, 1918, which proved a great success. The proceeds of the affair will be devoted for the benefit of the B'nai B'rith Soldiers' and Sailors' Welfare League.

As a result of the efforts of Jephtha Lodge, No. 143, of Paterson, N. J., a campaign to raise funds for the American Soldiers' and Sailors' Welfare League of the B'nai B'rith netted the sum of $1,000.00.

A meeting was held on Feb. 4, at which Dr. B. Elzas of New York, addressed the meeting and explained the work of the league. As a result it was decided to inaugurate a campaign for a fund of $5,000.00.

DISTRICT NO. 4.

Bakersfield Lodge, No. 764, sent five auto loads of its members to Fresno to attend the B'nai B'rith Grand Lodge Convention in that city.

The ball given by Etham Lodge, No. 37, of Sacramento, Cal., for the benefit of the Jewish war sufferers on Feb. 17, 1918, was a decided success.

Benj. F. Peixotto Lodge, of Salt Lake City, Utah, gave a Purim dance on Purim evening, Feb. 26, at the B'nai B'rith Club Hall, the proceeds to go for the benefit of the B'nai B'rith club house for soldiers and sailors at Tacoma.

The Ladies' Auxiliary to the B'nai B'rith of Salt Lake City, Utah, gave a card party at the February meeting of the auxiliary.

DISTRICT NO. 5.

Menorah Lodge, No. 771, gave the second of a series of Sunday evening entertainments on Feb. 17, 1918. A musical program had been arranged, followed by dancing.

Rimmon Lodge, No. 68, of Richmond, Va., jointly with Congregation Beth Ahaba, are planning a public seder for Jewish boys at Camp Lee, Petersburg, Va., to be held on Wednesday evening, March 27, 1918. Every effort will be made to reach the Jewish men in camp so that a personal invitation can be extended. The seder will be conducted by Bro. E. N. Calisch, member of the executive committee of the Order for District No. 5.

DISTRICT NO. 6.

Minnesota Lodge, No. 157, of St. Paul, held an enthusiastic meeting on Feb. 25, 1918. Twelve applications for membership were presented, three candidates were elected and the lodge has now a list of forty candidates awaiting initiation.

The soldiers' and sailors' entertainment given under the auspices of the lodge, netted about $800.00. The lodge also is arranging for a campaign to raise additional funds for soldier welfare work.

Flint Lodge, No. 656, of Flint, Mich., held an open house on the evening of Feb. 7, 1918, at Progress Club to its members, their families, and friends. The occasion was the annual installation of officers. Messrs. Benjamin Samuels and Julien J. Gusfield, of Chicago, and Edward Lichtig of Bay City, were the speakers of the evening and the affair was largely attended. Dancing and refreshments concluded the evening.

DISTRICT NO. 7.

Yazoo Lodge, No. 829, of Yazoo City, Miss., was instituted on Feb. 5, 1918, with a charter membership of 22.

The Ladies' Temple Society of Pine Bluff, Ark., arranged a service flag program in honor of 17 Jewish soldiers of Pine Bluff, Ark., and vicinity at the Temple Anshe Emeth, Friday evening, Feb. 15, 1918. Nearly the entire list on the Honor Roll are members of the B'nai B'rith Lodge.

At the annual meeting of Rebecca Lodge, No. 240, of Alexandria, La., held on Feb. 10, 1918, officers for the ensuing term were elected and installed. The lodge also elected three delegates to represent it at the coming convention of the District Grand Lodge to take place in April in Houston, Texas.

Edar Lodge No. 211 of San Antonio, Texas, extended invitations to the members of the Order stationed in the various military camps adjacent to San Antonio to attend the meetings of the lodge. At the last meeting the officers were installed by Bro. S. C. Eldridge. Bro. Eldridge was presented with a fountain pen by the lodge for his earnest and untiring efforts in the interest of the lodge

Isidor Straus Lodge, No. 519, of Fort Worth, Texas, celebrated B'nai B'rith Day with an elaborate musical program on Sunday, Feb. 24, 1918. The evening was concluded with dancing. A special invitation was extended to the Jewish soldiers located in the city and surrounding camps and a large number of them availed themselves of the privilege.

At a meeting of Herzl Lodge, No. 608, of Houston, Texas, held on Feb. 27, 1918, 16 applications for membership were favorably acted upon by the lodge. The lodge also elected delegates to the coming convention of the District Grand Lodge.

CONTRIBUTIONS.

(Continued from page 12.)

M. Shafton, H. Munzer, Mrs. Dublin, H. Meyer, Hungarian Womens' Auxiliary, Levin Bros., J. J. Schnadig, Louis Kahn, Tannenbaum Greengard Co., $10 each; Bertha Aaron Lodge, $10; B. Weinstein, W. L. Price, J. Price, F. Oppenheimer, Salk Clothing Co., H. M. Steele, E. Kaufman, P. Russo, A. Gotz, S. R. Meyers, Sig Mautner, S. B. Weinberger, $5 each; small contributions, $38.50; collection by Mrs. Edward Kaufman. $30. Rockford, Ill.................$	192.50
W. Shanhouse & Son, $35; J. H. Kramer, A. E. Shulein, $25 each; G. A. Rubin, D. Goldman, $15 each; P. Udelowich, $12.50; J. M. Gelhar, I. Goldman, L. Burke, E. Oppenheim, S. Mayer, $10 each, D. Pizer, $9; H. Alberts, $6. Ottumwa, Ia. Collection by Robert Lappen.............$	163.42
Rochelle. Ill., E. Hilb.........	5.00
Eau Claire, Wis...............	100.47
Sioux City, Iowa..............	1,750.00
DISTRICT NO. 4.	
Hope Lodge, Stockton, Cal....$	100.00
DISTRICT NO. 7.	
Huntsville, Ala................$	50.00

THE WAY OF THE JEW.

"As rich as a Jew." That is a phrase—let's be honest—that is a sneer we have heard time and time again.

In all the history of the world—and we date that history since the destruction of the Temple—that taunt has never been true.

The Jew is a man of no possessions, except those of the spirit. The Jew is a man of no holdings in real estate and messuages and whatever else goes with the jargon of deeds—he might not hold them. The Jew might have the confidence of the King. True. He might likewise have his good word, his regal word—What was it worth?

It's hideous, an un-Christian story. But its true.

In these days we have changed all that.

In these days England, the aristocratic land par excellence, can think of no greater honor to pay the Great Republic of the West, that is saving her life, than to send her the Jew who is most representative, the Lord Chief Justice, Sir Rufus Isaacs, Earl Reading.

If we mention these things it is because Louisville is similarly situated. The war makes many calls. It makes many instant calls and demands. It has asked of Louisville institutions more than they could deliver—more help, more assistance, more resources.

And what do we find?

We find this simple statement:

The Jewish Hospital will be enabled to double its capacity through additions and extensions made possible by a gift of $100,000 from Isaac W. and Bernhard Bernheim.

That is all.

But it is noble, magnificent, princely.

Yes, and it is Jewish, too! Jewish because the hospital is for all; because the charity of the Jews forgets the covenant and embraces the world.—Louisville (Ky.) Herald.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

Vol. X APRIL, 1918 No. 8

Entered as second-class matter September 16, 1913, at the post office at Chicago, Illinois, under the act of August 24, 1912.

"The Lamp Lighter"

Sermon Delivered by Rabbi Edgar F. Magnin of Los Angeles, Before the Grand Lodge, I. O. B. B. of District Number 4 on Friday Evening, February 15.

The lamp lighter went his rounds. Darkness and the dull, grey fog did not bother him. The fact that most men remained at home and hugged the comfort giving hearth fire did not even occur to him. His duty was to help pierce the fog, to scatter the darkness. That was all he knew. And so he trod thru the gloomy streets pole in hand, leaving a trail of glow behind him. And those few who walked the pavement on that dismal evening, because they had to, were thankful in their hearts that the lamp lighter had gone before them to shed light on the way.

Ah Israel, thou hast been a lamp lighter through the ages. Thou wast destined by God to pierce the gloom with shafts of gold. Thou it was whom He did command to be a light unto the nations of the world; to scatter the forces of Night and to sing the song of the Morning. Even as Jacob wrestled with the angel of the night, so hast thou been striving with the spirits of the dark. Israel, God has appointed thee to perform a great mission. "And in thy seed all the nations of the earth be blessed".

In the tabernacle of old was the Menorah, the seven branched candelabrum. Priests attended it. And it was fed with only the purest oil. This seven branched lamp was a symbol of all that was spiritual and lofty and pure. It typified order, plan, symmetry, holiness the light of truth, of justice and of mercy.

Think of what the Jew has given. A tiny people, materially never of great importance. Occupying a land no larger than the state of Massachusetts. Surrounded by pagans, whose religion was sexual degeneracy. This little people gave to the world its Bible and to the Christian world its saviour. This little people produced a Moses, first great democrat in history. He who struck the first note of human-liberty in defiance of the autocrat Pharaoh. Had we given the Ten Commandments, it would have been sufficient. Had we given the world a sabbath, it would have been sufficient. Had we written the Psalms, the inspiration of all great men and women thru history it would have been sufficient. But more than these have we given. Were not the prophets ours? The prophet of the exile, who saw in his visions and proclaimed the day of universal peace and brotherhood, of international justice and fairplay between the nations of the world, who spoke of a time when all would worship the common Father upon the common hill, was not he a Jew and did he not speak in Hebrew? The Hebrew that too many Jews know little of and care less about these times!

David Lubin has well said that this is a war between paganism and Judaism. Between the religion of the prophets and the gross materialism that strangles men's hearts and souls and makes them brutes and less than brutes. David Lubin has said, that all that the world hopes for today and is striving for and bleeding for and moving toward is to be found in the writings of Israel's seers. Who can with justice deny his contention?

Israel is the only nation in the world that has produced a school of prophets. Other peoples had their seers, great men of vision, spiritual giants, to be sure. But Israel had a school of prophets in the sense that other nations have had schools of poets, philosophers, artists, etc. Opposed to the professional priests, those who lived off the sacrifices brought to the Temple were those who for no material compensation sacrificed themselves upon the altar of service in the greater temple of humanity. Those men who denounced kings and potentates, the noble and the rabble, in behalf of the poor and the oppressed puzzle the student. Their particular form of genius is inexplicable. These men who took the old traditions that had come down to their day and reshaped them from a prophetic standpoint are incomparable. There were schools of them. They united to do God's work because they were called to do it. And no mortal in their day was too mighty to receive their rebuke in the name of the Lord.

And Mr. Lubin has well said that because Israel produced such men that it is for Israel to exemplify their teachings. He would have Israel lead the nations of the world for social righteousness and spirituality. The Jew has a sacred obligation. He who gave prophets must be the first to carry their message to the world. He whose people has read through the ages, "Blessed art Thou O, Lord, who hast chosen us from amongst all peoples and given us the Torah" must be the vanguard of those who carry the Torah in their arms and in their hearts. Yet is it not that way? Let us not deceive ourselves. If there be a reason for our indfference to our mission, that is one matter. But let us not babble doctrine and sound empty hollow expressions in the belief that the shadow is the substance. Let us be honest with ourselves at least and look the facts in the face. Let us do or undo, act or let alone, live that we might accomplish or blot ourselves out of existence once and for all. But let us not imagine that we are living for a purpose, whereas we have not the slightest interest in that purpose.

Israel has produced great men through the centuries, but for the most part, their contribution has been as individuals and not as a part of a great movement. Dreamers and workers have we had, but no new Bibles have we produced. Persecution warped our spirits and prosperity made us fat and complacement. No Bibles can be written in a Ghetto. Neither can a man be a prophet, while his eyes are focussed on profits. We have been between the devil and the deep blue sea.

Analyzing conditions briefly, it is easy to see why Israel has not been Israel; why the lamp lighter has paused in his labors. Under political and physical persecution, no people can come to its own. And emancipation and political equality also stood in the way of Israel's becoming a mighty spiritual power. The first burst of the dawn blinded the eyes of our people. The re-action from the Ghetto life was too strong. From the superstitious and narrow religion of the Ghetto they came to adopt the gods of materialism like the Philistines amongst whom they dwelt and dwell. The allurements of the Canaanitish faith and civilization are too many. Adjustments are difficult to make. They must come gradually and easily. It is not the fault of Israel that he has been made the martyr through the centuries. It is not the fault of Israel that with the first period of emancipation he should forget the God of his fathers.

Moreover, minorities suffer always. It is not easy to stand in the ranks of the few. The first tendency upon realizing that one belongs to a hated minority is to attempt to appear like the majority.

The thinker knows that the world moves on its axis by reason of minorities: that all the blows that have been struck for progress and all that is best in human development were given forth by the army of the few. It is the weak that have ultimately prevailed. The materially strong have never held their fortresses longer than a certain period. It is genius and spirit that conquer and geniuses do not grow like wild berries or acorns.

But how shall a people that has only known suffering and had little or no opportunity to obtain balanced opinion realize this? The average man believes that numbers count and majorities are right. He confuses the rights of the majority with the right of the majority. The first we grant. The second we deny.

Then again, Israel emancipated, had to take care of himself physically. Stomachs must be fed and bodies must be clothed. The first generation of freed men had to support themselves, their wives and their children. The struggle for existence is an inherent and a paramount instinct in human nature as it is through out all nature. The materialism of those about these ex-Ghettoists combined with a native shrewdness that only comes from practice in trying to avoid abuse and ruthless treatment made for a low standard amongst our people. So that in the clash of the every day battle and the endeavor to save one's skin, the soul was accounted for little or naught.

And yet, my friends, innate in the Jew is an idealism and a spirituality which can not be dwarfed. Suffering hath its blessings also. It makes one keen to distinguish between right and wrong. It sharpens the sensibilities and implants a real sense of justice and fairplay. Only he that has bent his back to the lash knows the sting and the wrong of causing men to suffer. This sympathy developed in the Jew by reason of all that he has gone through, combined with the high and lofty traditions that have come down to him from of yore, have prepared him to be a teacher to mankind. And he will some day be that teacher. Aye, in the veins of the Jew flows the blood of the prophets, apostles of justice, peace and liberty. That idealism only leaves the Jew when his veins are cut. It is in his blood and only when his blood is poured out does it depart from him.

Friends, I say unto you, that the test has not yet been made. A generation or two is not sufficient to make an accurate and scientific judgment. I say unto you that our people has forsaken its God, because the emancipation is something the like of which it has never quite experienced in the same degree before nor in exactly the same way. I have no objection to our people rebuilding Zion. Let those who will return to found a nation of the spirit and God bless them in their efforts, but I refuse to believe that Zionism is the only solution. I refuse to believe that the Jew under emancipation will fall to pieces entirely, commit suicide, trample upon all that is holy and beautiful that has come down to him. I say unto you that we are only in the first era of emancipation. Another generation or two under liberty and the Jewish people in the diaspora will come to its own. If Judaism can only live under persecution or isolated from all external culture, then I say, it can not contain anything uniquely good or beneficial that justifies its continuation. If Zionism will aid in maintaining Jewish culture and thought and furnish the environment for producing a purer Jewish contribution. then so much the better. It is certainly worth the experiment, to say the least. But I for one, refuse to believe that the Jew in countries where he enjoys rights, will be ultimately devoid of self respect and pride and loyalty and the consciousness of his mission. That the mission has been a failure in such lands up to date, I readily admit in view of the knowledge of the conditions which have made for such a result. But I am not pessimistic in my philosophy of Jewish history and do not believe that our only stimulous to spirituality is anti-semitism. I believe that a few generations from now, that the Jew in the diaspora, having under Providence enjoyed the opportunities for physical advantages and mental attainments will be truer to his faith than ever before and prouder than ever before. Two things, make individuals and nations good. One is chastisement and the other is education. If anti-semitism has made the Jew loyal to Ghetto Judaism, education and culture will make him the more loyal to prophetic Judaism. The Jewish mission is providential. And the Jew somehow will remain true to it. This I believe with every fibre of my being. The lamp lighter will go his rounds once again. Faster than ever. More eager than ever. And the light which he will shed will be brighter than ever. Friends, *the Jew will write new Bibles, sing new psalms, proclaim new prophecies unto the nations of the world!*

Meanwhile, the adjustment is difficult and a stormy period must be passed over. There are Red Seas to be crossed and deserts of preparation to be wandered through and you and I must be like unto Moses, and Aaron and Joshua, leaders of the people. We must help bring Israel to the promised land.

I consider my friends, the B'nai B'rith Lodge a real and tremendous factor in helping Israel to tide over this period of adjustment. I am of the belief that the Lodge has been, is and will be a valuable agency in giving Jacob the strength and the courage to go through the first unsettled periods of liberation. Even as Aaron and Hur upheld the hands of Moses during the battle with the Amalekites, so has the Lodge, so does the Lodge hold up the hands of Jewish leadership in its attempt to instill pride and loyalty into our people. If Israel is to be the lamp lighter unto the world, the Lodge has been in its turn a lamp lighter unto Israel. I consider the Lodge to be the expression and exemplification of all that is best and truest in Jewish thought. The Lodge is the great reminder to us of our mission. The Lodge, the seven branched candelabrum that reminds Israel that he has been chosen to spread light as a concerted people.

If the Jewish mission be to teach the one God and a common humanity, then the B'nai B'rith Lodge is helping to make the Jewish mission a reality. If the Jewish mission is to proclaim justice and mercy and fair play between nations and individuals, then is the B'nai B'rith Lodge reminding the Jew of his mission. If it be the duty of the Jewish people to live and not to die in order that it may give of the best that lies ingrained in it to the world, then is the B'nai B'rith Lodge an invaluable asset to the Jewish people and to the world.

Friends, outside of the Synagogue, there is no force in Jewry so spiritually potent as the Lodge. In small cities where there are neither synagogues or trained leaders, the Lodge becomes the synagogue and the leader and not for a particular class of Jews, but for all the Jews of the city. It was through the auspices of the Fresno Lodge that I first came into your midst and through its agency, it was they, not I, entrusted to found the first religious school for Jewish children in the city of Fresno, and after I was not longer able to come to you again regularly, it was the Lodge that maintained that school and continued it and encouraged its principle and teachers. I mention this example of B'nai B'rith work not to be personal, I assure you, but because, having been an intimate experience and one which is near to the local Lodge, it is the best and strongest illustration I can bring to you of only one of the many good things which the Lodge is doing.

Israel's mission is not an empty dream or a hollow, meaningless term. It is a reality, though the Jew just now does not realize it, but the Lodge is going to help him realize it and encourage

(Continued on page 16.)

THE PHILOSOPHY OF A PROLETARIAN

By a Peaceful Workman

Translated from the Yiddish by H. Eliassof

(*Continued from Last Month*)

Appeal to Our Brethren.

To my brethren I will come with a peaceful appeal: Is there a time when you think of closing your inner accounts? We ought not to lose so much time and energy in our party-battles which paralyze us so vehemently.

I opine that it is time we shall think about a truce and begin peace negotiations with all our war parties; we must find out the source of all our party contentions.

The first thing we must do is to look for it in the domain of religion.

The Stagnant Religious Center.

For a long time we have been thrust to the rear of the historical stage; our once lively people has been transformed into a religious sect, which had the task of maintaining nothing more than the soul; the body was lying in a trance.

Lately the historical force gave us a jolt and pushed us back into the living environment, signs of life began to show themselves, parties also formed themselves, which were forced to fight against the ancient traditions.

The dissatisfaction with religion comes from the pressure of life which has pushed us ahead; like a mighty stream it has destroyed all impediments that stood in its way.

It is a general phenomenon in every historical epoch, where the old generation clashes with the new; the conservatives wish to uphold the old order and the liberals are compelled to take everything by force.

In by-gone times this was an unavoidable conflict; the aim has really been attained long ago, one party is a conquered one and the other came out as victor; one should think that it is about time to meditate about peace, but the trouble is that the warriors carry a relentless hatred in their hearts, which has not been quenched up to this day; they see in religion the cause of all their misfortunes, the hatred blinds them.

They may have claims upon history, ich has condemned us to such a long m, the reign of religion is not the se but the effect of the people's sery.

Religion must be given credit; it has served us alive by rearing a protect- wall around us so that all the storms ll not be able to annihilate us; it has ered the diseased body with warm thing so that the fearful colds shall t have the power to freeze it to ith; it seems that we have no reason hate it, it should be enough for us that do not permit it to dominate over we are free men now.

But there is another trouble. The vly revived groupings are also not irely clean from lust for power and uvinism; in this I see signs of our old lady, which must be thoroughly cured. The religious party is the vanquished , we must let it rest.

We now come to the youthful group- s.

e Movable National and International Extremes.

will settle my accounts with the modern currents which oppose each er—the national and the international universal or progressive — radical ties—I think that both are in the right ce, but I will accentuate that both , not original and to some extent far ay from their source, it therefore goes wly.

First I will reckon with our national oupings. The truth is that they do clearly understand themselves; they e no positive ideas, no fixed plans; y are mostly driven by indefinite lings.

We want to be revived, but it is icult to accomplish, because we have discovered the right ways for it; must first come to an understanding out that which is transpiring in our np.

Why are the nationalists stormed so ch on all sides, mostly on the part the radicals? The religionists are werless, therefore their opposition is s active.

The radicals are particularly accused assimilation, such accusation cannot placed to the account of the religion- s; why, then, do both look upon as- ilation with repugnance?

think that there is a deeper ground this dissatisfaction; it very often pens that intelligent persons are lib- l to the whole world, but in their own mes they display great caprices; it nes from the fact that they have too icate a taste; in the outside world they erlook the mistakes, but in their homes y are very particular, they are too ich on the hunt for mistakes, nothing pleases them on account of their intelligence.

They notice how their youngster moves about with vivacity, they become excited, they cannot endure it because they are afraid he will grow wild and unruly, they have no time to attend to training, so all they do is, they give a beating, they strike right and left.

There is still a deeper psychological reason for it. Neither one of these parties can say with satisfaction of assimilation as Hannah, the wife of Elkanah, in the Biblical story, said of her son Samuel, "For this child I prayed," they see themselves disappointed in their hopes, they have higher aspirations.

The true religionists and the true free thinkers cannot be contented; they see in it a body without a soul. You may take notice of that.

I feel it on myself; I am for national activity, am for everything that has to do with strengthening and fostering of our people's body; but in regard to things of the soul, ideals, I am a great discriminator.

Let us take the idea of "egotism", it is justified in this particular case only, when it concerns bodily perceptions, egotism as an idea, as a moral conception cannot be approved of.

It is the same with nationalism, which is in reality nothing more than egotism in broader form, it is justifiable in one particular instance only; when it concerns the preservation of the body of the people, perhaps the preservation of the outward cultural form may also be added; things appertaining to the soul, to ideals, as a moral principle, as an abstract idea and deification, we cannot accept it. I see nothing original in this, it is a copy from the environment, "the Gods of the nations round about you", our people-soul does not tolerate idolworship.

We are in the position of God-seeking; we want to find our spirit, our power; we cannot accept strange copies, it may also be in the language of the Hebrews, the religionist will guard himself against wine of libation, it may even be in the Kiddush cup (used for a blessing on a holiday); the radical too cares more for the contents, the love for the language must not dazzle us; we will find our soul in our own source, we must be more original.

I am criticising the nationalists, I will also give them credit; they were the first doers, they went in advance; the course of evolution proceeds in this manner: At first one acts with mistakes, then comes the time of higher perfection, everything must be mended.

I see in this both the good and the bad side.

I can respect your endeavors, but your behavior cannot exculpate you. You boycott the movement while you are separated from it, you have pretensions that they are not doing it well.

But the question is, how can you expect that everything shall be in best order while the better parts are far from us; you should have understood it already that the body of our people cannot be killed and that especially the sprout possesses in itself enough vital strength and is able to grow and blossom.

Would it not be wiser for you to enter inside as an opposition and use your influence to bring about a better turn; you must recognize the fact that the position is critical, our young Judea alone cannot help himself, and you yourself would surely not advise him to depend upon a single party, is it then not your duty to come to his aid?

You must also know that the very fact that you find things that are bad is partly also your fault; if you would not stand at a distance it could possibly have a better appearance; now is the decided movement in which you come to help.

The others have a body without a soul, you have a spark of the Jewish soul, but it has transmigrated into other corporate bodies; you must come back to your people and help it not only to secure its goluth rights, but also its historical prerogatives.

The Original People-Psychology.

I am coming to the conclusion, we must seek out originality; the question is, how can we find it out clearly?

I come to our sages of the Torah and they show me a chest with books; old, also new Toroth; I have found out that this way is too long, also not safe enough; we can easily get lost in it, we can get drowned in an ocean of literature and philosophical systems.

I wish to extricate myself from entanglement, in this manner I want to find out a shorter way, also a safe one; I imagine we have lost all the books, a fire has destroyed them all, how will we then find our way out?

I think that our people in its entire extent is a living book, in which we can read a clear writing that will not confuse us.

The first thing we must do is to reckon with our people-psychology; here we must begin from our prehistoric times, from our forefathers, the patriarchs.

Our first ancestor represents in himself the religious idea, the second the descent and tradition, we can call them the national originals. The third, the most excellent of the patriarchs, our first fighter, has gained the rank of "Israel" through an ideal and economic combat; as you see, he was our first radical; our radicals of today must not feel insulted, the difference between the ancient and the modern ones consists in this only; our third forefather was united with the two previous ones, those of today are separated, torn apart, they are what we call in modern language "partial".

The same remark is also applicable to the other two groups, they are fragments, crumbled Jews, sunk too much in partiality.

This is really our goluth disease, here we must wrestle with the **malakh hamaveth** (the Angel of Death) who wants to strangle us and when we will master him we will have the right to call ourselves by the title of honor of our patriarchs, the immortal Israelites.

I will further remark, that the fundamental quality of our nationality, the divine idea of **wenivrekhoo wekha kol mishpekhoth ha-adamah** (in Thee all the families of the earth shall be blessed), that means the striving to serve as a blessing for all humanity, is just the opposite of chauvinism. Our nationalists should take notice of it, also our radicals should know that we have their universal strivings as a mistake inherited from our forefathers; when we will know our descent, we will also recognize ourselves.

(To be continued.)

JEWISH MEDICAL UNIT FOR PALESTINE.

Sanctioned by the United States and Great Britain, the American Zionist Medical Unit, with a personnel of 41, is making ready to leave New York City shortly enroute for Palestine, where it will co-operate with the Jewish Administrative Commission, which is laying the foundations for the future Jewish state in the Holy Land.

This unit is being equipped by Hadassah, the Women's Branch of the Zionist Movement at a cost of $250,000 to cover its first year's operations. It will include besides a general director and representative of the organization, a medical director, 15 physicians, 15 nurses, a sanitarian, two mechanics, two pharmacists and a dental staff. The physicians include specialists in surgery, eye, ear, nose and throat diseases, skin diseases and children's diseases. A hospital in Jerusalem has already been placed at the disposal of the unit, and the staff will be amplified from among the physicians residing in Palestine. In addition to the hospital in Jerusalem the unit plans to open a dispensary, engage in school-nursing and will operate several floating hospitals. It is carrying with it $40,000 worth of medical supplies, a complete equipment of surgical, dental, and radiograph instruments.

Together with the medical unit Hadassah will dispatch to Palestine over 70 huge cases of garments for the impoverished residents of that country. These garments were sewed or collected by the Hadassah chapters all over the United States. The "drive" for garments is still going on and additional supplies will be shipped later.

The money for the unit was raised in the following manner: $120,000 from the Provisional Zionist Committee, $100,000 from the Joint Distribution Committee and $30,000 from individual contributors. Two tons of soap were contributed by Mrs. Mary Fels.

THE ELECTION TO THE JEWISH CONGRESS IN RUSSIA.

The Jewish Press Bureau in Stockholm received the following telegraphic communication from Petrograd:

The elections to the Jewish Congress in Russia have been postponed for a fortnight in the whole of the Ukraine and in the Petrograd and Minsk districts.

A DIAMOND JUBILEE.

Seventy-five thriving years full of service to Judaism has been the portion of the Independent Order of B'nai Brith, and hardly a writer throughout the country can be found but credits this oldest Jewish fraternal order in the world, on the occasion of its seventy-fifth birthday anniversary just celebrated, with having been a great power for good in the past and having unlimited possibilities for the good of Israel in the future.

"It is no small or isolated holiday, today's seventy-five year jubilee of the Independent Order B'nai Brith", declares the New York Warheit. "It is a great event. It is a holiday for all Jews. And the Jews of the whole world, and of America in particular, would surely be celebrating with appropriate ceremonies, were it not for the straits in which the whole world, and especially the Jewish world, finds itself".

Discussing its early history and significance, the Chicago Jewish Record says:

"When the first lodge of the Order was founded it was entirely for welfare purposes in its own local Jewish circles; to help the needy and provide for widows and orphans. It was the first Jewish lodge, the first Jewish society of this kind in America. The Order spread rapidly over the whole United States. . . . Later, many district lodges of the B'nai Brith were established in Europe, in Berlin, in London, Denmark, Switzerland, Rumania, the Balkans, and otherwheres.

"The activity of the B'nai Brith then assumed a more general character of world activity, which, however, did not lose its philanthropic meaning. The B'nai Brith Order has been chiefly an organization especially for Jewish welfare. In this direction the Order achieved very much for American Judaism, to say nothing of its having served as a noble example for the other Jewish organizations of America which came after it, and copied it more or less".

The Warheit also looks back to Judaism in America in 1843, and remarks:

"Even then American Jewry was divided in the matter of religion, disunited in regard to poltics. The founders therefore saw it necessary to exclude religion and politics from the Order's platform. They therefore made as their principal basis charity, a broad Judaic education, and the struggle for Jewish rights. In all these three fields the Order has earned great merits. Its charitable institutions, as hospitals, orphanages, and general Jewish Red Cross work, are well known; its broad Jewish educational work, as the foundation of a Jewish library and editing of a number of journals are certainly not without importance; and with its struggle for Jewish rights, it has assured itself a place in Jewish history.

A Uniting Point.

"Even Zionists and radicals would have been able to be represented by it for general Jewish purposes", this organ thinks, and now, that various elements of the Jewish people seem to be approaching ever nearer unity and understanding, "such a completed organization as the B'nai Brith may sometimes serve as a uniting point much better than the new agencies which still are to be created for such a purpose."

JEWISH DIGEST,
Cleveland, O.

THE SPANISH JEWISH GIFT TO THE BRITISH RED CROSS.

The Lord Mayor of London has received an interesting communication from Dr. A. S. Yehuda, Professor of Semitics at the University of Madrid, enclosing a contribution from the Jews of Madrid to London Branch of British Red Cross. Dr. Yehuda refers to the prominent part taken by London Territorials and Yeomanry in the liberation of the Holy Land. He congratulates them on their good fortune and privilege to be among the foremost to enter the gates of conquered Jerusalem. They had aroused "everywhere in Jewry the greatest admiration for the citizens of the metropolis of the British Empire, who have shown that they are able to fight for the right and liberty of small and feeble nations with the same mettle and generosity as they displayed in peace time."

The contributors consist of Jewish subjects of allied and neutral countries living in Madrid, and Prof. Yehuda states that "the victory of His Majesty's forces in Palestine has been received with joy and satisfaction by neutrals also, who have the greatest confidence in the English colors flying over the Tower of the City of David."

FINNISH JEWS EMANCIPATED.

The bill granting full civil and political rights to the Jews in Finland has at last become a law. The struggle for these rights was long and tireless.

Sketches of Modern Jewish History

By Gotthard Deutsch

VIII.

If we analyze our interest in historic novels we will find that its psychological root is the romantic emotion which makes us admire the consistency of people clinging to ideals of the past. There is as much pathetic as humorous sentiment in the profound admiration that we still have for Don Quixote. From the same viewpoint I confess my great interest in the rabbinical literature of the first half of the nineteenth century. We see in its representatives men who are determined not to yield an iota of the ideal of their youth, and no matter how strongly we are convinced that these ideals are obsolete, we are bound to admire them. It is the same old story that we find expressed in Cain and Abel. Abel is the representative of the beauty and the romance of nomadic life. Cain again stands for agriculture, which is a progress towards a higher civilization. The progress is necessary, but it has its pathetic element. The Indian and the buffalo herds roaming through a vast country are still a much admired topic of fiction and the moving picture theater. We would not give up our cities with their comfort, our factories, mines and railroads, but it is a beautiful dream to place ourselves back into that period of primitive life.

From this point of view we regard the romance in the mental attitude of the men who stood by that Judaism, which knew of no conflict between the belief of the synagogue, and the practice of the home, whose whole life was governed by the ideals of old rabbinic literature, and who found all their ambitions realized in the religious atmosphere of the Kehillah, bitterly fighting against the cruel realistic conception of life as presented by the school of Mendelssohn. The most prominent of the rabbinic authors of this period, coeval with Mendelssohn's disciples, of whom I would mention as typical the otherwise mediocre Philistine and self-seeker, Herz Homberg (1759-1841), is Moses Sofer, or with his official name, Schreiber, born in 1762 in Frankfurt-am-Main, and rabbi of Presburg from 1807 to 1839. As principal of a Yeshibah which was frequented annually by hundreds of students, and as a prolific writer, he exercised the widest influence on his contemporaries, and is responsible for the maintenance of the Yeshibah system in a city which is only sixty miles distant from Vienna.

It is exceedingly difficult to present the literary type of a rabbinic author. To the outsider, who has not specialized in the history of this literature, it looks all alike from its beginnings in the Mishnah down to the works of the present-day rabbis, living in the Orient, in Poland and Hungary. Yet there is a great difference even between Moses Sofer, opposing modern culture right next door, and a contemporary rabbi of Bagdad or Smyrna, who knows of the conflicts between his age and the past no more than a ruler of Tibet knows of the labor problem, or of the freedom of the press. Moses Sofer's principles are tersely expressed in a pun, of which he is quite a master, on a rabbinical law. He says every innovation is contrary to religion. We find the same idea presented in other religions. Roman Catholicism, which does not allow its priests to grow beards, or the Protestant Bible, which uses "which" in the place of "who," as in "Our Father which art in Heaven," and preserves many other archaic forms of language, are based on the same principle. The character of Moses Sofer's theology is most evident in the discussion of such questions, which are presented by the exigencies of modern life. A woman whose Jewish name was Leviah (Hebrew for lioness, but perhaps the Latin "Livia") was to be divorced. The question of the orthography of names in the bill of divorcement (Get) is always an important subject in rabbinic discussions. In the first half of the nineteenth century the custom of adopting non-Jewish names spread with constantly increasing frequency. Leviah had called herself Lina, and the question arises whether this name, by which the woman was known, should be included in the Get. Moses Sofer, in discussing the question, speaks of "the foolish practice of Jews who adopt names in order to be like the Goyim." Other difficulties arise from the interference of governments with Jewish practices. It had been a general custom amongst Jews to bury their dead on the day of the death, considering a delay a sign of disrespect to the departed. Moses Sofer evidently feels that it is impossible to antagonize the government on this point. He insists, however, that the Jews must only yield to force because, while the reason for the government's order is to avoid the possibility that people be buried alive, he declares that if such a thing were possible, the authorities of the Talmud, who knew more of all human sciences than all the universities of the present combined, would have mentioned it. Another interference with internal Jewish affairs was the regulation of Jewish instruction. The paternal government of Austria demanded that every Jewish child receive instruction in catechism. Moses Sofer is strongly opposed to it. There is no such thing, he declares, as a fundamental dogma in Judaism. He condemns even Maimonides for laying down thirteen articles of faith. There is no such thing as a non-essential dogma, for if one denies that Bileam's ass spoke, he denies a fact which is related in the Torah, and with it he denies the inerrency of the Bible. Still another difficulty arose from the abolition of rabbinic jurisdiction. Up to the end of the eighteenth century the civil law of the Jews was that of the Talmud, and the rabbi was a judge. Since that time all the governments of western Europe subjected the Jews to the law of the land. One of the consequences was that the rabbis lost the power, granted to them under the former law, to use the weapon of excommunication (Herem). One use of the Herem was the protection of the copyright of Hebrew books. The government of Austria, being strongly protectionist, gave to a Christian printing firm of Vienna, Anton von Schmid, the privilege of establishing a Hebrew printing press, with the purpose of publishing the books needed for religious worship, which were imported from foreign countries. In 1803 Wolf Heidenheim, in Roedelheim, near Frankfort (1757-1832), a personal friend of Moses Sofer, had edited the various prayer books with a German translation, the Hebrew commentary. These editions, vastly superior to those used formerly, became very popular, and Anton von Schmid reprinted them, regardless of the copyright, protected by the Herem of the most prominent rabbis of Germany. Mordecai Benet (1753-1829), Landrabbiner of Moravia, like Moses Sofer, a determined opponent of all innovations, winked at this violation of the rabbinic law. He declared that inasmuch as a Herem is prohibited by the government, and inasmuch as Christian publishers are not subject to it, even the Jews do not have to respect it. Moses Sofer contends properly that while the rabbinic law cannot be enforced, there is no reason why a Jew should violate it.

The most important problem was created by the law issued for Austria in 1788, which subjected Jews to military service. There was no universal draft, but every community had to send its quota to be selected from the young men of draft age. Moses Sofer appreciates the delicacy of the situation. In such matter, he says, using a Talmudic phrase: "Silence is preferable to speaking." He strongly condemns, however, the practice of drafting poor fellows, on the ground that they are bad characters, or impressing them in the service when they have been found without a proper passport, for we have no right to declare that even a wild young man may be compelled to disregard the Jewish law. On the other hand, those who offer themselves voluntarily for such service, although they are doing wrong, may be accepted inasmuch as the quota has to be furnished, and if one congregation would not accept them, they would sell themselves elsewhere.

In the rabbinical literature of this, as well as previous periods, the Responsa dealing with actual law cases are from a historic point the most interesting specimens and lend themselves more readily to popular presentation. It is more difficult to give a picture of the law literature and the sermon. Yet an attempt shall be made. One of the typical representatives of rabbinic legalism at this period is Abraham Danziger of Wilna (1748-1820), the author of two popular Compendiums of Rabbinic law called "Hayye Adam" and "Hokmat Adam". The Schulhan Aruk, up to that time the most popular compendium of rabbinic law, first published in 1564, had been commented on by every rabbinic generation for the last two centuries. The editions became more and more unsightly and complex by the numerous glosses which surrounded the text. Abraham Danziger conceived the idea of making a digest of the most popular glossaries of the Schulhan Aruk and presenting the laws which were most needed in a revised form. While realizing the difficulty of making this system intelligible to a general public, I shall make one attempt. A law which practically has become abolished even in orthodox circles, is the prohibition of using bread baked by Gentiles. The Talmud gives it as a resolution passed by a rabbinic convention of the second century and intended to check social intercourse between Jews and non-Jews as leading to intermarriage. The prohibition is indeed older, for it is already mentioned in the Book of Daniel, and therefore existed already in the Maccabaean period. Practical consideration here, as in other cases, worked as the strongest force for liberalism. People simply disregarded the law, and rabbinic authors had to find an excuse for an actual condition which they were unable to change. They declared that the prohibition did not include the bread sold in baker shops, because this does not lead to social intercourse. This view is laid down in the Schulhan Aruk. Shabbetai Kohen of Wilna, who lived in the seventeenth century in a Catholic country, adds the remark that while the law was intended to prevent intermarriage, it applies to all social intercourse, and therefore a Jew must not eat bread in the house of a priest, although the Catholic priests have no families. The Schulhan Aruk recorded the law that in places where there is a Jewish baker the Jews should not buy bread from a non-Jew unless the bread of the latter is superior. Shabbetai Kohen adds the remark that it is better at all events to abstain from the bread of Gentiles, even in such a case. He also declares that a Jew must not eat the bread of a Gentile baker when he sits at the latter's family table, but on the other hand he may buy bread from a Gentile family which does not conduct a regular bakefy. Notes like this were embodied into the text of the Schulhan Aruk by Abraham Danziger, and his book, therefore became quite popular, although the rabbis of that time denounced it, as the contemporaries of Joseph Caro, the author of the Schulhan Aruk, had condemned his book and as all professional scholars condemn similar popular works as an encouragement given to superficiality.

Another specimen shall be quoted because it brings out prominently the change of time within the three generations of the nineteenth century. Samuel Loew (1724-1806), who was born in Kolin, Bohemia, and died in Boskowitz, Moravia, where he spent most of his life, is an interesting character. He never occupied a rabbinic position, and is said to have refused to enter the rabbinate on the ground of religious scruples. He was, however, a great rabbinic scholar, and his notes on the Schulhan Aruk, modestly called "A Half Schekel," partly to signify that in writing this work he merely did his duty as a Jew, just as in olden times every Jew had to pay a half Schekel as dues to the Temple of Jerusalem, and partly as a pun on his name, became very popular. Again I must plead for the indulgence of the reader in presenting a specimen of this work. The Schulhan Aruk notes the prohibition against marriage during the week intervening between Passover and Pentecost. At the same time it makes an exception with engagements which are permitted and declares that, if one married contrary to the law, he should not be punished because marriage is after all a "Mizwah". Samuel Loew adds the note that this exception from the discipline of the synagogue refers only to the transgression of the marriage prohibition, but not to that of shaving, which is also prohibited during this season as a sign of mourning based on the report that an epidemic carried off the numerous disciples of Rabbi Akiba at that period. Neither Kolin nor Boskowitz, the latter now a very insignificant congregation, has any rabbinical scholars amongst its laymen today. Rabbi Samuel Loew's family, of whom I know personally quite a number, has probably become quite modernized by this time. I remember a great grandson of his named for him who was a very old man, when I was living in Bruenn, thirtyodd years ago. He was proud of the fact that he was the first child named for this ancestor, but he was quite a liberal in religion and drove to the synagogue on Sabbath in his carriage when he had Jahrzeit. A great granddaughter, Babette Loew, became the wife of the dermatologist, Hermann von Zeissl, the first Jew who was regular professor at the University of Vienna. A great great grandson, named Max Loew, a lawyer of Vienna, became a convert to Christianity and was the attorney for some of the leading antisemites of Vienna, and as such defended the antisemitic priest, Father Deckert, who was indicted in 1891 for malicious libel committed by the publication of a ritual murder story.

As a similar specimen, I would quote Rabbi Samuel Falkenfeld, of Posen, who occupied the rabbinic see of this important community from 1802-1806, succeeding his brother, Joseph, who was the son-in-law of Ezekiel Landau, of Prague. Samuel Falkenfeld was opposed at the time of his election by the liberal element of the community, who petitioned the government to veto the election of this man as an obscurantist, who had pronounced a ban against a man for having an atlas in his possession. He nevertheless was elected and held his office until his death, being succeeded by an equally strong adherent of past ideals, Akiba Eger (1761-1837), the father-in-law of Moses Sofer. Falkenfeld complained that he had already difficulties when rabbi of Tarnopol, one of the earliest centers of modern culture in Galicia. Even there people began to drift away from Talmudism in the latter part of the eighteenth century. A daughter of Samuel Falkenfeld married a man named Isaac Braunstein of Galicia, who became quite wealthy, acquired a landed estate in Zaleszycki, and was ennobled as Baron von Brunecki after his conversion to Roman Catholicism. His wife remained a Jewess, but his children were raised as Roman Catholics, and a grandson of his, Dr. Bilinski, was a few years ago Austrian minister of finance.

In order to close with a more pleasant recollection, I would quote the case of aother prominent representative of rabbinism at that period, Moses Teitelbaum, who died in 1841 as rabbi of Satoralja Ujhely in Hungary. He was a native of Galicia and was a pioneer of Hasidism in northern Hungary, where his descendants are today known as the leaders of extreme orthodoxy, a great grandson of his, Abraham Teitelbaum, having died in 1904. Moses Teitelbaum was too eccentric even for his contemporary, Moses Sofer. He introduced in his congregation the Sefardic ritual, which was favored by the mystics, and demanded that the leader in prayer should always dress in white linen because his function was like that of a priest in the Temple of Jerusalem. Moses Sofer condemns these eccentricities in a mild way. To him the ideal of Jewish piety was compliance with the rabbinic law. For emotional mysticism he had no sympathy. Yet even Moses Teitelbaum had occasion to oppose modernism in his community. Raphael Kestenbaum, an old bachelor, and quite wealthy, left what was for his day a large fortune as a trust fund for the establishment of a secular school. The story goes that before his death the rabbi called on him in order to change his plans. "Reb Rephoel," he said, "we are all mortal, and while you may live hundred and twenty years, as I wish, you ought to think of what is to become of your money after your death." Reb Rephoel smiled, "Yes, Rebbe," he said, "I have thought of this many a time." "Nu," said the rabbi, "what are you going to do with your money?" "I shall invest it," was the reply. "And what is to become of the interest"? asked the rabbi. "It shall be aded to the capital", said Rephoel. "Nu, and what then"? asked the rabbi. "Then", said Rephoel, "there will be more capital". "And at the end"? asked the rabbi again. "At the end, Rebbe, the Messiah will come and you know that the dead will arise, and I shall have the whole capital with compound interest"

The school established by Raphael Kestenbaum is still in existence and, let us hope, he enjoys the compound interest in heaven.

GREEK GOVERNMENT AND TURKISH JEWS.

The Greek cabinet has decided not to apply to Jews in Greece who are Ottoman subjects the regulations prohibiting commercial transactions with subjects of enemy states. The advantages that will ensue to the foreign subjects referred to are the payment by fire insurance companies of moneys due to them on account of the recent conflagration, removal of their names from the black lists and annulment of decrees for the seizure of their immovable property.

Psychology of the Eastern European Jews

By Nachum Goldmann

Translated for the B'nai B'rith News by J. H.

Unless all indications prove deceptive, the termination of the present war will mark the opening of a new era in the history of the Jews of Eastern Europe. The entrance of Poland into closer relations with the culture and civilization of Central Europe is bound to subject the Jews of Eastern Europe to the same transformation of conditions which the Jews of Western Europe had experienced during the earlier decades of the last century. That transformation was caused by the emancipation of the Jews throughout the Western states of Europe and it caused the transition from the peculiar civilization, separated by the Ghetto walls from outside contact, into the general circles of modern European culture. This transition will be of the greatest importance, not only for the Jews of Eastern Europe themselves, but also for all of Central and Western European peoples. It hardly seems necessary to remind of the importance and the influence the Jews have gained during the century which has elapsed since their emancipation within all the Central and Western states of Europe in order to surmise what effect the sudden injection of those millions of Polish Jews into the social, economic and political life of all of Europe may have. For this reason it becomes the duty of all of those, who may be charged with the reconstruction after the war and with the establishing of stable conditions for the future, to become thoroughly familiar with and to understand the character and the psychology of the Jews of the Eastern zones of Europe.

Up to the present there exists nowhere any trace of even a superficial understanding by the larger elements of the peoples of these unfortunate Jews of the Slavonic countries. In the numerous publications on the question of the Eastern European Jews issued up to the present time, these Jews are referred to only in terms of contempt or fear, though sometimes these expressions are modified by words of pity. By the [illegible] Eastern [illegible] on as a [illegible] not to be [illegible] been any [illegible] nted with [illegible] g of the [illegible] Eastern [illegible] a world [illegible] ought altogether at variance from that prevailing in the other parts of the world and separated from it as if by an abyss impossible of access. His traditions, his customs and manners, the very roots of his being are derived from spheres that have but little in common with the origins of those currents within the circles of Western civilization. Where have we met the Jew from Eastern Europe up to the present time? Only as beggars and peddlers in the dirty suburban streets, as immigrants in the waiting rooms of railroad stations or as claimants for charity in the offices of the numerous institutions. I have seen letters from the camps of Poland written by Jewish soldiers, in many instances even by those of Zionistic affiliation, who certainly would be inclined to judge kindly and leniently, all of which letters spoke with contempt and loathing of the Polish Jews. For this reason it would not seem superfluous to attempt here to interpret the character and the sentiments of the Eastern Jew.

In its psychological essence the Eastern Jewry belongs to the category of the Ghetto-Jewry; this means that category of Judaism, which, robbed and deprived of its own land and its independence, still continues its existence as a nation within other nations; a people, dispersed among all the nations, which perseveres in living among them as a separate body, removed from the outer world by the—formerly concrete—but now only psychical and sentimental walls of its Ghetto. It is only by considering the Jew from Eastern Europe from this viewpoint and as the product of the Ghetto restriction that a correct analysis of his psychology becomes feasible. For this reason such Eastern Jews, who may already have escaped from the Ghetto and who have adapted themselves to the customs of modern civilization, must be excluded from the scope of this article. Their psychology is of too complicated a structure for proper consideration within the limits of discussion in a periodical. Furthermore, they are only a fragmental minority in comparison with the great masses of the Eastern Jews.

All attempts to arrive at an understanding of the characteristics of the Eastern Jew must proceed from a fundamental fact, of which most of his critics are completely ignorant; this fact consists of the discord existing between the several spheres of existence within which he lives. The key to a comprehension of this peculiar fundamental fact dominating his soul life is furnished by the cognition of the lack of all consciousness of feeling at home in the native land within the mind of the Ghetto-Jew. For this existence of his soul sentiments every human being requires such consciousness of being rooted in his surroundings, in the soil, in the land wherein he lives and to which he devotes his activities. A human being who lacks this consciousness of home feeling is like an unrooted plant. In most instances we are animated by this sentiment of being an organic part and parcel of our surroundings by education, reminiscence and tradition, which unite us to the land wherein we live. The Eastern Jew cannot have this consciousness of feeling at home. For he is barred from participating in the life and the activities of the community of which he should be a part. He is separated from the peoples among whom he lives by race, natural aptitude, culture, religion and conditions of life. He is bound to feel himself estranged from his surroundings, as having been stranded in that particular locality by the merest accident. That consciousness is expressed by his appearance and by his sorry figure of an Ahasver.

It would seem evident that under such conditions no human fellowship can permanently endure. An individual may possibly survive and become a Bohemian or a tramp. But a people of Bohemians cannot exist. Therefore, the Ghetto-Jew was compelled through the instinct of self-preservation to create for himself another center wherein he could feel himself at home wherein he might take root to take the place of that outward world wherein he was prohibited from participating. This other center he established by means of his religion. That religion was its own and only possession which the Jewish people had been permitted to carry from the home land into the exile and the dispersion. It must be remembered that the Jewish religion at all times was much more than mere ceremony or religious worship and that it embraced the entire system of Jewish life and civilization. Thus the Ghetto-Jew created for himself through the aid of his religion, besides an outward world, a psychical and sentimental center including all the elements of his religion, his traditions and his ultimate hopes for better days. As he was prevented from taking root in the soil he allowed those roots to tend upwards towards the intellectual life. In speaking of the religion of the Ghetto-Jew there must not be any conception of religion such as influences the normal inhabitant of Europe. To the Ghetto-Jew religion is the means of gratifying deeply felt metaphysical exigencies. To him the religion is his daily bread. Many of us might very well dispense with all religion, but the Ghetto-Jew could not get along without it.

From this can be drawn a very decisive conclusion, which is essential in order to arrive at a correct appreciation of the characteristics of the Eastern Jew; this is, that he leads two materially differing sorts of existence within the two distinct spheres of life. He is himself only within his own psychical-sentimental world. There alone he can be seen in his true colors. In the outer world, wherein he has to earn his living he is of inferior value, as he lacks assurance and all self-consciousness. This furnishes the explanation why the same Jew, who would heroically suffer martyrdom and even unflinchingly face death at the stake for the sake of his religion, in his intercourse with the non-Jew would daily permit himself to be trampled upon, to be insulted and disgraced without resentment.

In close connection with this fundamental fact the Eastern Jew possesses one quality, which has brought him many reproaches and rebukes; this is his apparently but poorly developed sense of honor and pride. Surely the quality which is the most offensive to the Western European is that servility, the cringing attitude, the callousness with which he pockets insults and derision.

Under the term of honor we include two distinct but widely separated meanings; the one is the subjective sense of honor which denotes the individual appreciation of the self and that is altogether independent of the opinion of others. This kind of sense of honor may be possessed even by the most unscrupulous in his dealings with his fellowmen. In speaking of the lack of the sense of honor by the Eastern Jew, there is no reference to this kind of subjective sentiment, but to the social sense of honor required in the intercourse between man and his fellowmen. This social sense of honor, however, demands as a prerequisite that some sort of equality exists between the several members of the community, whose intercourse it is to regulate. All the members of such community, regardless of rank or station, must consider themselves and all others to a certain extent and in a general principle to be equals. Between men who have no common fundamental interests, who do not recognize the equality of all others, there cannot exist this sentiment of social honor in the intercourse with one another.

Once this be fully understood it must become evident that the Eastern Jew cannot be imbued by this strong sense of social honor in his intercourse with the non-Jew, as the chasm separating the two is too profound. This statement may shock many sensitive persons and it may seem harsh, but at the present time when the full and true understanding of the characteristics of the Eastern Jew is essential, it becomes imperative to speak plainly and without reserve about the mental attitude of the Jew towards the non-Jew. It must be emphasized that the sentiment dominant in the Ghetto above all others is that of dread of the non-Jew. To the Ghetto-Jew the non-Jew is always the powerful, cruel persecutor, against whose malice, insults and persecutions there can be neither resistance nor resentment. Therefore, it would be advisable to avoid all intercourse with the non-Jew and where this be impossible to humble one's self before him.

To this is added a motive impelling towards the same result. While on the one hand, on account of his fears, the Ghetto-Jew in his social self-consciousness ranks so far below the level of the non-Jew as to be unable to display a strong sentiment of honor towards the latter, on the other, through his own peculiar sense of pride he considers himself to be far superior to the non-Jew and that sentiment makes the development of such sense of honor absolutely impossible. This sense of pride is the reaction of his fears. It must be plain that no community of interests can exist when the one part of the population is under a constant dread, when it always is obsessed by the consciousness of being the unprotected and defenseless victim of the hatred and persecution of the neighbors, without attempting to find some consolation and solace for that dread. The Ghetto-Jew finds that solace in the conception, that the non-Jew is both intellectually and morally inferior to him, that ethically the non-Jew is far below himself as he may possess superior brutal power. To this conception is added the peculiar thought, common to all peoples deprived of political power and influence, that in this world the just will always have to suffer and that the earthly powers are in the control of the wicked. Thus there has developed within the mind of the Ghetto-Jew the consciousness of a high moral superiority and of scorn of the non-Jew. The non-Jew might abuse him, insult him, even outlaw him, but his honor could not be tarnished thereby.

This amply accounts for the poorly developed sense of honor among the Eastern Jews in their dealings with the non-Jews.

Most other faults whereof the Eastern Jew is accused, are in connection with qualities of but little importance, and which have been caused to the greater extent by temporal and local conditions of life. With the elimination of these fundamental causes these objectionable features will disappear. Thus, for instance, his slovenliness, which he shares with all other groups of men, who are compelled to live under similar unfavorable economical conditions. Again his unreliability in mercantile life, as compared to the greater commercial honor ruling in Western Europe, may be attributed partly to his economic distress, partly to the general conditions prevalent in Russia where in general commercial honor is on a very low level all throughout the country. All these faults are as before stated, more of accidental origin than of inborn and ineradicable traits. With all the reproaches heaped upon the Eastern Jew on account of these faults he should also be given credit for his manifold good qualities, his lofty idealism, his strength of endurance and suffering, his frugality and his devotion. No matter how repulsive he may seem upon first acquaintance one can find under the disgusting surface a soul full of ideal emotions and of moral strength. For this reason every one fully understanding the Eastern Jews is convinced that the Central European civilization will gain a valuable additional element by their admission into the cultured circles upon a basis of equality. It will be, however, necessary to be cautious and not unduly hasten the process.

With this I have reached the essential and practical object of this discussion. We must consider the psychological effects of his emancipation upon the Eastern Jew. The facts presented in the foregoing must have convinced all, that this process of emancipation is not as easy and simple as many seem inclined to believe. The matter cannot be regulated by the mere proclamation of an ordinance or the enactment of a law. In most countries the whole problem of the Eastern Jew has heretofore been considered as a purely political question. In so doing no heed has been paid to the fact that the extrication of these Jews from their own Ghetto-world involves a psychological process of the utmost importance. This needs serious consideration and the just demands of the Jews for equality as well as the comprehensive interests of the emancipators should be safeguarded. A sudden emancipation of the Eastern Jews, which would forcibly deracinate them from their own culture and under compulsion force them immediately into the European civilization, so foreign to their own customs, would be prone to lower their moral standards and to corrupt them. That would be sure to develop among them all the psychical defects, which has been produced among the Western European Jews after their emancipation about a century ago and which have not been altogether overcome up to the present time. If so many complaints are uttered from non-Jewish quarters regarding the negative influences of the Jewish cultural activities in Western Europe, the Jew capable of objective unbiased judgment must admit that these complaints to some extent are warranted and justified. At the same time he will lay stress upon the fact that to a large measure the peoples of Western Europe themselves were at fault in suddenly releasing the Jews from their Ghetto walls and world, and planting them unprepared into the midst of European civilization. Thus the moral and psychical downfall of many became unavoidable during the earlier generations. To commit this same mistake a second time would be inexcusable. Furthermore the emancipators of the European Jewry one hundred years ago could have but little understanding of the pecularities of the Jews, for as Cosmopolitans, fanatical visionaries of human equality, they would but recognize the man in every human being. Today the intellectual situation has changed. We live in a period of the most intensively developed national idealism and to refuse to recognize their national culture and traditions to the Eastern Jews and to emancipate them only as human beings would be doing them injustice.

In order to avoid that very injustice the transition from the Ghetto into the European civilization must be accomplished by slow stages. Every hastening or compulsory measure of that transition must be carefully avoided. The emancipation must be granted without restriction or demands of counter-claims; it must establish the political and national equality without requiring the abandonment of the language or the culture. Thus only will the transition from the Ghetto into the European civilization become possible without jar and the Eastern European Jew will cast off most of his faults without jeopardizing his great psychical qualities. At the same time it seems evident beforehand that many of these good qualities will be necessarily materially weakened by the emancipation as to a considerable extent they are rooted in the Ghetto life. Then the Eastern European Jew will become a new and valuable member of the European community, to which he can contribute great things through his brilliant intellectual endowment and his untiring energies and efficiency, without at the same time exerting any baneful influences in that community as one who has been psychially deracinated.

ANTI-JEWISH RIOTS IN GALICIA.

Serious anti-Jewish riots have occurred in Cracow, Lemberg, and other towns in Galicia. Hundreds of men and women were seriously injured, and the rioters pillaged shops, stores and homes. Polish students were the ringleaders of the mobs, which were not interfered with by the authorities.

The rioting was fomented by the broadcast distribution of instigatory circulars and anti-semitic leaflets, which were handed out even in the public schools, government buildings and railroad stations.

ISAAC M. WISE

COMMANDER

By
Rabbi Morris M. Feuerlicht,
Indianapolis, Ind.

The morning's Parashah for this Sabbath is called, from its initial word, *Tsav*, "Command". The Rabbinic commentaries say that "tsav", "command", is here used as *leshon zerus*, the language of encouragement. And the Midrash, referring to this same word *tsav* elsewhere, makes the still broader statement: *En tsivvui bechol mokom ela zerus*, "The verb *tsivvah* has everywhere the meaning of encouragement" (Num. Rab. 7). *Tsav*, therefore, suggests not the ordinary imperative of command, but rather the hortative of encouragement, of urging. In both cases, obedience is desired and expected; but, while in the one it is to be forced, even against the will of him who is commanded, in the other it is to be won by persuading or encouraging the will of him who is expected to obey. The distinction is not as pedantic as it sounds. Nor is it suggestive of difference in the technic of exegesis or grammer only. It is a difference in the plain psychology of every-day human experience and human life. In other words, the difference between what we so learnedly and impressively call the imperative and hortative moods of the verb in grammar is, after all, only a technical name for precisely the same difference in actual life itself. It is the difference between force and reason; compulsion and freedom; harshness and gentleness; the letter of the law and its spirit.

A Commander.

We commemorate today the ninety-ninth anniversary of the birth and the eighteenth of the death of the immortal founder of this college and the organizer of American Judaism. However varied the perspective of pre-eminence in which he may be viewed by this the first generation since his death —whether it be in the capacity of scholar, or preacher, executive, reformer or editor —the one outstanding verdict upon which the jury of friends and critics unite is that Isaac M. Wise was a great organizer and leader. He was born to command. Doubtless that sounds commonplace . We say the same of all successful leaders in our commercial, industrial and professional life. We say it of the captain of industry, the efficiency engineer, the victorious general on the battlefield. After the success is theirs, we say, in view of more specific eulogy, they are gifted with leadership. They were born to command. But when we say that Isaac M. Wise was born to command, we say it on premises not of a priori logic, but of psychologic necessity. It was not the result that proved the man, but the man that created and proved the result. Because—*En tsivvui bechol mokom ela zeruz*—the success of Isaac M. Wise lay in the pre-eminently hortative rather than imperative mood of his ability to command. In that ability as in his personality, he was imperative without being imperious; dominating without being domineering; compelling without being repelling. He was forceful, but also gentle; militant, but also mild; dynamic, but also meek. And the result was that in the totality of his greatness, he was to us his followers and to contemporary American Israel *kede hammetsavveh shenitstavveh*, the true commander worthy of those he commanded.

Gentle Persuasion.

And as was the man, so was his work. It was the spirit and strain of *zeruz*, of encouragement and persuasion, rather than of compulsion, that he injected into the very heart and life of the institutions he founded. The Central Conference of American Rabbis directs and guides the religious policy of American Israel not by the imperative command of synod or hierarchic authority, but by the combined encouraging and urging influence of the Jewish devotion and Jewish loyalty and Jewish capacity of its constituent members. No congregation in American Israel has ever yet even dreamed of accepting its decisions under command or coercion, or at the cost of its own religious or liturgical autonomy. The Union of American Hebrew Congregations operates not under the duress or pressure of external or even internal command, but solely by the inherent dynamic strength of its own voluntary combination of voluntary units. To its membership any congregation professing to be an "American Jewish congregation"—to use the terminology of its organic law—is welcomed. This Hebrew Union College, favored child of the Union, most favored of the master and of his successor, our own revered and beloved Dr. Kohler, sends forth its graduates in no straightjacket of an inflexibly fixed and predetermined interpretation of our ancestral faith. No man leaves these halls with the enforced label of reform or orthodox, conservative, liberal, Zionist or anti-Zionist. To be sure, there is *Tendenz*, or *Richtung*; there is *tsav*, command, an angle of inclination, and line of direction; but it is a line and angle not of compulsion, but of propulsion: *En tsivvui bechol mokom ela zerus*. The *tsivvui* of this College, like that of the exegetics and hermeneutics of the Fathers, is the command not of the absolute imperative, but of hortative encouragement.

Spirit of American Judaism.

And that, too, is the spirit of American Judaism. Indeed, it is precisely because of that spirit, that we insist on designating it as American. There has lately grown among us a certain sensitiveness almost to the point of squeamishness on the subject of adjectives used to qualify our varying shades of Judaism. There is a feeling abroad that the use of "reform", "orthodox", 'conservative", "progressive" and the like be discouraged. Names are, after all, only labels; and labels are but libels, it is frequently urged. And Judaism being Judaism, why not be content to let it remain a plain and unadjectived Judaism? And yet, commendable enough though the motive of that sensitiveness is, we persist in calling our Judaism, American, because in that precise term there is intended and symboled that very comprehensiveness and unity at which the desire for a plain and unadjectived Judaism aims.

To Isaac M. Wise, as to us today, America was not a mere geographic patch of earth; nor a selfish economic opportunity; nor even a mighty political unit. It was, uniquely among the nations, a thing of the spirit, an ideal, a philosophy-political in its form, but in its essence so spiritual that it not only fitted in with the genius of the unadjectived Judaism of the ages, but it also provided the first real and unhampered opportunity which that Judaism had had to unfold itself in all the flower and grandeur of its spiritual and moral idealism. The Jew, having been the first among surviving groups to nationalize religion, was now in America free not only to internationalize religion, but also to religionize not merely nationalism, but internationalism as well. And whatever the original motive that inspired reform — whether it was philosophic in its protest against the princples and practices of orthodox or traditional Judaism, or only esthetic in its complaint against the indecorousness of synagog worship—to Isaac M. Wise it was a protest primarily based on more purely psychological grounds. For Isaac M. Wise, as every one familiar with his biography knows—was a revolutionary by nature. He was impatient of external force; of mechanical restraint; of artificial authority. When he left his native home, he turned his back upon the Old World forever. With all the zeal of the ancient Nazarite, he vowed never again to return to see it even from sentimental motives of recreation or pleasure. But, revolutionary though he was and impatient of authority and restraint, it was not the impatience of Dathan and Abiram, of the sons of Belial, or of the Bolsheviki. He wanted *tsav*, or *tsivvui;* he wanted Judaism forever to continue to command. But: *En tsivvui bechol mokom ela zeruz*, it must be the command that wins the devotion of him who is commanded, not by some inflexible imperative from without, but by encouragement and urging from within. He believed that God himself wanted none other. *Hakkol bide shamayim chuts miyirath shamayim*: "Everything is in the power of God save only the fear of God". He knew that God himself was so jealous of the voluntary obedience of man, that He deliberately waived His omnipotence even though in this one respect it made man more omnipotent than omnipotence itself.

Isaac M. Wise, moreover, knew that although there had been and doubtless always would be psychologically parallel lines of orthodoxy and reform, of conservatism and progressivism in Judaism; yet—as was so effectively and historically recalled at the dedication of these, our present College buildings—once upon a time it was similarly said of corresponding lines in Israel: *Elu ve-elu divre elohim chayyim.* "Both indeed uttered the words of the living God"; but, in the ultimate test, in the practical religious life of Israel, it seemed to be the genius of Judaism to decide that the Bath Kol descended upon the side of *zeruz*, of gentle encouragement rather than harsh command.

Its Message in the Great War.

And so, Isaac M. Wise preferred to speak of American Judaism above any other qualifying kind of Judaism. The adjective was for him—as it is for us—no hyphenated exotic; it was, despite the anachronism. indigenous and native to Judaism. He brought into being, therefore, a General Conference not of Reform, but American Rabbis; a Union not of Reform, but American Congregations; and he constantly wrote and spoke, not of the Reform or Orthodox, but the American Jew. And so, too, in his spirit and logic, do we today continue to speak. Ah, how invigorating and refreshing to read once more his always interesting "Reminiscences" in the light of the present war. How exhilarating to sense the stimulating nobility and purity of his vision of America, his and our America, the America in which he visualized the fullest flowering of that Judaism for which he and all the prophets of Israel before him had yearned. That America is now at war. We speak of it as a war against Prussianism, junkerism, militarism, and a host of isms to which in theory and in fact we of America are and fundamentally and forever must be opposed. But, in its essential psychology behind even its philosophy, does it not (after all) resolve itself whether in government or in life into the simple, clear and world-old struggle between *tsivvui*, the imperative that would command obedience by force and the *zerus* the imperative that would command it by encouragement; between compulsion and freedom; between duress and liberty? And have we any doubt how mightily the voice of Isaac M. Wise, the commander, would today repeat the ancient word: *En tsivvui bechol mohom ela zeruz?*

Dr. Wise's Vision.

Some among us still vividly remember the remarkable prediction he made in the class room not long before his passing. "In fifty years", said he, "Judaism will be the world's religion"! And how we are startled by the bold visionary way in which he said it. Some twenty years have since passed; and we are wondering, asking in view of the tremendous spiritual and religious upheaval already stirred by this war, was it not the voice of the true prophet speaking? Did not Isaac M. Wise speak with the prophetic power and instinct of a Jacob foreseeing Shiloh?

You recall the many beautiful and poetic legends which the Midrash tells about the Creation. There is one that must have been conceived in a time just such as this. When God was about to create man, we are told that with modesty becoming even to the Divine, He called his ministering angels into consultation. Accordingly, Mercy, Peace, Justice and Truth gathered around the heavenly throne. They argued, pro and con, the wisdom of God's intention. First spoke Mercy—always positive and always affirmative rather than negative in the great questions of life: "Do Thou create man, O God; for I will plant pity in his heart". But Peace opposed his creation: "Do not create man", said Peace "for man will be quarrelsome. He will bring war into the world". To this Justice interposed: "But am not I here? Behold, I will give him laws of justice whereby he shall be ruled". Finally, said Truth in opposition: "Do not make man, O God; for with man, all will be lies and vanity in the world". Whereupon, accepting this as a challenge, God took Truth and cast him down to earth. The rest, astonished by such treatment of their comrade, remonstrated: "Why dost Thou thus contemptuously cast Truth to earth; is not Truth Thy seal"? And God answered: "When man will diligently walk in the way of truth, and will learn to love it with all his heart and his soul, *Emes Me-erets Tatsmiach.* Truth, cast to earth, shall rise again".

True Religion Still Lives.

Ah, no; despite the lamentations of dogmatists and theologians outside of Judaism when this war began, true religion is not dead. When the thunders roar; and the lightnings flash; when shell and shrapnel are crashing about their heads in trench and dugout of the far-flung battle-line, it is the testimony of expert psychology as well as of actual experience, men do not turn away from God, but towards Him. They thirst for Him more than does the hart after the refreshing water-brook. Yea, they watch for Him, more than they that watch for the morning. They pray as they have never prayed before, and say:

Whither shall I go from Thy spirit;
And whither shall I flee from Thy presence?
If I ascend up into heaven, behold, Thou art there;
And if I make my bed in the nether world, Thou too art there.
And if I take the wings of the morning,
And fly to the uttermost parts of the sea,
Even there would Thy hand lead me,
And Thy right hand would hold me.
And if I say lo, the darkness shall cover me,
And the light about me shall be as the night;
Ah, even the darkness is not too dark for Thee,
But the night shineth as the day,
And the light is even as the night.

I quote the Psalmist in extenso because, in my humble view, I have been able to find nothing in all our copious war-literature so marvelously and so hauntingly true in its poetic expression of the intelligent man's attitude towards true religion and its relation to the war. The war is not the refutation of true religion, but its challenge. It is not the proof of religion's failure, but its test— the most revolutionary it has undergone in history. Ever since this war began, novelists, dramatists, philosophers, thinking men the world over have been searching and groping and yearning for new conceptions of God. They are seeing what for them are new visions of Him. And, all the while, unconsciously, unintentionally perhaps, but none [illegible] definitely, these conceptions [illegible] visions are those of the God of [illegible] are approaching the fulfillment [illegible] prophetic word of Isaac M. Wise's [illegible]ing in his characteristic way the vision of the Psalmist: "This is the generation of those that seek Thee, those that seek Thy face, O God of Jacob".

Fulfillment.

This is the heartening word which this our feeble, but ever reverent and grateful, memorial of Isaac M. Wise brings back today. This Sabbath is liturgically known as Shabbath Habbadol, the Great Sabbath. We need no reminder, of course, of the fact that with the single exception of the Sabbath of Sabbaths, every Sabbath in Judaism is a great Sabbath. And yet, our fathers nominally magnified this Sabbath above the rest because it comes closest to Israel's great festival of freedom. By virtue of that proximity, it symbolled for them the advent of the day when freedom of the body would be blended with freedom of the spirit. How much the greater, then, for us and for American Israel does this Sabbath become by reason of its coincidence with the birth and death anniversary of the freedom-loving prophet of Americanism and Judaism! Above the roar and tumult of the universal battle, we still hear the resonant, but gentle and urging voice of Isaac M. Wise, commander of American Israel: *Tsav!* In Judaism as in Americanism, in this war as in life, command is indispensable; but *En tsivvui bechol mohom ela zeruz*, the "command" must everywhere have the meaning of encouragement or urging, if it is to be worthy of obedience in the sight of God and man.

On this great and greater Sabbath coming in the midst of this greatest of wars may that word hold for us and for the world the promise of an early and victorious fulfillment, so that though once in a kindred time it was said: "Apres nous le deluge"! we may shortly be enabled to say, Apres le deluge—nous! Amen.

ANNUAL MEETING OF JEWISH PUBLICATION SOCIETY.

The 30th annual meeting of the Jewish Publication Society was held on Sunday afternoon, March 24, 1918, at the Dropsie College, Philadelphia. The meeting was opened with prayer by Rabbi Samuel Friedman, after which President Simon Miller read his report on the society's progress during the last year. His report was followed with report of the treasurer, Henry Fernberger.

A painting of Dr. Cyrus Adler, president of the Dropsie College, was presented to the society by his colleagues. The presentation was made by President Miller in an address in which the services of Dr. Adler to the Jewish community were outlined.

Two admirable and timely papers were read, one by the president, Simon Miller, and the other by Chester J. Teller, of New York, managing director of the Jewish board for welfare work among soldiers and sailors.

The committee on nominations submitted the following recommendations for officers, who were unanimously elected:

President, one year — Simon Miller, Philadelphia.

First vice-president — Hon. Abram I. Elkus, New York.

Second vice-president, one year—Horace Stern, Philadelphia.

Trustees, three years — Henry Fernberger, Philadelphia; Joseph Hagedorn, Philadelphia; S. Charles Lampert, New York; Horace Stern, Philadelphia; Samuel Strauss, New York; Hon. Seligman J. Strauss, Wilkes-Barre, Pa.; Cyrus L. Sulzberger, New York.

Trustee, two years—Hon. Abram I. Elkus, New York.

Honorary vice-presidents, three years—Isaac W. Bernheim, Louisville; S. W. Jacobs, Montreal; Louis E. Kirstein, Boston; Hon. Julian W. Mack, Chicago; Hon. Simon Wolf, Washington, D. C.

ANTI-JEWISH AGITATION IN POLAND.

The Jewish Press Bureau in Stockholm communicates:

The Jewish Press in Poland pays much attention to the growing anti-Jewish agitation in Poland. Especially is it noticeable in the provinces of the Austrian occupation where special unions are formed with the purpose of preventing the Poles from selling landed property to Jews. Those Poles who would not submit to this propaganda are threatened with the publication of black lists with their names.

A JEWISH GOVERNOR-GENERAL FOR MADAGASCAR.

M. Abraham Schrameck, who, since 1910, has been prefect of the Bouches-du-Rhone, has been appointed governor-general of Madagascar and its dependencies. Mr. Schrameck has for a goodly number of years held administrative offices.

THE FAITH OF THE JEW

By Dr. Max L. Margolis

Written for the B'nai B'rith News

In the present writer's student days it used to be said that there were all told two Jewish theologians in the world, one of whom lived at Cambridge, England and the other in New York. Then the Cambridge scholar transferred his activities to New York and the New York scholar to Cincinnati. Now that Schechter has passed away, Kohler remains in sole possession of the field. Is it possible, the reader will ask, that there is such a scarcity of masters of Jewish theology? Yes, if by Jewish theology we understand a competent, all around presentation and defense of the Jewish faith. Rabbis are not necessarily theologians, though every one of them must necessarily undergo a theological training. The rabbi's work is mainly practical. That is no disparagement of the office. To write sermons and to lead a congregation is no easy task, far more difficult perhaps than the writing of a book. Those again who write books among the Jewish scholars naturally pursue some investigation which is connected with Jew and Judaism, but their work is remote from theology. It ought not to be surprising. It is the same in other branches of learning, especially when they have a practical side. The Lord Kelvins are few, though every teacher in high school gives instruction in physics, though every electrician may know the rudiments of his trade. The man who sums up the teachings of the Jewish religion must be at home, it is true, in Jewish literature and must have looked about in contiguous subjects; he certainly cannot refute paganism and Christianity and Mohammedanism without a knowledge of those systems; he must be schooled in gauging the measure of various religions and of comprehending the basic principle of religion in general; he must have familiarized himself with speculations going by the name of philosophy of all times, ancient and modern, he will quote Anselm and Bergson; but above all he must know how to discriminate between the essential and unessential, the fundamental and the corollary. Moreover, it requires a long apprenticeship; for the material must be gathered at long range, and the digestion of it requires continued thought.

Both Schechter and Kohler had been signally prepared for the task they undertook. The one, it is true, cultivated the field of rabbinic theology; the other the entire field. The narrower field naturally afforded more room for creative work; in a comprehensive treatment the individual contributions are apt to be submerged. Schechter excelled in a style peculiarly his own; epigrammatic, trenchant, telling, polemical. Not that Kohler is by nature pacific. He can be a fighter when the need arises. But the character of a text-book lends itself rather to calm presentation and encourages a style perspicuous, clear and less scintillating. Still Kohler is the born preacher, and he rises to the height of persuasive eloquence when he vindicates the Jewish position against other syystems of belief or the specific merits of what he calls progressive Judaism against Orthodoxy and Nationalism. And be it said that, while his polemics against political Zionism have lost nothing of their wonted sharpness, he strives to do justice to the orthodox position. He is deferential to tradition, he adopts even a reverent tone in discussing it. All these are great merits in a work naturally meritorious. I am referring to his work on Jewish Theology, first written in German and now recast in English. Let me also add that while the work addresses itself to the needs of the student, the layman will find that the diction is plain and pleasing enough to merit his attention.

The comparison between Kohler and Schechter, widely as they stood apart in the conception of Judaism as well as in their mental habits of thought, goes still further. It is in the nature of a comprehensive treatment that it is more systematic. Still Kohler, no less than Schechter, is above all an historian. He treats his subject historically. He shows how the beliefs arose and developed. The speculative part is relegated to the background. That may be a defect as well as a merit. Considering the daily reiterated onslaughts on the citadel of faith in God, perhaps a philosophic foundation might have been attempted. Still what we wish to know first and foremost is what the beliefs of Judaism actually have been and still are. For no religion can exist without implying doctrines. The Christians have their fixed dogmas. Dogmas in the Christian sense we do not possess. Membership in the Jewish community is not conditioned by avowed acceptance of articles of faith. Still it is erroneous to say that they are not passively acquiesced in, tacitly accepted. Indeed, so long as a direct denial of a Jewish position is not made, it must be taken for granted that a Jew believes what other Jews hold as sacred fundamental teachings. The theologian takes stock, as it were, of his people's spiritual possessions. No more and no less.

There is little in Kohler's delineation of our ancestral faith that a judicious critic will take exception to. The thread that runs through the entire work is, to be sure, the progressive or liberal attitude. Every chapter issues into the present-day position of Reform Judaism. But after all the part contributed in a hundred years of development cannot be so formidable when it comes to describe a faith whose life is measured by the thousands of years. Leave out the Reform appendage, and there remains a good body of doctrine upon which all Jews will find themselves in agreement. The persistence of the Jew in the world is after all is said and written the main theme of any work dealing with the faith of the Jew. Now, whether Orthodoxy patiently waits for the millennial redemption through a personal Messiah, or whether Reform looks forward to the reign of peace in the millennial Messianic times, both agree that the Jewish people must remain steadfast to the end. Scientific method consists in acknowledging the fact and then in reasoning about it. The fact in the case is the will to live on the part of the Jewish people. Now much fun has been poked at those who say that the Jewish people should be maintained, not suffered to die out, for biological reasons. Biology is a science, and so is theology. Biology states the facts in terms of nature, theology in terms of reason and history. The religionist spiritualizes the simple fact patent to every Jew that we want the Jewish people to live on. Religion is indeed nothing but the spiritual interpretation, the hallowing of matter of fact experience. Individual Jews may have a different way for dealing with the fundamental fact, the persistence of the Jew in the past, and the hope that he will abide further. Leave the biological position, bald as it may seem, to the naturalist, and the nationalist platform to the Zionist. That should not preclude the theologian from discovering the reason and the purpose. The world is with us as a fact. The naturalist will dissect it at his pleasure, the politician will divide it as is his wont, still the man of faith will find a purpose in it, he will indeed find God in nature and in history. And so the theologian will find a purpose in Israel's world. If Israel's purpose is to teach mankind, it matters not; after all, humanity cannot be taught unless the appointed teacher lives on.

I have singled out this point out of a good many in Kohler's mature work, because after all it is the one in which we laymen have the profoundest interest. The enemies of the Jewish people have in turn intimidated and cajoled us to swerve from the path of our ancestors, from the way of the Jewish life. If we but give up our hope, no one cares what our faith be. And yet hope is footed in faith. And the supreme article of our faith is the belief that we are God's elect people. What matters it if some believe that we ought to stay dispersed, or if others aver that we should build a national state in Palestine? What does matter is that we do not die out. The One God cannot be the God of the dead but of the living. So said he whom Christians know as their master. If witnesses we are to be, we must be living witnesses. Judaism cannot be detached from the Jew. Just imagine the Jewish people no more and Judaism a matter of the antiquary, consigned to a museum instead of to a living community held together by traditions, here or in Palestine. Judaism as a living influence would be dead. There is no danger that Jewish life in Palestine will be divorced from tradition, aye, from the traditions that have grown about it in the long centuries of dispersion. No nation begins with a clean slate. The liberal Jew ought to be the first to enlist among the re-builders of Zion. There alone Jewish endeavor will be linked to the classic past, to the iconoclasm of the prophets, perhaps even to the utopias of the law-givers. There the Jew will be free to live his own life, to remodel the ancient forms in conformity with the world's stage of culture, even as in ancient days Torah and prophecy were in touch with the world-movement of those remote days. Palestinian Judaism will be in the world no less than American. Kohler has not thought it fit to recast a previous rather naive hope that the Jew in Mohammedan countries may even at some time observe Friday as is done by the Mosque, and accordingly consecrate this day in common with his fellow-citizens. He does not give up the historical Jewish Sabbath, which is somewhat to be sandwiched in between the Christian Sunday and the Mohammedan Friday as a sort of historical reminiscence, yet also as the symbol of a hope that our ancient Sabbath may truly become the Sabbath of the world. We will not quarrel with the position. Only let us reason a bit. The necessity of observing a supplementary day of rest arises from the environment. Now, suppose for a moment that the Jewish state is realized and the Palestinian environment will do away with all supplementation, in other words the Jewish Sabbath comes into its own, would it not be far more logical to hope that the Jewish Sabbath, instead of figuring as a shadowy reminiscence, will be endowed with new life and once more become a living institution in Israel, at once a symbol of the past as well as of the future? Liberal Judaism cannot desire the ancient Sabbath with all its multitudinous restrictions which really were designed for the conditions of the dispersion. In Palestine alone the Sabbath can be truly liberalized without detriment to the institution and to the faith of which it is a symbol.

A theology we need, that is a reasoned summary of what every Jew cherishes as sacred belief. A liberal theology we need likewise, for all religions must make peace with the culture of the age. But liberalism does not mean stagnation. Reform is grounded in emancipation, in the emancipation of the individual Jew, in his integration into national aggregates. The future will not abolish the dispersion, even as it persisted in Greek and Roman times and still higher up. But the Jew may just as well be integrated into a nationality of his own. This must be the position of the revised liberal creed of the future. It is at once the fundamental mark of Orthodoxy. And the Zionist, who is not a materialist, will not be found far away. Let us not deny a scholar so learned as Kohler the right to his own opinions. But after all he has aimed higher. His work, I take it, may be the guide of all Jews. His theology will be found a useful meeting ground for all our factions, the nationalist included. The book will find readers in Jerusalem as well as in Cincinnati or New York. And may Dr. Kohler, rich in years and well-deserved honors, be spared for many years to witness the resurrection of the Jewish state of Palestine, where the Judaism he loves and upholds may renew its strength as the eagle and become a power in the world, that the teachings of the Jewish faith may become the possession of all humanity, that strife and war may disappear from the earth and everywhere, even as in Palestinian Judea a man may live in security under his fig and vine trees, and all the states and principalities of the world pattern themselves after the community on Mount Zion. And with this Jewish blessing we close.

BOLSHEVIK GOVERNMENT HOSTILE TO JEWISH CONGRESS.

Because over 50 per cent of the delegates elected to the contemplated Jewish Congress in Russia were Zionists, the Bolshevik government announced that it would receive no better treatment than was accorded to the Ukraine Rada. At the same time, according to advices received by the Provisional Zionist Committee, it announced that it would assume the same attitude toward the Jewish Communal Councils which are also anti-Bolshevik in character. In answer to direct inquiries, the present Russian government made it plain that it would permit only an assembly favorable to its rule. It was therefore decided to postpone the Jewish Congress indefinitely and to set up a National Provisional Council from among the Jewish leaders of all parties, proportionately to their strength as demonstrated at the polls and to charge this council with the task of defending Jewish interests. Based on the election returns for the Jewish Congress the Council will have a Zionist majority. In addition to the "straight-out" Zionist majority, the Socialist-Zionists elected 7 per cent. Sixteen per cent were elected by the Bundists and Unified Socialists, and the remainder were distributed among the Orthodox, Democratic and other groupings.

Among the nine men who will represent Harvard University in the annual triangular debate with Yale and Princeton, are the following Jewish boys: Jacob J. Tutun, '20; W. Hettleman, '19; J. Davis, '19; L. L. Levy, '20; H. Berlack, '20, and H. A. Janzlick, '20.

JEWISH WELFARE BOARD—U. S. ARMY AND NAVY.

The Jewish Welfare Board—U. S. Army and Navy, has just completed a canvass of the navy and has obtained from the commanders of the destroyers, battleships, submarine chasers and other naval ships, and from those in charge of the land stations, the needs of the Jewish men in the service

Where the men of Jewish faith are aboard ships, the Jewish Welfare Board has enlisted the aid of the navy chaplains. They, in turn, have organized committees of Jewish men. These committees communicate with the Welfare Board, informing it of the wants of the men.

The Jewish Welfare Board estimates, from the figures it has at hand, that there are between 4,000 and 5,000 Jewish men in the naval service in the United States. The Board has been in touch with approximately 3,000 men on board ships and naval stations, supplying to these men prayer books, bibles and stationery. The Jewish chaplain has already been commissioned by the War Department, —Chaplain David Goldberg. Chaplain Goldberg was assigned to the U. S. S. Grant. He is the only chaplain on board that ship and is in charge of all religious and recreational activities. At his request, the Jewish Welfare Board completely outfitted the mess room of the U. S. S. Grant, with stationery, games, puzzles, magazines, books, victrola records, pens, pencils, ink, in addition to bibles and prayer books.

It is also announced by the Board that through its committee on overseas activities, of which Dr. DeSola Pool is chairman, a cable has been received from Chaplain Voorsanger, with the American Expeditionary Forces in France, stating that he had no especial needs to report and requested suggestions by the Board as to what it is prepared to do for the Jewish soldiers fighting in France. The Committee at once convened and decided to send a commission of one, two or possibly three members to France, one member of the commission to conduct the overseas work, the other member or members to return with their findings and recommendations. The Committee also favored sending from three to five men as assistants to the commission, who would remain in France to conduct and develop the work.

Colonel Harry Cutler, the Board's chairman, makes also the very important announcement that the negotiations with the Independent Order B'nai Brith, for affiliation with the Board, have finally been successfully concluded, and the Board has notified the I. O. B. B. that the new relationship became effective on April 1. From that date, the Welfare Board is to receive from the I. O. B. B. one of the largest Jewish fraternal organizations, all cash and other assets collected for Welfare work and the Welfare Board henceforth will assume all obligations and liabilities of the Fraternal Order in relation to this work.

POGROMS IN TURKESTAN AND UKRAINE.

Confirmation of the Jewish massacres in Turkestan, which have spread to Ukraine, have been received by the Provisional Zionist Committee from its correspondents in Petrograd and Copenhagen.

In Kokanda, Turkestan, 300 Jews were murdered and thousands plundered. Murders and robberies occured in all the small towns of the province. Among the victims is the Minister of Finance of the Turkestan Government, Herzfeld, who was also the chairman of the Turkestan Zionist Committee.

In Gluchow, a town in the Ukraine, almost the entire Jewish population was exterminated.

The situation is growing more desperate momentarily, and relief committees are being organized.

SHANGHAI AND PALESTINE.

The Jewish Community of Shanghai, China, has voted to erect 100 cottages at a cost of 50 pounds sterling each, to house 100 Jewish families in Palestine, as its contribution toward the Restoration Fund. The Jewish communities of Hong Kong and Singapore have been asked to co-operate in the interests of the Fund, and Mr. N. E. B. Ezra has reason to believe that these two far-distant Jewish centers will rise to the great occasion.

A strong effort is being made to secure the official approval by Japan and China, of the British declaration in favor of a Jewish National homeland in Palestine. Mr. David Sandelso, of Tsingtao, Japan, has succeeded in interesting Viscount Inouye, a member of the Japanese House of Peers, and reports that all the Chinese statesmen are sympathetic.

Not unless we fill our existence with an aim do we make it life.—Reichel.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, 18th March, 1918.

With the approach of the Passover the usual domestic preparations are in full swing, and the food problem will this year, probably all over the world, present its special difficulties. But the Jewish ecclesiastical authorites here have taken special steps to get recognized the particular needs of the Jews on this occasion, and the ministry of food has met the demands with cordiality. There is therefore no prospect of a lack of Passover provisions, though it need hardly be added that they will fall within the existing frame-work of the food supply. It is a curious phenomenon, this attachment of the Jew to the Passover fare. Soldiers who give little thought to their Jewishness all the year round evince a remarkable anxiety about matzas, and on the other hand good folk who minister to the needs of the warriors always include a supply of matzas as part of their scheme. So it is here. So it is in allied countries; so it is with the enemy. But then a custom with so long a history cannot but have a firm hold on the race which has practised it.

Yet, after all, this is but a minor problem. Passover is soon ended and will be with us again next year. But the upheavals of the war have left permanent traces on the whole of Europe, Jewry included, and there is great need for a wise policy of reconstruction. One fact, to which indeed attention has been called, is that the revolution in Russia may have consequences for the Jewries of Western Europe and America. Hitherto, the free democracies of the West have had a constant stream of Jewish emigrants from darkest Russia, all bent on finding liberty of conscience for themselves and their children. They came to England and the States bringing with them a religious atmosphere of their own to which they clung and which they strove to develop. The East Side of New York, as the East End of London, bears witness to this tendency; the Chevras, Hebrew Schools, Yiddish newspapers and theaters, the aspect of the streets on Friday evenings with the Sabbath candles visible through the curtains or the blinds—all these are tangible signs of the Russian, Rumanian or Galician "atmospheres". You could find them in London, Leeds, Manchester, as doubtless also in New York or Philadelphia France was less affected in this respect, and the "Kehilla" in Paris was insignificant in numbers and influence. Germany was hardly affected at all; these people did not come to Germany because they found no freedom there. Wherever they settled they were exotics, dreamers in a land of prose, a state within a state. But they were the stuff of which splendid citizens are made, and they and their children were devoted to learning. They were still the People of the Book—or of books. They kept burning the light of Jewish knowledge; from their ranks the great mass of the ministers were drawn. While in America they existed side by side with what may be termed a specifically American Jewish outlook, in England they have gradually tended to dominate the communal horizon. A specifically Anglo-Jewish outlook hardly exists, in the sense that a Polish, South German or even French Jewish outlook exists. In Poland, in South Germany, in France, there has been a long Jewish tradition. The Jewish tradition in England has been no robust plant. Possibly the Sephardim, or Spanish wing of the community, have a character of their own. But their congregation is feeble and their influence hardly extensive. The United Synagogue, the special Jewish organization in London on the religious side, has no character in this sense, and little of a tradition. It lays stress on the wrong points. It has no ideals beyond being solvent, and the criticism of it, made long ago, that it was a glorified burial society still holds good. It buries not only Jews but also Judaism.

In these circumstances it was not to be wondered at that as the Jewish immigrants from Eastern Europe increased in numbers, they gradually made their influence felt. Religious education received an impetus; and it was a red-letter day in the history of Anglo-Jewry when representatives of the "English" wing and those of their Russian brethren met together to consult on the future of Jewish education in this country. Zionism made headway; Hebrew as a living language was widely cultivated. The Synagogues also in the process of time enhibited this type of "foreign" Jew. In a word, the new influences began to make themselves felt, and the English Jews of ancient lineage saw their hegomony threatened. Hence the League of British Jews, which is making determined efforts to retain its hold on the community. The sudden fear of the leaders of the League is a pitiful thing. They repeat, what no one challenges, that they are British and that England is their home. It is a curious fact that the Central Association of German citizens of the Jewish faith recently trumpeted forth a similar creed. "Not Zion, but Germany, is the land of their yearning", declared the president of the Central Association above mentioned. Such a sentiment is intelligible in Germany where the state knows only one type of citizenship—namely, German. All have to be cast in the same mould, and must have the same outlook. In the British commonwealth there is room for many types and many outlooks. The Hindus and Mohammedans of India and the Protestant communities of Scotland (to take but a simple illustration) are equally British citizens. Why then do the British Jewish Leaguers rage? Why are they so insistent on their British citizenship? It is difficult to account for the movement except on the theory that it is the result of panic. In any case, it does not appear to have made a strong hit, and while it numbers many distinguished Jews among its leaders, it is significant that there are many other distinguished Jews whose names are absent.

What a topsy-turvy world it is in which we are living! While the League of British Jews passionately proclaims its British citizenship, fearful lest anyone should come to throw doubt on it, the new republic in Eastern Europe has actually appointed ministers for Jewish affairs. In the Ukraine, the new minister is Dr. Moses Silberfarb, and his appointment must make the protectors and benefactors of Ukrainia feel somewhat uncomfortable. On February 29th, 1904—just over fourteen years ago—two Russian students were expelled from Germany for their alleged revolutionary views. "We have not yet reached that stage in Germany", Prince Bulow, who was then Imperial Chancellor, told the German Reichstag, "when Schnorrers and plotters of this character may do as they like". One of these plotters and schnorrers was this same Silberfarb. Today he holds a portfolio in the Cabinet of one of the new republics of Europe; while Prince Bulow has had three successors and is himself on the shelf.

The Palestine Commission duly left England for the Holy Land, and before its departure the king saw its president, Dr. Chaim Weizmann. His majesty, we are credibly informed, showed a very real interest in Palestine; and General Smuts on his return thence is enthusiastic. "I stood on the Mount of Olives", he remarked, "and the vista was so beautiful that I can well understand that this country should have produced prophets and seers". General Smuts is a man of keen insight, and his opinion is therefore valuable. Meantime the Jewish regiment has arrived in Cairo, where, marching through the streets, it received a welcome as warm-hearted as London's. It is stated that its members will be considerably increased in Egypt since a goodly band of volunteers are waiting there to be enrolled in its ranks. In England the reserves are growing apace, and the Jewish warriors in Palestine bid fair in due course to grow into an exceedingly great army.

Sir Lionel Abraham's paper before the London Lodge was a fine achievement. It was one of these rare lectures which do not end with interesting those who listen to it, but which carry their influence beyond. It is hoped that his attempt at mediation between the extreme wings of the Anglo-Jewish community may lead to an agreement. It is particularly pleasing that the Lodge should have been the forum for this attempt, for the Lodge prides itself on its middle position in the community. It contans men of all shades of thought and schools of opinion. In the Lodge they find a common meeting ground where their Jewishness is uppermost.

A body of this character was needed in Anglo-Jewry before the war; after the war the need for it will be greater than ever. The reconstruction of the Anglo-Jewish community will call for the co-operation of all available forces. In the London Lodge (and in others which it may be possible to found when the war is over), a fitting meeting place will be provided, to the glory of the Order and to the benefit of Israel.

SPEECH BY HERBERT HOOVER

U. S. Food Administrator, at Meeting of Hotel Men, New Milford Hotel, Washington, D. C., March 29, 1918

Ladies and Gentlemen. We have asked you to come, many of you, on a long journey, with great sacrifice to yourselves. We have not asked you to come for any idle purpose. Unfortunately, you meet us at probably the most serious day in our national history since the Battle of Gettysburg. The seriousness of the situation can only emphasize the problem which we wish to put before you.

The Food Administration has not taken the attitude of the general in command giving orders. Our attitude to the American public has been consistent, that we should ask for service, that we should ask for self-sacrifice, that we should tell in a clear and direct way the why and wherefore of every request. It is due to you to say that I should tell you first the why and wherefore of your coming, because of the request that I am going to make of you.

Our wheat situation is today the most serious situation in the food supply of the whole allied world. We have had a stock taking in the early days of March and we find that our harvest was less than it was estimated. There is also another and more bitter difficulty in the delays of shipping, in the growing scarcity of ships, that has thrown a larger burden upon the American people in feeding the Allies than we had anticipated. We had all expected that the Argentine supply would be available in Europe before this time. Those supplies will not arrive for another two months in quantity, and even then will be less than we had expected. The consequence is that the supply of breadstuffs in Europe is at its lowest ebb. There is but one source of supply and that is the United States.

Today our investigation shows that if we are to ship to the Allies the amount that is necessary to carry over, even the minimum of the bread supply, to their people, we must cut our own consumption by one-half. The limit that we propose on allied shipment is simply the limit of our exporting power. It may eventuate that we must reduce the bread consumption of the United States more than one-half. We intend to ship the bread supply from here, willy nilly, but it is not a simple problem of taking breadstuffs from the people.

Every shipment of grain,—every shipment of wheat,—that we can send from our ports, is a shipment saved from the Argentine. Every ship can do double the duty from our ports that it can do from the Argentine. Every time that we send a shipment, we save two ships from the Argentine. Every time we save a ship we save building a ship. Every time we save a ship we save the transport and the supply of one regiment of American soldiers. The Allies, within the last few days, have asked us to send reinforcements, larger and faster than we had anticipated. I assure you that if we are to give them that we must draw these ships from the Argentine and put them into American ports.

We are asked why we do not ship corn, why we wish to ship wheat. No corn can be shipped across the Atlantic for two months after the first of April, because that is the germinating season for corn and it will not stand shipment.

Wheat is a durable grain. From the point of view of interallied feeding, wheat is absolutely vital. It is the one grain that we have that will stand shipment. It is the one grain that will serve. Up to this time the Allies have used some 30 to 40 per cent of corn in their bread. Their bread has been as nothing compared to the bread that we have had in this country, neither in palatability nor luxuriousness. After this, if they are to be fed, they must be fed on wheat bread, or none at all.

Now, in this period of extreme difficulty in Europe, the time when the morale of the civil populations of our Allies is at its lowest ebb, it does not stand for us to say, "You can wait two months and then you can eat corn". It is for us to say, "You shall receive every solitary grain of wheat that our ports can handle".

Our population has lived before this on corn. For three years the Southern States lived and put up a good fight with no wheat. For periods of four and five years at a stretch no wheat was known to the people of New England. There is no reason why we should insist on having the most luxurious grain at this time, when it is our only transportable grain.

Now, we have founded the Food Administration on voluntary effort. We have no desire to depart from this idea, but if we are to accomplish this problem it must be accomplished by the voluntary effort of the intelligent people, the influential people of the community. If this democracy has not reached such a stage of development that it has in its people the self denial, voluntary self-denial, willingness to sacrifice, to protect its own institutions and those of Europe from which our own were bred, then it deserves to go down under the German hand and take another form of civilization.

I, therefore, cannot give you orders. I am going to make an appeal. That appeal is this,—that you should abolish the use of wheat and wheat products in every first-class hotel and restaurant until the next harvest.

(Mr. Hoover was here interrupted by applause, his auditors rising for a prolonged demonstration.)

I had felt that I should receive that response from you.

We must always bear in mind that our population is a population of great variety of life. A large number of our people are dependent on the baker. Those who are dependent upon the baker can only eat bread, the substratum of which is wheat. You know as well as I that the baker cannot bake cereal products without a predominant portion of wheat. That section of our population, our working population, must receive wheat bread to some degree, but that other section of our population, to which you gentlemen belong and to which your clientele belongs, and to whom I belong, can quite well and without any self-denial worth the mention, make that small sacrifice. Therefore, if we are to get the distribution of such wheat supplies as we must have for some sections of our population, it can only be if you and I and our kind are prepared to do without.

Now, in these times of social unrest, there is one antidote. That antidote was never applied in Russia, and the result has been massacre. That antidote is a willingness for us to sacrifice more than we ask of those who have less to give. We must ask sacrifice from those who give from plenty, not from those who would have to give from their necessities.

Therefore, my message is small and concrete—the service that we ask of you, that we ask of every well-to-do, every independent person in the United States today is, that he shall abstain from the use of wheat in any form until the next harvest. Every message that we receive every hour of the day from this country—and it is a great country—shows us that we shall have a larger acreage planted in wheat this year than ever before. The arrival of the next harvest will solve our difficulties. If the Lord is good to us in the weather, our problem will be over by the first of September. That is not a long period of sacrifice. . .

Now, most of us can play but a small part in the winning of this war, and you and I do not wish to look into the eyes of our children ten years hence and say that we failed in our duty. This is a sacrifice that is small in figure, but I can assure you there is no message that I can send the Food Controllers of Europe today that will carry such weight and such encouragement to their people as to be able to say that every first-class hotel in the United States has, for their sake, abolished the use of wheat.

SMILEAGE BOOKS MEANS SMILES FOR SOLDIERS.

The United States Government feels keenly the obligation to provide its soldiers with all the needs and comforts which they so justly deserve.

With a deep sense of this obligation the Military Entertainment Council is now presenting to the folks at home the opportunity—rather the privilege—of aiding in this phase of war work. A compaign to sell Smileage Books has therefore been undertaken. Every Smileage Book that is purchased means that a bundle of smiles is stored up for some patriotic boy.

A Smileage Book is a book containing coupons entitling the holder to admission to any Liberty Theater erected under the management of the Commission on Training Camp Activities. One of these theaters has been built at every National Army and National Guard Camp.

These books are now being sold in various places throughout the city, so that they are within reach of all. A nominal investment of one dollar in one of these books will go a long way towards keeping up the spirits of our boys in camp.

Don't think twice! Buy now!

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JEWISH CALENDAR

5678-1918

Rosh-Chodesch Iyar	Sat., April 13
Lag-B'Omer	Tues., April 30
Rosh-Chodesch Sivan	Sun., May 12
Shabuoth (Confirmation Day)	Fri., May 17
Rosh-Chodesch Tammuz	Tues., June 11
Fast of Tammuz	Thurs., June 27
Rosh-Chodesch Ab	Wed., July 10
Fast of Ab	Thurs., July 18
Rosh-Chodesch Ellul	Fri., Aug. 9

5679-1918

New Year's Eve	Fri., Sept. 6

THE DANGER SIGNAL.

How insecure the statues of Jewry is in the opinion of certain members of our people has been brought home to us within recent times. One would suppose that after a century or so of emancipation, when in the Western world we have given ample and signal proof of our allegiance to whatever country we may be citizens of, of our staunch support of the national cause, of sacrifices of life and wealth in critical times, we should not be fearful for any disturbance in our position among our countrymen. But somehow things are not so. We are always sensitive to the least aspersion upon our devotion to country, be it unjustified and wholly uncalled for. Witness the spirit with which in every belligerent country the Jews have gone in for what the hour demanded of them. Witness the heroes rewarded with honors. Witness those soon forgotten who have fallen on the blood drenched battlefields in every corner of the world. The obvious reason for the misgivings is the circumstance that Jewry is with rare exceptions not homogeneous. Everywhere we have the natives, aye, sons and grandsons of natives, completely identified with the culture of their country, alive to the sense of honor, in which also the honor of Israel among the nations is involved. But we have also those of recent arrival. Not only are they strange to our mode of life and thinking, but also politically they are strangers. In times of peace all nations migrate. It is to the honor of the Anglo-Saxon world that the door has always been open to the stranger, particularly if he belongs to the persecuted class. But the war is on, and they are found, even if they do not find themselves, within a certain nation, yet wholly without it. Take the case of the unnaturalized Jewish population in England. The country needed men badly. It was fair that so long as England and Russia were allied that the Russian nationals in England should fight for the common cause. But what was to be their status? England might have offered citizenship to those who submitted to the draft. Perhaps it could not without creating some complication. Now that Russia is an uncertain member of the alliance nobody really knows where she stands the problem is muchly aggravated. That there are sinister minds who are blind to the part taken by Jewry in the war goes without saying. We have always had our cavaliers whom nothing will satisfy. And when, in a crisis, the national mind is darkened, the scapegoat is always at hand. Such is the simple explanation of the causal bitter remarks and innuendoes, let us say, of the Daily Mail class, to the effect that the Jews are willing enough to make uniforms but not to wear them. A gross lie, of course. Yet certain leaders in Jewry are taking alarm, and they wave the danger signal. They believe that recent declarations and movements have made the status of Jewry insecure. Here again the old remedy is prescribed. Deeds will show forth the truth, and deeds have shown how much the Jew is willing to do and to suffer to make the country of his birth safe and secure and glorious. Had it been possible or feasible for the Jew to be recognized as a Jew and nothing else, at least in the case of those who by reason of their wandering belong for the time being practically to no definite nationality, the trouble would have been avoided. But such is of course out of the question. The Jew must be labeled Russian, English, and so forth. We are certainly right in our contention that the Jew must not sever himself from the body politic of which he is an integral member. Nor can he. The draft is compulsory on all citizens. Still there are right here Jews of the class described, semi-detached. If they enlist as Jews for service in Palestine, let us say, it may not accord with our formula, but then formulas do not work in exceptional times. The times are exceptional. It is far better that they do service somewhere than none at all. The cavillers, notwithstanding, uniform make are as necessary as uniform wearers. The industries that are necessary to the prosecution of the war must be carried on, nor is it always less dangerous to work in a munition factory than to stand sentinel in a trench. Some are decidedly unfit to bear arms, but eminently fit to do one thing or another to help win the war. Let us not take alarm so readily. We have a clear conscience. The cravens are to be found in all ranks and in all faiths. We have all of us our desirables. We must not be too sensitive. Our status cannot be impaired by the few exceptions, or else our status has never been secure, and there is something wrong with our position. Which we have neither cause nor will to assume. And there the matter may rest.

PATRIOTISM NOT TO BE MADE INTO A FAD.

What the citizen owes to his country should not require much elucidation. It is not something that needs persuasion. It is elemental. The best augury is the defense of one's fatherland. In democratic countries like ours the government is endowed with great power, but it is of our giving. We willingly submit to its dictates, because we know that it represents our will. The officers of the government are in responsible positions because we sent them there. The government needs ways and means. In times of peace we pay our taxes. In times of war we readily part with a portion of our surplus wealth, we deliver over the surtax. We yield our sons to the army and navy. We make use of our brain and brawn to perfect the fighting machine. All that is so natural, exactly as it ought to be. For the price we pay will insure the gain—to whom? to none but ourselves, to the security of our firesides, to the end that those that come after us shall have a better and safer place to live in. It is true, like all duties, the duty of patriotism may be shirked by some, and the offenders may be found in high and low station alike. Be it, however, remembered that the sacrifices of the poor are greater than those of the rich. The millionaires of various grades have still a stupendous income left, after all sorts of extraordinary taxes have been paid, wherewith to fend off want, if at all they know the meaning of want. They subscribe to the Liberty loans, but there is just a touch of suspicion that thereby they escape paying so much of the surtax, and government bonds are an excellent investment. Manufacturers, small and great, are making untold profits, and it is but fair that they turn over to the common use a part of them. It is not they who feel the pinch. The burden is much greater upon the middle classes who make up the backbone of the nation. The laborers are well taken care of. There has never been a time within their memory when labor was so amply repaid. Wages are high. Hooverizing does not appeal to them. They earn and spend, and they spend their money on food. Meat is being consumed in large quantities by those who used to indulge in it but rarely. Not that any one would begrudge them their good fortune, which is the nation's misfortune. The sufferers are to be found in the middle classes, the vast masses of salaried people, the clerks and salesmen and teachers, the last class always underpaid and underfed. Theirs of course is a dignified poverty. But whether dignified or not, it is poverty. Our rich have nothing to occupy them, particularly the women. And so rich society women have taken up patriotism as a fad. They mean to come to the succor of the government in any way they can. That is laudable, so far as they themselves are concerned. When a man has made money enough, to be counted by the millions, by operating a mine and then selling it at an enormous profit, he offers his services to some department of the government for a dollar a year. Their high sense of patriotic duty is not to be questioned for a moment. But nevertheless it becomes easy for them to do so. But the middle class man who finds it increasingly hard to maintain his standards of life is sought out, if needs be by a house to house canvass, to make contributions to this or that branch of welfare work, to many a relief fund, and to subscribe to loans. Whatever is in reason possible, he has done without solicitation. But he is loath to bare his circumstances to any society woman of the neighborhood who drives up in her machine, and if through any sentiment of false pride he succumbs to the suave solicitation he is conscious that he is making inroads upon his meager income which is all too small for the needs of his household. He is importuned by all sorts of canvassers who unload some scheme or who for a commission sell a new book really useless. But now we are beset with the society canvasser who turns patriotism into a fad. Patriotism shall be no fad. The middle classes need no exhortation. They scrutinize their table conscientiously and scrupulously. Let us all give, and give abundantly, but let us give of our own volition. Sacrifices we all must make. The machinery of the government may not be adequate. For after all patriotism is a personal duty. Let each one of us heed the appeal that comes from his innermost soul. But we all know what we can and what we cannot do. We need no intermeddlers. And least of all are we prone to accept the fad for the real article. We are patriotic from innermost love of our country, but not because it comes home to us through the visit of the society leader.

CONTROVERSY CONCERNING SOLDIER WELFARE WORK ENDED.

During the month of January, Colonel Cutler and President Kraus met in Chicago and after fully discussing Soldier and Sailor Welfare Work agreed upon a plan for co-operation. Colonel Cutler asked Mr. Kraus to dictate the plan as he understood it and mail it to him so that he could submit it to the Jewish Board for Welfare Work. Mr. Kraus mailed the following:

We were willing to merge our activities in Soldiers' Welfare Work with those of the Jewish Board for Welfare Work, but were at no time nor are we now willing to merge the organizations. Ours has long ago ceased to be an insurance society, and is now organized to do service to others. It must do such service in order to be entitled to "Extenberechtigung".

We recognize, however, that the collection of funds by several agencies will sooner or later injuriously affect collections for relief of war sufferers. Such result we would like to avoid.

Regardless of who is to blame for the failure of previous efforts for co-operation, the fact remains that considerable ill-feeling has been aroused in certain quarters, that it seems spreading and if not checked may result in a conflict which will seriously affect the best interest of American Jewry. An earnest effort should be made to avoid future friction.

It is somewhat difficult to understand why there should be any conflict between the two organizations working separately. The work of your organization is inside of camps, ours is outside. The work we have undertaken we are in a position to carry on to the end and finance it. We ask for no concessions nor do we need any. That the work we are doing is helpful is proven by the fact that the War Department has approved it and has asked us to extend it and that in localities where our clubs have been established, citizens, regardless of creed, approve of our work.

Having fully considered the situation, we are ready, subject to the approval of the American Districts of the I. O. B. B. in order to avoid friction and possible animosities to accept the following as an agreement.

FIRST: We will not undertake separate collections, but join the Jewish Board for Welfare Work in its effort to obtain funds to carry on the work.

SECOND: We will turn over the Soldiers' Welfare Clubs established by us to the Jewish Board for Welfare Work.

THIRD: We will turn over whatever money we may have on hand from collections and whatever we may yet collect on subscriptions already made for Soldiers' Welfare Work to the Jewish Board for Welfare Work.

FOURTH: Districts which have as yet not established clubs, but have made arrangements to do so and have raised money for that purpose, shall have the right, out of the money so raised, to establish such clubs.

FIFTH: As all of the money collected, excepting so much as is referred to in paragraph 4, will be sent to the Jewish Board for Welfare Work, that board is to assume and discharge all the obligations entered into by the American Soldiers' and Sailors' Welfare League of the I. O. B. B., it being understood, however, that those obligations are small and consist principally of short time leases, excepting in District No. 4, where we are told, about $10,000.00 has been expended in fitting up a club of which a sum of about $4,000.00 is unpaid.

SIXTH: All of said clubs shall be known and designated as the B'nai B'rith Branch of the Jewish Board for Welfare Work **and shall be under the control and management of the B'nai B'rith** and shall not be abandoned during the war and as long as there are sufficient soldiers in the camps or cantonments nearby to justify the maintenance of such clubs; the Jewish Board for Welfare Work is to defray all expenses of maintaining such clubs, including the payment of rent and manager, it being understood, however, that all of such expenditures shall not exceed $5,000.00 per annum for each club unless the Jewish Board for Welfare Work shall authorize it.

SEVENTH: The Jewish Board for Welfare Work may deputize any of our workers in our clubs as its workers in the camps, but shall assign to them only such duties inside of the camps as will not hinder their usefulness outside of the camp.

EIGHTH: It is to be understood that each organization shall do its best to make the work inside as well as outside of the camps a success."

In a letter under date of February 7, 1918, the attention of the Jewish Board for Welfare Work was called to the fact that the clubs established by the B'nai B'rith were in the cities of Battle Creek, Fort Worth, Alexandria, Hattiesburg, Houston, Des Moines, Rockford, Baltimore, Washington and Tacoma, and that District No. 2 had made plans and had the money to establish two clubs within its District; that the clubs in Washington and Baltimore were being managed as local community institutions regardless of our organization or the Welfare Board, but that the Order was allowing them a monthly subvention.

The agreement was unanimously ratified by the Executive Committee of the Jewish Welfare Board and all the American District Grand Lodges of the I. O. B. B. and went into effect on April 1, 1918.

A RECEPTION AND DINNER TO PRESIDENT DAVIDSON.

The Metropolitan Lodges of New York City, under the auspices of the Intellectual Advancement Committee, tendered a dinner and reception to President Maurice P. Davidson on Monday, April 22, 1918. The reception resembled a family gathering as the feeling towards President Davidson is of the warmest cordiality. President Davidson is very much beloved by the entire district.

DR. CYRUS ADLER HONORED.

A painting of Dr. Cyrus Adler, president of the Dropsie College and acting president of the Jewish Theological Seminary of America, was presented to the Publication Society by his colleagues on the board of trustees.

Dr. Adler has been a member of the board of trustees and the publication committee ever since the organization of the society. He was chairman of the board of editors of the New Bible Translation and is chairman of the Jewish classics committee and of the committee on Bible commentaries, as well as a member of many other committees having to do with important projects of the society.

JULIUS I. PEYSER.

Julius I. Peyser, a prominent attorney of Washington, D. C., and Past President of District Grand Lodge, No. 5, I. O. B. B., has been commissioned a captain in the National Army and is attached to the quartermaster's department in the secretary of war's office.

ULYSSES S. SCHWARTZ.

Alderman Ulysses S. Schwartz, of Chicago, a Ben B'rith and active worker in Jewish communal affairs, was re-elected alderman as a tribute to the notable record he made as one of the most able, clean and progressive members of the city council.

HONOR FOR A HUNGARIAN JEW.

Dr. Heinrich Gondo, chief of the Hungarian Press Bureau, has been appointed a ministerial councillor by the Emperor. Dr. Gondo is a devout orthodox Jew.

ACADEMIE FRANCAISE HAS JEWISH MEMBER.

Professor Henri Bergson has been officially received into the Academie Francaise. He is the first Jewish member of that famous body.

THE THIRD LIBERTY LOAN.

The general committees of District Grand Lodge, No. 1 and District Grand Lodge, No. 6, issued the following proclamation to the lodges of their respective districts and their members:

Whereas the first anniversary of the declaration of war by the United States against the Prussian Autocracy will occur on Saturday, April 6, 1918, and

Whereas on this day will be inaugurated the Third Liberty Loan Campaign to finance the struggle entered into by our great country for the sake of humanity and civilization and the preservation of those institutions under which our liberties are made secure, and

Whereas patriotism and loyalty to our country are cardinal principles of our Order,

Now, therefore, we, the officers and members of the general committee of the Grand Lodge, do hereby urge that during the week beginning with the night of Saturday, April 6, 1918, patriotic gatherings and mass meetings be held under the auspices of local lodges in every city, county, town and community throughout District No. 6, wheresoever a lodge or lodges of our Order may exist to which meetings all loyal citizens of whatever religious faith shall be cordially invited, to the end,

First: That the patriotism and morale of our citizenry may be fittingly demonstrated, and

Second: That a united, determined and enthusiastic response may be assured to the appeal of our country for an overwhelming subscription to the Third Liberty Loan.

Thus will conclusive evidence be given that all the sons of America, whether by birth or by adoption, stand in perfect unity to support the government of the United States and the principles of liberty and justice represented in her free institutions, and that for the final victory of democracy over autocracy we do pledge our lives and our fortunes.

COUNT CZERNIN AND THE ROUMANIAN JEWS.

According to reports from the Hague, Count Czernin, the Austrian Minister of Foreign Affairs, will in the course of time begin negotiations with Roumania to bring up the question of granting full rights to the Jews in that country.

FRENCH JEW MADE GENERAL.

Colonel Gideon Geismar, of the French Artillery, was promoted to be brigadier-general. He was brought up in orthodox Jewish surroundings and faithfully observes Jewish traditions. As a diversion from his absorbing labors as chief of staff of an army corps before the war, Brigadier-General Geismar devoted much of his leisure to making translations from Hebrew classic works.

INDEPENDENT ORDER B'NAI B'RITH.

District No. 3.

To the Officers and the Members of the Lodges I. O. B. B. of District No. 3:

In assuming the responsibilities of the office of President, I do so fully realizing the duties and the burdens connected therewith; I feel that in carrying into execution the commands of our beloved fraternity I must have the support and loyalty of every member in the District whose heart beats in unison with the principles set forth in the preamble of our Order.

As members of this altruistic Jewish Order it is expected of us to render SERVICE in behalf of the oppressed whenever and wherever the opportunity offers itself, and with this point in view I direct these lines to you calling for volunteers in an undertaking whose only reward will be the satisfaction of having done something towards the upliftment of the Jew. My predecessors in office all endeavored to arouse the enthusiasm of the District, and partly succeeded, nevertheless many members and lodges lost their standing because they forgot the principles of our Order, and so under my presidency I ask each member to give the best which is in him to help establish the largest membership District No. 3 has ever known and to which it is entitled. Our Order has never stood as high and as noble in the esteem of the public, Jew or non-Jew, as it does today; it is gaining recognition as the leading Jewish organization in the world.

Today the great World War has added another duty to the many duties imposed upon us as Jews and loyal Americans—that of looking after our Jewish youth at the cantonments and outside of camp life—which makes for the morale of our boys who are fighting for our country and for us. We can help them materially by giving them the spiritual, social and material want so necessary. Therefore, we, the Independent Order of B'nai B'rith, organized the American Soldiers' and Sailors' Welfare League, which organization has now merged its activities with the Jewish Board for Welfare Work, thus uniting all WAR WORK under one head; our Order retains its identity by being designated as the B'nai B'rith Branch of the Jewish Board for Welfare Work. It is incumbent upon each of you to give this undertaking your patriotic and loyal support, both personally and financially.

I heartily commend the members of our Order for their unselfish support given to our worthy institution at Erie, Pa., which cares for the orphaned and friendless children of our District, and I ask you to continue to maintain this noble work.

As regards the membership of our Order, I wish to reiterate the injunction given at many lodge institutions that we stand for "Quality" in the character of the candidate and "Quantity" in membership; because members beget strength and induce action, that is why I plead with you to get more members. There are many Jews in this District, men of unblemished character, who are not members of our fraternity; such men you should enroll in our beloved Order and thereby increase your membership numerically. We want the strength and force from those who have it to give, to use as sacrifices for the Cause and for Judaism.

We, therefore, require every son of Israel to uphold the "Banner of Israel," the "Banner of the B'nai B'rith." Be Americans and be Jews, be Americans in the truest sense of the word—living up to the laws of our country, and be Jews—not only by fortune of birth, but Jews by conviction, Jews through love, and Jews by choice.

I sincerely trust that this message will be an incentive and an inspiration to all the members of this District to continue their efforts with increased zeal along the lines of the highest ideals of our fraternity.

Yours in Benevolence, Brotherly Love and Harmony,

MARCUS FEUCHTWANGER,
President.

RUSSIAN JEWS CONSCRIPTED IN ENGLAND.

The high court of appeals in London declared recently that all Russian subjects now in the service of England should remain in the service, since the treaty between Russia and England under which these were drafted is still in force. This decision was rendered in a test case made by a Russian Jew who refused to continue his service in the British army, on the ground that Russia has concluded a peace with the enemy and is therefore no more under any obligation to the Allies. The court, however, decided that since the treaty between the two countries has not as yet been recalled, Russians in England are obliged to serve in the British army.

SOCIAL SERVICE BUREAU.

Now, more than ever, has the need for volunteer service asserted itself, particularly in the lines of social endeavor relating to the welfare of boys and girls. Since the outbreak of the war, juvenile delinquency has increased over 35 per cent in many of our larger cities. Whether this is due to the absence of the older brothers or the parents of the children, or to the general excitement resulting from present conditions, cannot be said. Certain it is that there is not a sufficient number of trained and experienced social workers to direct this highly important phase of social work.

The demand is especially great for boys' workers. In many cities more than half of the Boy Scout troops are without leaders, due to the fact that the scoutmasters have either been drafted or enlisted. Boys' clubs are without leaders. As a result, the recreation and play time of the boys are undirected. Unless this condition is remedied we shall have a still greater increase in juvenile crime. The opportunity is afforded to every member of the Independent Order of B'nai B'rith to do his duty in this national crisis. Every city, no matter how large or small, has need for men volunteers to direct this boys' welfare work. It should be the duty of every Social Service Committee to provide in adequate numbers, social workers from among the members of the lodges to supply the demand of the times. It is not essential that men give their entire time to this work and yet they can very easily set aside an evening or two for this very highly important work. Social workers in France and in England have warned us to look after the welfare of our boys so that we may not duplicate the experiences of those countries where the larger cities show an increase in juvenile delinquency of from 60 per cent to 80 per cent.

Some time ago the members of the Order, through their Social Service Committees, were called upon to take active part in the Big Brother Movement. This work has now become even more important than ever. The boys of today must be protected or the United States of the future will suffer from a lack of properly equipped citizens.

MENORAH LODGE OF BALTIMORE.

Compulsory Reading of Bible in Public Schools of Baltimore.

Menorah Lodge, as ever, is always on the alert to see that nothing is done in Baltimore or in the state of Maryland that would in any way be detrimental to Jews or Jewry.

It became known that a bill was reported favorable in the Senate, which bill had already been passed in the House of Delegates, and if passed by the Senate would become a law, providing for compulsory reading of the Bible in public schools in Maryland. This bill penalized the teachers refusing to read the Bible by dismissal and by imposition of a fine.

Telegram was immediately sent to the Senate Committee having charge of this bill asking for a hearing and Brother Joseph M. Zamoiski, president of Menorah Lodge, together with Brother Louis Hollander, immediately requesting influential members of the lodge to be present at Annapolis at this hearing. Those present besides Bros. Joseph M. Zamoiski and Louis Hollander were Rabbis William Rosenau and Charles A. Rubinstein and Brothers Joseph S. Goldsmith, Solomon Mendels and Philip L. Sykes, who is also president of the Local United Hebrew Charities.

As a result of the arguments presented by Menorah Lodge representatives, the Senate Committee decided to submit an unfavorable report which action prevented the passage of this objectionable bill. At its regular meeting Menorah Lodge adopted resolutions thanking the individual members of the committee for their action.

A WORTHY ENTERPRISE.

Ninety per cent of the Jewish soldiers who visit the B'nai B'rith Club established at Chillicothe for the benefit of soldiers of Camp Sherman, hail from Cleveland.

Rabbi Joseph Leiser is superintendent of B'nai B'rith headquarters and in direct charge of B'nai B'rith welfare activities at Camp Sherman. The home-like atmosphere of the club, at Second and Paint streets, Chillicothe, and the welcome accorded there to boys from the camp, have been eloquently depicted in many enthusiastic letters from the boys to the folks at home.

An enterprise of this character merits the enthusiastic backing of the Jewish community of Cleveland.—The Jewish Independent.

An honest man is one of the few great works that can be seen for nothing.—Dickens.

ANTI-DEFAMATION LEAGUE.

The administrative committee of the Anti-Defamation League has met regularly each Tuesday at the Covenant Club. The committee has had to act upon newspapers which publish cartoons casting reflections upon the Jewish people, upon articles of a defamatory nature, upon scurrilous jokes, insinuating poems and various others matters indicating an effort on the part of certain people to arouse prejudice against members of our faith. In nearly each instance it has been possible to secure an apology from the offenders, and in the case of certain instances where such apologies were not offered, steps are being taken to prevent a recurrence of the act of defamation.

In one of the St. Paul papers appeared an advertisement offering furniture for sale to any but Jews. The editors of the paper explained that this advertisement occurred because of an oversight on the part of one of its employees and promised that such ads would not appear again in their paper.

A cartoon appeared in the New York Evening World, casting reflections upon the soldiers of the Jewish faith. The editors of the paper disclaimed any intention on their part to cast any reflections upon the members of our faith.

Through the Anti-Defamation committoo of Denver Lodge, No. 171, Denver, Colo., an instructor was censured for his attempt to teach as facts to students in a normal school, statements which were derogatory to the Jewish people. While it is the wish of the administrative committee that all matters of this kind be handled through the central office, the Anti-Defamation committee of Denver Lodge handled the entire situation so ably that the administrative committee commended the members for their work and left it to them to adjust the matter finally with the instructor and the state authorities.

Articles of an offensive character appeared in the "Roller Monthly", published in Canton, O., and in the "Overland Monthly", published in San Francisco, Cal. The administrative committee is now in communication with the editors of these papers. It is hoped that these papers will not offend again in the future.

A new edition of "The Fairy Tales of the Brothers Grimm" has been issued by Doubleday Page & Co. Among the fables cited is one entitled, "The Jew Among the Thorns". Feeling that this fable will tend to engender among the minds of young people, false ideas of the Jewish people, the administrative committee is negotiating with the publishers of the book with the view of eliminating the fable from all future editions of the work.

GERMAN JEWS AND THE PEACE CONFERENCE.

A conference of delegates of all important Jewish bodies in Germany has been held at Berlin. The Hilfsverein, the Central Union of German Jews, the Union of Liberal Jews, the German Jewish Communal Union, the Grand Lodge of the Independent Order B'nai Brith, the Committee for Eastern Questions, the Zionist Organization, and other bodies were represented. Herr James Simon, Drs. Paul Nathan, Hantke, Klee, and Oppenheimer, Consul-General Landau and Judicial Privy Councillor Cassel took a leading part in the proceedings, which were devoted to arriving at an understanding on united action with reference to the Jewish demands to be presented to the Peace Congress. The gathering took the view that Congress would undoubtedly discuss the Palestinian problem and the status of the Jews in Eastern Europe, and it elected an executive to prepare a plan for united representation on behalf of Jewry. In spite of all difficulties in the matter of obtaining a formula capable of uniting all parties, the prospects of an understanding are regarded as bright in view of the general desire that the Jews should present a common front.

THE JEWS IN THE RUSSIAN CONSTITUENT ASSEMBLY.

The Jewish Press Bureau in Stockholm received the following telegraphic communication from Petrograd:

The exact data concerning the elections of Jews in the Constituent Assembly reached us now. As purely Jewish candidates, the following six, representing the national block, were elected: Dr. Brutzkuh, Province of Minsk; A. Goldstein, Province of Podholia; O. Grusenberg and Tiomkin, Province of Kherson; Maase, Province of Mohilew; Syrkin, Province of Kieff. Of all the other Jewish parties the United Socialist (Socialist-Territorialists and the Seimists) only succeeded in electing through an agreement with the S. R. their representative Mr. Davidovitsch, Lvovitsh.

THE AMERICAN SOLDIERS' AND SAILORS' WELFARE LEAGUE OF THE INDEPENDENT ORDER OF B'NAI B'RITH

The outstanding feature of the B'nai B'rith welfare work for the past month was the community Seders conducted in the towns adjacent to the cantonments. By a ruling of the War Department and also of the Navy Department, soldiers and sailors of the Jewish faith were granted a forty-two hour furlough so that they might be enabled to spend Seder evening at home with their relatives. In many of the cases, however, the boys lived at too great distances from their camps to take advantage of the furlough and so they appreciated the opportunities to attend services at the B'nai B'rith headquarters. In some instances as many as three hundred men in khaki were present at these Seder services. Wherever possible, arrangements were made to accommodate boys in private homes. This was done to considerable extent, particularly in the city of Houston, Texas.

Camp Dodge, Des Moines, Iowa.

The regular activities of the B'nai B'rith Club were particularly well attended during the past month. An average of one hundred boys per week have been in attendance in the club rooms. Soldier entertainments during the past month included weekly lectures, Saturday night dances, suppers at the various temples, Friday evening services at the Y. M. C. A. Building, dancing parties at the club rooms and musical entertainments.

Camp Grant, Rockford, Ill.

The Jewish boys at Camp Grant were especially favored during the past month by having with them for a splendid musical treat, Cantor Joseph Rosenblatt, of New York City, and his accompanist, Miss S. Weinstock, a youthful protege of Chicago. This latter privilege was afforded through the courtesy of Mr. J. H. Krause, a member of the Rockford committee. A large number of soldiers attended the entertainment. Cantor Rosenblatt's singing was a treat, not only to the soldiers, but to the large number of civilians, both Jewish and non-Jewish who had assembled for the occasion. Miss Weinstock received considerable applause for the solos she rendered on that occasion. At the close of the concert the audience was addressed by Judge Harry Fisher and Max Schulman, of Chicago. The evening closed with the serving of refreshments by the local ladies' committee.

Two Seders were held at the headquarters. At the first Seder 120 soldiers were present and at the second Seder there were present 160 soldiers, besides a number of civilians. The first Seder was conducted by Dr. Felix Levy, of Chicago, who delivered a very stirring address to the men in uniform. Lieut. Col. Kopetsky, of the 311th Sanitary Train, headed a group of commissioned officers who were present for the services. This Seder was given under the auspices of the Ladies' Benevolent Society of Rockford. The second Seder was held under the joint auspices of the Independent Order of B'nai B'rith and the Jewish Welfare Board. The services were conducted by Lieut. Harry Okin, Company F, 344th Infantry, a member of David Fish Lodge, No. 130, I. O. B. B., An elaborate printed menu was given to each soldier as a souvenir of this occasion.

Naval Training Station, Great Lakes, Ill.

Elaborate preparations were made to entertain the Jewish boys at the Great Lakes Naval Training Station during the Passover holidays. At the last moment, however, a five-day furlough was granted to all Jewish boys at the training station and so only thirty-five men in uniform were present at the community Seder held at Waukegan under the auspices of the Independent Order of B'nai B'rith. Rabbi Lee J. Levinger, of the Jewish Welfare Board, conducted the services. The members of the Order at Chicago are planning to co-operate very extensively with Rabbi Levinger in the welfare work to be conducted at Great Lakes. A series of entertainments has already been planned for the boys, the first of these to take place at Waukegan.

Camp Beauregard, Alexandria, La.

The ban against public dancing and public entertainments is still in force in Alexandria. Several entertainments, however, have been held under the auspices of the local members of the B'nai B'rith Soldiers' Welfare Committee. An entertainment in which the soldiers themselves participated, was held at the B'nai B'rith Hall on March 10. One hundred and fifty soldiers and seventy-five civilians were present. An average of forty-five boys have visited the B'nai B'rith headquarters during the past month.

Camp Logan, Houston, Texas.

The attendance continues to be very large at the B'nai B'rith headquarters. As many as a thousand soldiers have visited the headquarters during one single week.

A series of entertainments given both at the headquarters and at the various other clubs in the city were held during the past month. One of the most interesting entertainments given for the soldiers was a musical entertainment held at the Concordia Club. Francis Johlie, known as the "Al H. Wilson of Camp Logan", the well known cartoonist M. Newman and Ernest Largimaccino, the Camp Logan Caruso, were among the numbers on the program. The following Saturday night an entertainment was given at the B'nai B'rith club house, in which all of the numbers were rendered by men in uniform. The program included piano and violin solos, ukalele and mandolin duets and sleight of hand performances.

Too much praise cannot be given to the members of the local committee for their successful efforts in placing so many of the Jewish men in private homes for the Passover holidays. Temple Beth Israel had over 200 men present at the services. Adath Yeshurun Synagogue had over 100 men present. Temple Adath Israel and Adath Emmeth also reported large numbers of men in uniform. All but 29 of the more than one thousand Jewish men at Camp Logan were provided for in the homes of their co-religionists. The 29 participated in a community Seder prepared especially for their benefit.

Camp Bowie, Fort Worth, Texas.

The work of the month of March was exceptionally trying and difficult, due to the preparations of accommodating the Jewish soldiers in private homes for the first two days of Passover. All the suitable families in the city were solicited and tabulated as to the number and class of soldiers they would desire to entertain for the holidays. Then the soldiers were interviewed personally in the camps to see whether they would accept an invitation to a private home. Then the soldiers were assigned to the families, and personal invitations sent them. The result was that one hundred and twenty-eight soldiers were placed in homes for the two days. Fifty-one, who live in nearby Texas and Oklahoma towns, went home, and ten refused invitations or were unable to accept them on account of duty. One soldier in the guardhouse of one of the infantry regiments was furnished with all the Pesach necessities and dainties and a few other commodities. Most of the men in the Royal Flying Corps, stationed at Taliaferro Fields, received furloughs for the entire eight days. The majority of them are spending the eight days in Jewish homes here in the city. Matzos were distributed to every regiment and company, and a special diet was offered to the Jewish boys, except in a few cases, where the petty officers either neglected their duty, or were mean enough to try to "put one over" on the Jewish boys.

In some cases where it was seen fit that a furlough be extended, our efforts were put to it and successfully carried out.

During the month of March, sixteen visits were made to Camp Bowie and the base hospital by Rabbi Blumenthal and Mr. Wolffson. At the present time, we are glad to say, there is not, to our knowledge, one Jewish soldier sick at the base hospital. There were a few soldiers sick the first of this month with pneumonia, but they all recovered. They were visited and looked after while at the hospital. A number of times, as for instance when the men had to be seen concerning accommodations for Pesach, and the whole camp had to be covered from end to end, we were forced to hire a car, as it was impossible to cover the ground on foot. Seven visits were made to the three wings of Taliaferro Fields during the month, some of them with the purpose of interviewing the men concerning Passover, and some of them for extension of furloughs, etc. It is absolutely necessary to hire a car to go to any of the wings of Taliaferro Field, as they are at a distance from the city.

Affairs at the Hebrew Institute.

During the month of March, ten large affairs were given at the Institute. These were all well attended, the attendance averaging from one hundred to one hundred and twenty-five soldiers at an affair. Refreshments were served at some of the affairs, as we still had some punch on hand that we purchased a while before. There are also soldiers at the Institute every evening, some writing letters, others reading books, playing pool, listening to the music of the grafanola or the pianos, or using the gymnasium floor. We can say that there were approximately 1,400 visits made to the Institute during the month.

During the holidays, the attendance of soldiers at the services of both reform and orthodox congregations was about 40 per cent of the boys who remained in town, that is, about forty-five soldiers attending. This morning, Sunday, March 31, a soldiers' religious service was started at Temple Beth El. There were fifteen men in uniform present, but this is encouraging considering the fact that it was Muster Sunday, and the men had to be mustered in for their pay. We expect to have an attendance of at least fifty men next Sunday. Our plan is this: There is a short religious service, beginning at 11 o'clock, including talks from the soldiers themselves, discussions on Jewish topics, etc. After the service, the men are all invited out for dinner by the townspeople, who come after them. On next Sunday morning, Lieut. Col. Lapowski will deliver an address. He is the highest ranking Jewish officer at Camp Bowie.

On Thursday evening, March 21, a Jewish flying cadet of the Royal Flying Corps, completing his course at Taliaferro Field No. 1, fell 4,000 feet to his death. His body was shipped to New York City, the residence of his parents, for burial. This is the second Jewish cadet to meet death at this field. So far, no Jewish soldiers have died from any sort of illness at Camp Bowie.

SEDER SERVICE BY SHOLEM LODGE, LEAVENWORTH, KAN.

Under the auspices of Sholem Lodge, No. 78, of Leavenworth, Kan., Seder Service was held in the Federal Prison of Leavenworth, Kan. Covers were laid for sixty, thirty-five of which were for the inmates and the remainder for officials of the institution and members of the lodge. The supper was daintily prepared by the Jewish ladies of the city and there was abundance for all, notwithstanding the high cost of living.

Bro. Morris Abeles, who looks after the spiritual welfare of the Jewish inmates called the assembly to order and presented Dr. H. H. Meyer, of Kansas City, who was selected to conduct the Seder. Following the conclusion of supper, various musical numbers interspersed with select readings were carried out. Rabbi Meyer delivered the principal address. He explained the meaning of the Seder, and when he concluded with "We shall be able to lift up the cup of salvation and call upon the name of the Lord" he was greeted with round after round of applause. One of the inmates made the closing remarks expressing deep appreciation for the kindness shown. The singing of "America" was the finale to the best Seder service ever given in a corrective institution.

ENTERTAINMENT BY B'NAI B'RITH FOR SOLDIERS.

One of the most entertaining programs yet attempted was given by the B'nai B'rith Soldiers' Welfare League at their headquarters on Saturday evening, March 30, 1918. Professionals from Camp Logan and Ellington Field rendered attractive numbers. Dancing concluded the evening's program, which was as follows:

Violin solo	Private Alfred Rusch, of 129th Machine Gun Company.
Piano Solo	E. W. Young. Ellington Field.
Ukalele and songs	Fred Schofield
The magical wizard	Fred Furman
Violin solo	Carl Schumacher
Piano Duet	Brigham and Lloyd of 124th Machine Gun Battery.
Numbers	124th Machine Gun Trio Privates Van Hesley, E. R. Ridgley and O. W. Cooke, accompanied by ukalele, piano, violin and mandolin.
The surprise	One of the 108th Engineers' real artists.

SOCIAL SERVICE.

A Suggestion for the Organized Community.

The following folder issued by the Social Service Committee of District No. 7, of which Rabbi Emil W. Leipsziger is chairman, is well worth the attention of every Ben B'rith. It is the hope of the director of the Social Service Bureau that the members of the Social Service committees of the various lodges throughout the country will make use of this folder in stimulating social service activities among the members of their respective lodges.

He was an ardent Ben B'rith, but he wanted to be just. So he said, "There is no need for B'nai B'rith social service in our community. We have a federation of charities whose trained forces do all the necessary work".

His companion was no more ardent in B'nai B'rith idealism, but he had a divine curiosity, "Let's see about it", he retorted.

He visited the county jail. He found a young man there of Jewish home and parentage. The authorities hadn't notified the federation worker. Our Ben B'rith took a personal interest in the delinquent young man, gained his confidence, found out his sordid story. He didn't do the foolish thing and use his energy and influence to "let the young man off", but he helped him re-establish his relations with his home, he got under the young man's skin the idea that a human being—not a cold organization—was interested in him, and when the unfortunate had served his term he found some one to help him re-adjust himself to society.

Again our loyal Ben B'rith with an inquiring turn of mind induced a brother of the same mold to visit the wards of a local hospital. The patients were well cared for, he found. They had the best of medical care. They were living on wholesome food, as much as their physical condition would warrant. Yet the visitor brought something they needed. The personal touch of friendship, the sympathy that leads to trust and confidence and therefore to little intimate services of friendship.

Encouraged by his discoveries in the field of human need our first Ben B'rith went to the office of the local federation and inquired thus of the superintendent: "Among the families which you are helping aren't there some growing boys who are doing their share in the family struggle for existence and who might be encouraged by a strong man's friendship"? Certinly there were and our curious brother got in touch with one or two of these young men, directed them into helpful associations, lifted them gradually to be worthy of better positions. He became a Big Brother to them, and the superintendent of relief acquired in him a sympathetic volunteer worker.

Our second brother of inquiring mind continued his explorations too. One of his little brothers developed tuberculosis. Of course the Federation Relief Agency took care of the case, sent the unfortunate to a local outdoor camp and finally sent him to a western sanitarium, but our brother's interest didn't end here. "How did this young fellow develop tuberculosis"? The question drove him to the family's record which showed that it had only a few months before been rescued from intolerable living and housing conditions. "We haven't a very good housing law in our state", the superintendent volunteered. "Why not"? he flashed back. "That's the citizen's problem—that's your problem", retorted the busy case worker. And from that time on our explorer in the social field became active in the local Housing Association and Anti-Tuberculosis League.

One day our interested brother and three or four others who had been more or less active in the same manner met by chance and swapped experiences. One was interested in anti-tuberculosis, because a family in which he was interested had become victim to the dread White Plague; another was visiting the Juvenile Court because he had discovered his first "Little Brother" there and he wanted to be helpful to others; a third was interested in plans to help the delinquent because a ward of his was soon to come out of the county jail, and had to be adjusted to his family and economic life. So they listened to one another's experiences and hopes and one of them said, "Let's organize this effort and divide the labor, and let's meet occasionally and counsel about our problems", and so out of the interest and the intelligent sympathy of a few loyal brethren who wished to translate B'nai B'rith ideals into action, there was formed a model Social Service Committee.

The drum makes a big noise, but the silent baton leads the orchestra.

OFFICIAL Independent Order of B'nai B'rith, Office of the Executive Committee

Chicago, Ill., April 5, 1918.

To the Lodges of the Order:

On the proposed amendment to the Constitution of the Order providing for the levying of a special assessment upon the American members of the Order for the creation of a special fund for Soldiers' and Sailors' Welfare Work, the vote of the lodges was as follows:

In the Affirmative.

District No. 1.

Mt. Sinai No. 2	New York
Hebron No. 5	New York
Jordan No. 15	New York
Samuel No. 63	Brooklyn
Montifiore No. 7	Buffalo
Maccabee No. 71	New York
Henry Jones Lebanon No. 79	New York
Abraham No. 89	Bridgeport
Joel No. 118	Plattsburg
Amos No. 121	Boston
Zephaniah No. 131	Kingston
Chananiah No. 165	New York
Akiba No. 173	New York
Yonkers City No. 451	Yonkers
Jacob B. Ullman No. 685	Stamford
Jehuda Halevi No. 710	New Britain
Brooklyn No. 753	Brooklyn
Patchogue No. 759	Patchogue
Maimonides No. 809	Hurleyville
Pine Tree No. 817	Bangor

District No. 2.

The Cincinnati No. 4	Cincinnati
Louisville No. 14	Louisville
Cleveland No. 16	Cleveland
Missouri No. 22	St. Louis
Ebn Ezra No. 47	St. Louis
Eschel No. 55	Dayton
Emek Beracha No. 61	Ft. Wayne
Zion No. 62	Columbus
Sholem No. 78	Leavenworth
Gan Eden No. 110	Terre Haute
Hagar No. 135	Madison
Harmony No. 149	Paducah
Denver No. 171	Denver
Kansas City No. 184	Kansas City, Mo.
Gihon No. 195	Zanesville
Riverside No. 285	Louisiana
Wabash No. 292	Wabash
Trinidad No. 293	Trinidad
Ligonier No. 298	Ligonier
Albuquerque No. 336	Albuquerque
Mahoning No. 339	Youngstown
Colorado Springs No. 523	Colorado Sps.
Pueblo No. 524	Pueblo
United Cities No. 533	Joplin
J. E. Rosenwald No. 545	Las Vegas
Beth Horon No. 599	Kansas City, Kas.
Topeka No. 698	Topeka
Springfield No. 717	Springfield
Akron No. 719	Akron
Muncie No. 752	Muncie
Bellaire No. 785	Bellaire
Lima No. 786	Lima
Steubenville No. 787	Steubenville
Mansfield No. 797	Mansfield
Canton No. 819	Canton

District No. 3.

Har Sinai No. 8	Philadelphia
Har Moriah No. 10	Philadelphia
Joshua No. 23	Philadelphia
Salem No. 26	Harrisburg
Judea No. 30	Easton
Jericho No. 44	Pittsburgh
Ezekiel No. 90	Newark
Saar Sholem No. 154	Pittsburgh
Wilmington No. 470	Wilmington
Uniontown No. 471	Uniontown
Braddock No. 516	Braddock
McKeesport No. 753	McKeesport
Washington No. 576	Washington
Homestead No. 586	Homestead
New Castle No. 609	New Castle
Wheeling No. 615	Wheeling
Erie No. 620	Erie
A. Lippman No. 672	Pittsburgh
Fairmont No. 726	Fairmont
Clarksburg No. 727	Clarksburg
Bradford No. 745	Bradford
New Kensington No. 762	New Ken'gton
Parkersburg No. 767	Parkersburg
Butler No. 772	Butler
Monogahela Valley No. 776	Monessen
Lincoln No. 780	Philadelphia
Johnstown No. 781	Johnstown
Charleston No. 788	Charleston
Huntington No. 795	Huntington
Connellsville No. 801	Connellsville
Freda Largman No. 805	Philadelphia

District No. 4.

Ophir No. 21	San Francisco
Modin No. 42	San Francisco
Pacific No. 48	San Francisco
Golden Gate No. 129	San Francisco
California No. 163	San Francisco
Unity No. 273	San Francisco
Cremieux No. 325	San Francisco
Occidental No. 345	San Francisco
Etham No. 37	Sacramento
Hope No. 126	Stockton
Paradise No. 237	San Bernardino
Oakland No. 252	Oakland
Theo. Herzl No. 314	Portland
Portland No. 416	Portland
Lasker No. 317	San Diego
Baron de Hirsch No. 420	Butte
B. F. Peixotto No. 421	Salt Lake City
Abr. Geiger No. 423	Spokane
Nathan Falk No. 481	Boise, Idaho
Los Angeles No. 487	Los Angeles
Hildesheimer No. 503	Seattle
Rainier No. 627	Seattle
Tacoma No. 741	Tacoma
Bellingham No. 756	Bellingham
Grays Harbor No. 757	Aberdeen
Reno No. 760	Reno
Everett No. 761	Everett
Tucson No. 763	Tucson
Bakersfield No. 764	Bakersfield
Billings No. 815	Billings

District No. 5.

Gate City No. 144	Atlanta
Kinston No. 632	Kinston
Micah No. 707	Albany
North State No. 222	Wilmington

District No. 6.

Ramah No. 33	Chicago
Oriental Hillel No. 72	Chicago
David Fish No. 130	Chicago
Gilead No. 41	Milwaukee
Emes No. 67	Springfield
Progress No. 113	Peoria
Minnesota No. 157	St. Paul
Bay City No. 178	Bay City
Keokuk No. 179	Keokuk
Fox River No. 209	Appleton
J. Houseman No. 238	Grand Rapids
Mishan No. 247	Kalamazoo
Burlington No. 251	Burlington
Minneapolis No. 271	Minneapolis
Grand Prairie No. 281	Champaign
Liberty No. 294	Lincoln, Ill.
Des Moines No. 330	Des Moines
Chippewa Valley No. 334	Eau Claire
Omaha No. 354	Omaha
Lincoln City No. 377	Lincoln, Neb.
Calumet No. 502	Haughton
Danville No. 568	Danville
Covenant No. 569	Duluth
Sioux City No. 598	Sioux City
Green Bay No. 618	Green Bay
John Hay No. 634	Fargo
Saginaw No. 636	Saginaw
King David No. 641	Madison
Flint No. 656	Flint
Wausau No. 670	Wausau
Mesaba No. 673	Hibbing
Council Bluffs No. 688	Council Bluffs
Racine No. 697	Racine
Dacotah No. 731	Grand Forks
Menorah No. 769	Stevenspoint
Superior No. 775	Marquette
Iron Range No. 793	Chisholm
Illinois No. 794	E. St. Louis
D. Heuman No. 807	Jackson
A. Rosen Memorial No. 818	Muskegon

District No. 7.

Memphis No. 35	Memphis
Maimonides No. 46	Nashville
Beth Zur No. 84	Mobile
Mississippi No. 98	Vicksburg
Emanuel No. 103	Montgomery
Judith No. 106	Canton
Louisiana No. 107	Shreveport
Zadok No. 155	Selma
Little Rock No. 158	Little Rock
A. Meyers No. 159	Helena
Deborah No. 161	Greenville
Jos. Herz No. 181	Columbus, Miss.
Crescent City No. 182	New Orleans
B'nai Israel No. 188	New Orleans
Manassah No. 202	Jackson
Lone Star No. 210	Houston
Victoria No. 212	Victoria
Alpha No. 219	Pensacola
Golf No. 221	New Orleans
A. Geiger No. 232	Baton Rouge
Rebecca No. 240	Alexandria
Z. Frankel No. 242	Galveston, Tex.
Home No. 243	New Orleans
Zered No. 245	Washington
Reuben No. 257	Marshall
Othneil No. 274	Natchitoches
Corsicana No. 275	Corsicana
C. Weil No. 279	Pine Bluff
Elah No. 282	Camden
M. Ely No. 283	Demopolis
Asaph No. 286	Meridian
Fort Smith No. 306	Ft. Smith
West Tennessee No. 316	Brownsville
Ed. Lasker No. 347	Tyler
Birmingham No. 368	Birmingham
Houston No. 434	Houston
Beaumont No. 435	Beaumont
J. K. Gutheim No. 439	New Orleans
Chattanooga No. 446	Chattanooga
International No. 500	New Orleans
Gainesville No. 518	Gainesville
I. Straus No. 519	Ft. Worth
Texarkana No. 520	Texarkana
Palestine No. 526	Palestine
Oklahoma No. 539	Oklahoma
Ascension No. 543	Donaldsville
Ph. Sanger No. 552	Calvert
Abr. Levi No. 554	Jackson, Tenn.
Jonesboro No. 611	Jonesboro
Hattiesburg No. 644	Hattiesburg
Laurel No. 651	Laurel
Moritz No. 715	Bryan
Deer Creek No. 716	Anguilla
Magic City No. 725	Birmingham
Coosa No. 734	Gadsden
Tuscaloosa No. 740	Tuscaloosa
Barnett No. 754	Forrest City
N. Strauss No. 779	Bristol
H. Cohen No. 790	Corpus Christi
Knoxville No. 791	Knoxville
Tulsa No. 798	Tulsa
Amarillo No. 802	Amarillo
S. Schecter No. 803	Port Arthur
U. Eastern Oklahoma No. 810	McAlester
Sherman No. 813	Sherman

IN THE NEGATIVE.

District No. 1.

New York Isaiah No. 1	New York
B'er Schebha Canaan No. 11	New York
Ararat No. 13	Hartford
Manhattan-Washington No. 19	New York
Horeb No. 25	New Haven
Hillel No. 28	Brooklyn
Zerubbabel No. 53	Rochester
Jacob No. 91	Syracuse
Asariah No. 164	New York
Adullam No. 326	Pittsfield
Worcester No. 600	Worcester
Harmony No. 711	Bridgeport
Israel No. 796	Portland

District No. 2.

Indianapolis No. 58	Indianapolis
Joseph No. 73	St. Joseph
Barzillai No. 11	La Fayette
Toledo No. 183	Toledo
Lexington No. 289	Lexington

District No. 3.

Ibn Gabriel No. 114	Pittsburgh
Lancaster No. 228	Lancaster
Reading No. 768	Reading

District No. 4.

Montifiore No. 51	San Francisco

District No. 5.

Rimmon No. 68	Richmond
Joseph No. 76	Savannah
Columbus No. 77	Columbus
Malachi No. 146	Macon
Dan No. 593	Charleston, S. C.
Carolina No. 603	Greensboro
Asheville No. 714	Asheville
Charlotte No. 733	Charlotte
Menorah No. 771	Baltimore
Newport News No. 783	Newport News

District No. 7.

Dallas No. 197	Dallas
Eureka No. 198	Waco
Edar No. 211	San Antonio
Calcasieu No. 506	Lake Charles
El Paso No. 509	El Paso

NOT VOTING.

District No. 1.

Massachusetts No. 27	Roxbury
Rehoboth No. 38	New York
E. Everett No. 97	New York
Haggai No. 132	Providence
Gilead No. 140	Albany
Empire State No. 199	Elmira
Melchizedek No. 200	Waterbury
Mohawk Valley No. 291	Amsterdam
Springfield No. 684	Springfield
Holyoke No. 728	Holyoke
Fraternity No. 743	New London
Touro No. 814	Taunton
Brockton No. 821	Brockton

District No. 2.

Thisbe No. 24	Evansville
Etz Chaim No. 205	Vincennes
Asher No. 227	Owensboro
Queen City No. 258	Sedalia
E. Liverpool No. 812	E. Liverpool

District No. 3.

Rodef Sholem No. 139	Wilkesbarre
Jephthah No. 143	Paterson
Hudson No. 295	Jersey City
Allentown No. 363	Allentown

District No. 4.

Fresno No. 723	Fresno, Cal.
Phoenix No. 799	Phoenix

District No. 5.

Maon No. 172	Norfolk
Migdol No. 318	Brunswick
L. Zunz No. 364	Goldsboro
Argo No. 413	Washington
Rome No. 693	Rome
Jacksonville No. 800	Jacksonville
Zelnicker No. 806	Tampa

District No. 6.

Pisgah No. 34	Detroit
A. Lincoln No. 190	Bloomington
J. H. Schiff No. 694	Lansing
Ottumwa No. 808	Ottumwa
Cedar Rapids No. 811	Cedar Rapids

District No. 7.

Ezra No. 134	Natchez
Adasa No. 208	Monroe
Esora No. 236	Huntsville
Hill City No. 241	Austin
Ruth No. 262	Summit
Beth Israel No. 507	Hot Springs
Marks Stein No. 537	Greenwood
Herzl No. 608	Houston
Muskogee No. 628	Muskogee
L. N. Levi No. 675	San Antonio
A. Miller No. 773	Orange
A. Sterne No. 778	Anniston
Noah No. 784	Wichita Falls
Ahavas Zdoko No. 822	Brownsville

Recapitulation

	Affirm.	Neg.	Not Vot'g	Tot.
District No. 1	20	13	13	46
District No. 2	35	5	5	45
District No. 3	31	3	4	38
District No. 4	30	1	2	33
District No. 5	4	10	7	21
District No. 6	40	..	5	45
District No. 7	65	5	14	84
Total	225	37	50	312

Total number of lodges, 312.

Number of votes required [illegible] tion, 208.

Number of votes in the affir[illegible]

The proposed amendment [illegible] received more than the requisite number of votes in the affirmative the same is hereby declared adopted as part of the constitution of Independent Order of B'nai B'rith.

Witness our hand this 5th day of April, 1918.

ADOLF KRAUS, President

A. B. SEELENFREUND, Secretary

FIFTEEN THOUSAND JEWS SEEKING AMERICAN RELATIVES

The names of 15,000 Jews in Warsaw and other cities within the territory occupied by the Central Powers who are endeavoring to get in touch with American relatives have just been received by the Provisional Zionist Committee through the courtesy of the State Department.

These lists include not only the names of the persons seeking relatives, but also the names and last known address of the persons sought.

The Provisional Zionist Committee has assigned a large staff of clerks to the task of locating the persons sought and of putting them into communication with their relatives abroad.

HARRY FISHEL GIVES AUTOMOBILE TO MEDICAL UNIT.

Mr. Harry Fishel, of New York City, has presented a $7,500 automobile to the American Zionist Medical Unit, which is being dispatched to Palestine under the auspices of Hadassah. The automobile will be used by the medical unit in its field operations in Palestine.

THE ELECTION TO THE JEWISH COMMUNITY IN KIEFF.

The Jewish Press Bureau in Stockholm received the following telegraphic communication from Petrograd:

Representatives of the following parties were elected as members of the Council of the Jewish Community of Kieff:

Zionists, 32; Bundists, 7; United Socialists, 7; Poale Zionists, 4; Orthodox, 4; Peoples Party, 2. The Zionists thus have the absolute majority.

ENTERTAINMENT FOR SOLDIERS AT HOUSTON, TEXAS.

Another banner entertainment was given for the soldiers of Camp Logan on Saturday evening, March 9, 1918, by the B'nai B'rith Soldier Welfare League, of Houston, Texas. After the program was concluded dancing was indulged in. The B'nai B'rith is planning to give entertainments every Saturday night and 200 to 500 are entertained on a large scale at these gatherings.

JEWS DEMAND RECOGNITION OF EQUAL RIGHTS.

The leaders of the International Zionist Organization have published a demand that in the peace negotiations between Roumania and the Central Powers there shall be recognized the right of the Roumanian Jews freely to determine their national political organization. Demand is also made for clear settlement of the rights of the Jews, as totally within the frame of the Roumanian constitution. The International Zionist Organization calls upon the Roumanian and Austrian governments to recognize these claims as binding in settling the terms of the proposed treaty.

JEWISH MILITARY UNITS IN RUSSIA.

The Jewish Press Bureau in Stockholm has received the following telegraphic communication from Petrograd:

The Jewish officers and soldiers of the Petrograd garrison have been formed into a special Jewish military unit under the command of Captain Trumpeldor. A scheme is now under contemplation to form such units all over Russia. The Jewish Military Conferences, which are held at the fronts, all carry resolutions in favor of this idea. These units will even have their own banner—a white-blue flag.

THE HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA RE-ELECTS OFFICERS.

At a meeting of the Board of Directors of the Hebrew Sheltering and Immigrant Aid Society of America, held Tuesday evening, April 9, 1918, the following officers were elected:

John L. Bernstein, president.

Max Meyerson, first vice-president.

Albert Rosenblatt, second vice-president.

Harry Fischel, treasurer.

Jacob Massel, honorary secretary.

The election of Mr. John L. Bernstein, a lawyer and well known Jewish communal worker, was unanimous.

B'NAI B'RITH OF CHICAGO.

Ramah Lodge.

A well attended meeting of Ramah Lodge, No. 33, I. O. B. B. was held at the Covenant Club on Monday, April 8, 1918. A class of 18 candidates was initiated by the Degree Team of the lodge and a number of applications for membership were presented.

The entertainment committee submitted final report showing as a result of the minstrel show, $1400.00 was realized for the benefit of the Soldiers' and Sailors' Welfare Fund.

A communication was presented from the District Grand Lodge calling attention to the Diamond Jubilee of the Order which is to be celebrated on October 1, 1918, and calling upon the lodges to secure 3,000 new members during the year as an anniversary gift to the Order. A special propaganda committee with Bro. O. G. Finkelstein as chairman was appointed to take charge of the campaign for members and judging from the enthusiasm with which the assignment of 750 of the quota of the lodge was received, there is no doubt that the lodge will more than secure the stipulated number.

A four-minute talk on behalf of the Third Liberty Loan was made by the secretary of the lodge and a number of subscriptions amounting to over $30,000 were secured and in addition thereto a committee of 15 was appointed to make a special effort among the members of the lodge to secure liberal subscriptions to the loan.

The lodge was also honored by the presence of Bro. H. D. Frankel, of St. Paul, First Vice-President of the District Grand Lodge, and Bro. Dr. Harry Kraus, Second Vice-President of the District Grand Lodge. Brother Frankel addressed the lodge on the work of the Order and his remarks were enthusiastically received. The lodge also resolved to invest $1,000 in the Third Liberty Loan Bonds.

Oriental-Hillel Lodge.

On Monday, April 1, 1918, Oriental-Hillel Lodge, No. 72, I. O. B. B., held a well attended meeting. A number of candidates were initiated and several applications for membership were presented. The lodge appointed several important committees, one on propaganda in response to the appeal of the District Grand Lodge to secure the quota of 500 members expected from the lodge in connection with the Diamond Jubilee of the Order; the other the Liberty Loan Committee to secure subscriptions from among the members and in addition thereto the lodge decided to invest $1,000 of its funds for the same purpose.

A special feature of the meeting was an address by Bro. Dr. Felix A. Levy, who spoke on the subject, "The Jew as an Aristocrat". His address met with much favor and at its conclusion a rising vote of thanks was extended to the speaker.

David Fish Lodge.

An unusually well attended meeting of David Fish Lodge, No. 130, was held at the Covenant Club on Monday, March 18, 1918. The officers of the lodge are making every effort to make the meetings well attended and successful. To that end prominent speakers are being invited to address the lodge from time to time. At this meeting Mr. Robert E. Cantwell, an eminent lawyer and orator, addressed the lodge on the subject, "The Jew as a Patriot". The regular order of business of the lodge was closed at 9 o'clock and the doors were opened to the public. A large number of ladies and friends availed themselves of the privilege to attend the lecture.

Covenant Club of Chicago.

An unusually large attendance was present at the noon day meeting of the Covenant Club on Saturday, April 6, 1918, the occasion being the celebration of the first anniversary of the opening of the club, as well as the ushering in of the campaign for the third Liberty Loan.

Mr. R. E. Paterson Kline of Chicago honored the occasion with his presence and delivered a most forceful address on the subject of "The War and the Necessity of Supporting the Goverment by Means of Purchase of Liberty Bonds".

A special committee of ladies with Mrs. A. B. Seelenfreund as chairman, was actively engaged in securing subscriptions and as a result of their efforts more than $40,000 was secured from among those present for the purchase of Liberty Bonds. Arrangements are being made whereby this committee meets daily at the club and it is expected that before the campaign is over at least $1,000,000 worth of Liberty Bonds will be purchased by members of the club.

I've never found by pickin' yet
That I could make a dry day wet;
But I can make a wet day fair
By putting on a smiling air.
—John Kendrick Bangs.

B'NAI B'RITH OF SAN FRANCISCO.

The Junior B'nai B'rith of Golden Gate Lodge, No. 129, of San Francisco, has a membership of 125 sturdy youths who when their time comes will make worthy members of the Order. They meet twice a month, one meeting being for business and the other for intellectual and educational purposes. The gymnasium is largely attended and forms one of the chief attractions for the young men who receive aside from their intellectual training in the lodge which is conducted with all parliamentary laws, the requisite physical training to fit them for a hardy manhood.

At the meeting of Golden Gate Lodge, No. 129, held on Wednesday, April 17, 1918, Hon. A. T. Barnett addressed the lodge.

At the meeting of the lodge held on March 6, the delegates to the recent Grand Lodge convention submitted an exhaustive report of the convention's doings, of Fresno's hospitality and the hearty welcome extended to the delegates and their ladies.

The first two meetings of the committee of fifty representing the San Francisco lodges were the largest and most enthusiastic from the standpoint of attendance for sometime past. Various plans for the ensuing year were submitted and agreed upon.

On Monday, March 25, 1918, the San Francisco lodges had the honor of welcoming and listening to Bro. Adolf Kraus, of Chicago, President of the Order. Before a large audience Brother Kraus spoke in a sincere and convincing manner, which endeared him to his listeners. He told of the various activities of the Order and of the good results achieved therefrom.

Cremieux Lodge, No. 325, was favored with a lecture by Bro. Dr. Herman Rosenwasser at the conclusion of the regular meeting held on April 8, 1918, at the B'nai B'rith Building. Dr. Rosenwasser's subject was "The Return of Israel from Babylonian Exile, and Present Day Zionism, a Parallel Study".

A unified set of by-laws has been prepared by a joint committee representing the three local women's auxiliaries of the B'nai B'rith. Various conflicts are avoided thereby and the management of the three organizations is to be along similar lines.

Under the auspices of the Ladies' Auxiliaries of the B'nai B'rith, a patriotic dance was given in the Scottish Rite Hall on Sunday evening, April 14. The committee in charge spared neither time nor expense to make the affair one long to be remembered by those in attendance. Soldiers and sailors in uniform attended in large numbers as guests of the auxiliaries.

Elaborate arrangements were made by Columbia, Modin and Ophir Auxiliaries of the Daughters of the Covenant for a ball given by them on Sunday evening, April 14, 1918. The affair was arranged in honor of soldiers and sailors. Men in uniform were admitted free.

Mr. Adolf Kraus, of Chicago, President of the Order, and Mrs. Kraus enjoyed a brief stay in San Francisco before returning to their home in Chicago. During their stay they were the recipients of much attention from members of the Order. On Saturday afternoon, March 23, they were the guests of the general committee of the District Grand Lodge on a trip to Oakland, Alameda and Berkeley. On Sunday they were taken by the general committee on a trip to San Jose, stopping for short visits at Camp Freeman and Stanford University. On Monday evening the general membership of the Order in San Francisco tendered President Kraus a dinner at the hotel and Mrs. Kraus was the guest of members of the ladies' auxiliaries. President Kraus was the honored guest and speaker at a joint meeting of the San Francisco lodges, on which occasion he delivered an inspiring message on the work of the Order and its aims.

The ladies committee of the three local auxiliaries of the Daughters of the Covenant held its annual election and elected Mrs. Milton Meyer, the wife of the First Vice-President of the District Grand Lodge, as chairman. The committee is planing extensive work for the welfare of soldiers and sailors. A degree team is also being formed.

Captain S. Leonard Goord, of the British Army addressed the members of Montefiore Lodge, No. 51, at a well attended meeting held April 1, delivering a message from the European front.

The good soldier has learned that hardest lesson of all—the lesson of self-subordination to a higher and bigger personality. He has learned to sacrifice everything which belongs to him individually to a cause that is far greater than any personal ambitions of his own can ever be.

PATRIOTIC RALLIES IN DISTRICT NO. 1.

President Maurice P. Davidson, of District No. 1, has issued a patriotic call to all the lodges in the district urging them to hold patriotic mass meetings for the purpose of assisting the government in the sale of the Third Liberty Loan Bonds.

A patriotic rally was held at B'nai B'rith headquarters, New York City, on April 6, the anniversary of the entrance of the United States into the war. The meeting was presided over by President Davidson, who made the opening address. Hon. Abram I. Elkus, Ex-Ambassador to Turkey, followed President Davidson, with an interesting talk on conditions in Europe as contrasted with conditions here. Mr. Elkus referred very appreciatively to President Davidson's eloquent address and commended the patriotic efforts of the Independent Order B'nai B'rith which has always been a power for good in the country.

There was also a very interesting address by Mr. Owen Turtle, who represented the government on the occasion. There were some very fine musical numbers. An interesting feature of the evening was the music furnished by the Hebrew Orphan Asylum Band.

Dr. Bernard M. Kaplan, of New York, Grand Secretary of District No. 1, addressed a gathering of citizens under the auspices of the local B'nai B'rith Lodge in the Grand Army Hall. Dr. Kaplan spoke on "Loyalty and Our Duty to Our Country in the Present War". He said in part:

"Jewish loyalty is 100 per cent; it might be more, but certainly not less. No sacrifices we make are too great for our humane government, which, like the government of England, is protecting and respecting the Jewish citizens as an integral part of the United States without any discrimination whatsoever. The Jews are the martyrs of history. No people in the history of the world have made such sacrifices for ideals. Patriotism is part of our religion and therefore when we are making sacrifices on the altar of patriotism, it is like making sacrifices on the altar of religion in the purest sense of the term.

"The ideals of Americanism and Judaism are practically similar, American institutions are founded in the principles of liberty, equality and fraternity. Liberty was taught by our religion thousands of years ago, and 'Ye shall proclaim liberty throughout the world' was one of the first teachings in the Bible—words which found lodgment on the American Liberty Bell. The Jewish Bible, which is the Magna Charta of civilization, says that there shall be but one manner of law for all. Here you have the American principle of equality; and as to fraternity, it is expressed in the Old Testament, which says, 'Love thy neighbor as thyself'. We are not all of the draft age. It is not given to everyone to serve in the army, but we can all render service in other ways".

Others who spoke included Attorney Henry Lasker, Attorney Fred Cohn, Fred Rubinowitz and Paul Kramer, of Springfield; also M. Spies and M. Hirsch, of Holyoke.

BARNETT LODGE, NO. 754, FORREST CITY, ARK.

The celebration of B'nai B'rith Day at Wynne, Ark., on March 24, 1918, by Barnett Lodge, No. 754, of Forrest City, Ark., was an unqualified success in every detail.

The exercises were opened by the rendition of "America" by the orchestra of the Wynne High School, with the audience in chorus.

Prayer by Rev. Mr. Newell, pastor of the Wynne Methodist Church.

Hon. Benjamin Hirsch, of Memphis, the principal speaker, and guest of honor, was introduced by Prof. Willis, superintendent of the Wynne High School.

The brilliant oration delivered by the distinguished visitor from Memphis rang true to the spirit of patriotism, benevolence, brotherly love and harmony and contained many inspired references to the noble principles of the I. O. B. B.

At the conclusion of his remarks Mr. Hirsch made an impassioned appeal for a contribution in behalf of the war sufferers, the Red Cross Society and the Leo N. Levi Memorial Hospital, which resulted in subscriptions from the audience amounting to about $500, which will be prorated equally between the three worthy charities mentioned above.

The celebration closed with the spirited singing and playing of "The Star Spangled Banner" bv the audience and the Wynne High School orchestra.

The committee of Wynne citizens who had charge of the conduct and arrangement of this most enjoyable event was made up of S. Daltroff, J. Abramson and M. Drexler.

TESTIMONIAL MEETING.

Sunday afternoon, March 24, 1918, witnessed one of the most unique as well as praiseworthy events, ever staged in a B'nai B'rith lodge room.

Braddock Lodge, No. 516, was the scene of action, and the story of what happened and how it occurred, will be of interest to all readers of the B. B. News.

Braddock Lodge prides itself in having on its roster, Bro. Louis Sulzbacher, who for the past seventeen years has given his life to the advancement of the Order, sacrificing personal interest, so that the B'nai B'rith might grow and thrive; the unselfish devotion of this man, who, with no mercenary intent, nor hope for reward, gave his time, money, his pleasures, and a great deal of his home-life, that those less fortunate than himself, might be assisted along the thorny path of life; that the B'nai B'rith might prosper so as to be always a bulwark against the assaults of an unsympathetic world; appealed to the imagination of Bro. David Margoff, chairman of the propaganda committee of Braddock Lodge, and from his brain, emanated one of the grandest, noblest ideas that have ever been advanced by a Ben B'rith.

Knowing that Brother Sulzbacher represents the New York Life Insurance Co., he conceived the plan of organizing a campaign to secure from among his many friends, applications to the amount of $10,000 for insurance, and to turn this over to Brother Sulzbacher as a substantial evidence of the esteem in which he is held; for weeks, Brother Margoff with his committee, labored day and night to accomplish this end, and on the above date, in a tastefully decorated meeting hall, with a large attendance of its members, together with brothers from Pittsburgh, McKeesport and surrounding cities, occurred one meeting, the memory of which will linger long in the minds of those fortunate enough to be in attendance, had the pleasure of handing Brother Sulzbacher the pledges set out to secure.

The enthusiasm knew no bounds; a happier gathering would be hard to imagine; and Brother Sulzbacher (accustomed as he is to expressing himself in the lodge room), was so overcome by this beautiful and practical tribute, that his emotions completely overcame him, and he was unable to give expression to his feelings, but everyone knows him well enough to understand that in due time, this appreciative and grateful man will pay his dues.

The meeting was honored bv the presence of Past District Presidents, Brothers O. H. Rosenbaum and A. L. Solomon, who, together with every member present, expressed their sentiments in a very pleasing manner (much to the dislike of our diffident brother), and when the lodge closed (after four hours session) each carried home the consciousness of having witnessed a genuine exemplification of the principles of our Order: "Benevolence, Brotherly Love, Harmony".

HENRY S. SULZBACHER,
Secretary.

HOUSTON LODGE CELEBRATES B'NAI B'RITH DAY.

The annual B'nai B'rith Day celebration under the auspices of the three B'nai B'rith lodges of Houston was held at the Jewish Literary Hall on Sunday evening, March 17, 1918. The following program was rendered, followed by dancing:

1 Call to order by chairman, Mr. H. Bergman.
2 Violin solo..........Serg. Sol Cohen
3 "The Leo N. Levi Memorial Hospital", Mr. Phil Stillmann.
4 Vocal solo....Miss Lena Mendelsohn
5 Reading......Miss Adeline Goldman
6 Address.........Mr. Maurice Epstein
7 Selections by Temple Beth Israel Quartet.

SEATTLE, WASH.

Rainier Lodge, No. 627, held a large meeting on Wednesday evening, March 6. There were speeches, a program and refreshments and they had the largest attendance for several months. After the business session the brethren adjourned across the hall where was spread a festive board. Miss Bertha Freyd favored the assemblage with piano recitals which were excellently played. The talk of the evening was delivered by Sol A. Herzog, debate coach at the university. His topic was "The Jew as a Fighter".

On the first evening of Pesach, Rabbi Louis I. Eggelson arranged a Seder and Passover celebration for the benefit of the Jewish soldiers stationed at Camp Lewis, Wash., at the B'nai B'rith club house which was particularly inspiring to the men and was thoroughly enjoyed by all.

B'NAI B'RITH OF CLEVELAND.

The Junior Circle, B'nai B'rith, held a campaign for membership and succeeded in securing one hundred new members.

In order to bring the members of the various organizations which meet at the B'nai B'rith Building in close contact, a congress of clubs has been formed in which each body is represented. This congress offers to assist the clubs represented to make any of their activities a success.

On Saturday evening, March 23, a most interesting debate took place between the the Atozee and Utopian Clubs of Junior B'nai B'rith in competition for the Bernard B. Given trophy. The subject of the debate was "Resolved that the Preferential Ballot be Abolished". The Atozee Club took the affirmative and the Utopians opposed. The debate proved most interesting and instructive to all present, and the affirmative won by the majority vote of three judges. The latter were Judge Morgan, Messrs. A. Lewenthal and P. J. Mercine. Miss Lily Spero renderd two vocal selections. Dancing in the B'nai B'rith ballroom followed the debate.

On Sunday evening, March 31, the Junior B'nai B'rith gave a dance which proved an enjoyable affair.

Cleveland Lodge, No. 16, gave its second annual Passover dance on Sunday evening, March 31, which proved the most enjoyable evening to all those who attended. Soldiers and sailors if accompanied by ladies were admitted free.

A community Seder was given in the B'nai B'rith Building on Thursday evening, March 28, under the auspices of the Cleveland Lodge and the Junior Auxiliary Council. The various congregations and Jewish societies of Cleveland were represented. College students and soldiers, who otherwise would have no opportunity of participating in the Passover celebration, attended in large numbers. In every sense, it was a "Community Seder".

A committee of rabbis carried out the religious services.

ABRAHAM LODGE, BRIDGEPORT, CONN.

By Harry J. Fox.

At a meeting held on Sunday afternoon, March 17, at the Young Men's Hebrew Association rooms, the officers of the new Jewish Welfare and Activities League were elected.

Abraham Lodge, No. 89, I. O. B. B., Bridgeport, Conn., District No. 1, was honored. Past president, Jacob B. Klein, was elected president; Bro. Dr. Simon L. Katzoff was elected financial secretary, and Bro. Joseph Quint was elected vice-president. They and Bro. President Henry Greenstein were appointed by Abraham Lodge as delegates. Other officers of the league are Mr. Joseph Zeigler, a prominent business man who, was elected treasurer; Mrs. Lawrence Finkelstone, who was elected vice-president, and Miss Ida Ruth Wainer, who was elected secretary.

The scope of the work of the league is to co-operate with all Jewish synagogues, the Temple, lodges, clubs, societies and fraternity organizations in general representing Jewish activities for the good and welfare of Jewish soldiers and sailors now in the service.

At the meeting special committees were appointed and the work assigned would necessitate the co-operation of every individual member. It was the consensus of opinion that by co-operating, the working of all concerned would be more easily accomplished. The thought of making us such a league was made last November in Abraham Lodge. It met with the approval of all Jewish activities organizations.

We will have an honor roll placed in a most appropriate place in our lodge rooms with the names of our members that are now in the service of Uncle Sam. The Degree Team will make an effort to win one of the prizes offered by the Grand Lodge. Arrangement committee have on its list a number of prominent speakers who are to address us at the educational meetings. Abraham Lodge is making rapid strides and will lead the district in making its meetings most pleasant and entertaining for its membership.

CONNELLSVILLE, PA.

Connellsville Lodge, No. 801, of Connellsville, Pa., held a reception and dance for the benefit of the Soldiers' and Sailors' Welfare League on Tuesday evening, March 12, 1918. The affair was one of the first held by the lodge and was pronounced the most successful event held within the past year. A generous sum was realized and the proceeds will be devoted entirely to the welfare of the Jewish soldiers and sailors. A number of visitors were present from Mt. Pleasant, Greensburg, Uniontown, and Morgantown, W. Va.

PATRIOTIC MEETING BY M'KEESPORT LODGE, M'KEESPORT, Pa.

In honor of over forty Jewish young men of McKeesport community who are serving in the United States Army in France and in camps in this country a Service Flag was dedicated with elaborate ceremonies at a patriotic meeting held on April 7, 1918, under the auspices of McKeesport Lodge No. 573 of McKeesport, Pa.

Eloquent addresses were made, the speakers paying high tribute to the boys and urging the people at home to buy Liberty bonds and thrift stamps and to aid the Red Cross.

A specially fine musical program was furnished by Prof. Frank Rybka. The meeting was opened with the singing of "America". This was followed by an address by Rabbi M. A. Alsted, master of ceremonies. In his remarks he said that 10,000 Jews were in the army in England, 60,000 American Jewish boys are in the American army and this number will be increased to 100,000 in all branches of service before long.

Following this address the Service Flag was dedicated. Bro. Morris Krow, secretary of McKeesport Lodge read the honor roll and those present heartily applauded as each name was called. Brother Marcus Feuchtwanger of New Castle, president of District Grand Lodge No. 3, gave an inspirational talk.

He referred to the B'nai Brith as the only international unselfish Jewish fraternity and said the order was different from others because the membership gets nothing from the assessments paid. He told of the workings of the Soldiers' and Sailors' Welfare league and then recounted his experiences at many of the army cantonments which he had visited.

At the conclusion of the musical program the meeting was closed with the singing of "The Star-Spangled Banner". The hall was beautifully decorated for the occasion. American flags were used in profusion. The pictures of the boys in service occupied a conspicuous place on the stage. Members of Troop 3 of the Boy Scouts were the ushers. Neat programs were distributed containing the names of the members of the lodge in service and also the evening's program.

WINNIPEG LODGE, WINNIPEG, CANADA.

Winnipeg Lodge No. 650 held their regular meeting on Thursday, April 4, at which there was a large attendance. After the regular order of business was finished, a discussion on Zionism took place, which led to a resolution being introduced by Brother M. J. Finkelstein, and which was passed unanimously. The resolution was as follows:

IN VIEW OF the recent declaration of the British Government favoring the re-establishment in Palestine of a National Home for the Jewish people,

AND IN VIEW OF the arrival in Jerusalem on the first day of Passover of a Jewish administrative commission under the chairmanship of Professor Chaim Waitzman of England,

AND IN VIEW OF the imminent establishment of the said commission as a Provisional Jewish Government with the offical consent of Great Britain,

BE IT RESOLVED, THAT we, the members of Winnipeg Lodge No. 650, of the Independent Order of B'nai Brith, place on record our heartfelt wishes for the success of the commission in its great task of initiating the systematic restoration of Palestine and the return of Israel to the land of Israel's desire and destiny; and we heartily concur in and approve of the plans and endeavors directed towards the creation for the Jewish people of a publicly legally secured National Home in the land of Israel.

AND BE IT FURTHER RESOLVED, THAT a copy of this resolution be forwarded to the District Grand Lodge of our Order (and if necessary to the Constitutional Grand Lodge) respectfully, requesting it to similarly define its attitude and to instruct its subordinate lodges accordingly so that the voice of the Independent Order B'nai Brith may be heard throughout Jewry calling our people in the name of benevolence, brotherly love and harmony to the great task of Restoration.

ST. LOUIS, MO.

A public debate was held on Sunday evening, March 10, 1918, under the auspices of Ebn Ezra Lodge, No. 47, at United Hebrew Temple, St. Louis, Mo. The speakers were Dr. M. Golland, Mr. Oscar Leonard and Dr. Samuel Sale. Judge Samuel Rosenfeld presided. The subject of the debate was "Resolved, That a Jewish Autonomous State in Palestine Should be Established". A general discussion followed the debate in which many took part.

SPRINGFIELD, MASS.

Dr. Bernard M. Kaplan of New York, Secretary of District Grand Lodge No. 1, addressed a gathering of citizens under the auspices of Springfield Lodge No. 684 of Springfield, Mass., on March 19, 1918. Dr. Kaplan spoke on "Loyalty and Our Duty to Our Country in the Present War".

"Jewish loyalty is 100 per cent; it might be more, but certainly not less. No sacrifices we make are too great for our humane government, which, like the government of England, is protecting and respecting the Jewish citizens as an integral part of the United States without any discrimination whatsoever. The Jews are the martyrs of history. No people in the history of the world have made such sacrifices for ideals. Patriotism is a part of our religion and therefore when we are making sacrifices on the altar of patriotism, it is like making sacrifices on the altar of religion in the purest sense of the term.

"The ideals of Americanism and Judaism are practically similar. American institutions are founded on the principles of liberty, equality and fraternity. Liberty was taught by our religion thousands of years ago, and 'Ye shall proclaim liberty throughout the world' was one of the first teachings in the Bible—words which found lodgment on the American Liberty Bell. The Jewish Bible, which is the Magna Charta of civilization, says that there shall be but one manner of law for all. Here you have the American principle of equality; and as to fraternity, it is expressed in the Old Testament, which says, 'Love thy neighbor as thy self'. We are not all of the draft age. It is not given to everyone to serve in the army, but we can all contribute our share, some more and some less, in a financial way."

Others who spoke included Attorney Henry Lasker, Attorney Fred Cohn, Fred Rubinowitz and Paul Kramer of Springfield; also M. Spies and M. Hirsch of Holyoke.

GREAT PATRIOTIC MEETING OF THE CINCINNATI LODGE, NO. 4.

On the evening of March 25 there was held in the new and beautiful Rockdale Avenue Temple Annex a great patriotic meeting by the Cincinnati Lodge, No. 4, for the purpose of impressing upon the minds of the members and their friends the importance of grasping the very serious conditions at present existing and the necessity for putting forward every effort to help the government in this crisis. Bro. Dr. David Philipson, rabbi of the Temple, presided, and after a few powerful introductory remarks, presented the speakers of the evening, Mayor John Galvin and James G. Stewart, a noted local orator. Mayor Galvin, while complimenting the Jews on the splendid part they had played in local matters, reminded his hearers that the real test of their patriotism was just beginning and that they must prepare themselves for still greater sacrifices. Mr. Stewart devoted himself more to the matter of the Third Liberty Loan and in fervent words pictured the horrors of this war and the stern necessity for unified and self-sacrificing effort on the part of every man, woman and even child. All the speakers made a profound impression and were frequently interrupted by loud applause. There was in addition a fine musical program. President Sidney L. Rosin was in charge. Brother Rosin is one of the most earnest workers the lodge has ever had and is devoting a great deal of his time to the securing of new members and otherwise enhancing the welfare of the lodge and the Order.

MAHONING LODGE, NO. 339, YOUNGSTOWN. OHIO.

Members of Youngstown B'nai B'rith fought tears Sunday afternoon as one of their national brothers working for Uncle Sam—Sidney G. Kusworm—told them of their duties to the men who are giving their all to the cause of America and the world to win the big fight.

Mr. Kusworm came from Dayton. He is secretary of the Soldiers' and Sailors' Welfare Association and a member of the Washington board of the American Defense Society. He spoke at 3 Sunday afternoon in Forester's Hall to the largest gathering of B'nai B'rith members which ever turned out to greet a patriotic speaker. He showed the duty of the Order to those who will come back crippled, maimed and incapacitated and made a deep and lasting impression. The welfare association is a branch of B'nai B'rith. Following the address, the local organization pledged its best and untiring efforts to help America in every way not only to prosecute the big fight but care for those who are damaged in the awful carnage.

PREPARATIONS FOR CONVENTION OF DISTRICT GRAND LODGE, NO. 7.

The arrangements for the [illegible] convention of District Grand Lodge No. 7, which will convene in Houston, April 21-24, are going ahead nicely and the committee in charge are reporting tangible results. The convention will be called to order Sunday, April 21, at 10 a. m., and adjourn at 1 p. m. to reconvene at 4 p. m., with adjournment at 6 p. m. At 8 p. m. the intellectual culture program will take place at Concordia Club and be followed by an informal hop.

On Monday, the 22nd, San Jacinto Day, the convention will hold sway from 10 to 1 and 2 to 5 o'clock. Under the auspices of the Grand Lodge, Rev. Dr. Samuel Sale, of St. Louis, Mo., will deliver an address at Temple Beth Israel at 8 o'clock. During the afternoon the visiting ladies will be entertained probably at San Jacinto Battle Grounds. During the midday recess the visiting rabbis will be guests of Dr. Henry Barnstein.

On Tuesday, April 23, the Grand Lodge will utilize the time between 10 and 1, and 2 and 4:30 o'clock. At 5:30 a special train will convey the convention to Black's. During the noon recess the visiting rabbis will be the guests of Dr. W. Willner. Entertainment is being planned for the visiting ladies.

Wednesday, the 24th will be occupied by the convention business the same as the preceding day. An entertainment and dance to take place at the Jewish Literary Hall on Wednesday night. The ladies will again be cared for by the local B. B. ladies' committee.

This is the plan as laid out and is subject to change. At this date the railroads cannot guarantee special train equipment. In fact the plans will be subject to change at any time.

Details for Ellington and Logan exhibitions and auto rides are being considered and will possibly be ripe for announcement shortly.

This year being a most unusual one in the history of the Order and the country, many important questions will come before the convention.

OAKLAND, CAL.

On Tuesday evening, March 26, 1918, at Covenant Hall, Oakland Lodge, No. 252, staged a gala reception and "jazz-talk-fest" in honor of Past Grand President Morris N. Schneider.

The affair was made interesting and enjoyable in the extreme through the efforts of a special committee which had made extensive preparations for a "big night".

The following members co-operated with jazzy, peppy, straight-arm talks, limited in time and confined to the following up-to-the-minute subjects:

A. S. Lavenson, five minutes on "U. S. War Thrift and Saving Stamps".

Dr. H. J. Samuels, five minutes on "American Red Cross".

Benjamin F. Shapro, five minutes on "Somewhere—Over There".

Harry Miller, five minutes on "Bolshevism—Its Meaning".

Dr. M. E. Lando, five minutes on "Our Navy in Action".

Bernard Silverstein, five minutes on "Our Order in War Times".

Rabbi H. B. Franklin, five minutes on "War's Effect Upon Religion".

W. B. Brandt, five minutes on "Suggestions to Oakland Lodge".

Milton H. Schwartz, five minutes on "I Will Choose My Own Subject".

Judge Geo. Samuels, five minutes on "'Schneiderism', Its Past, Present and Future Effect Upon Oakland Lodge".

There was a roll call of all members and refreshments were served.

HENRY JONES LEBANON LODGE.

Henry Jones Lebanon Lodge, No. 79, was addressed by Bro. Mo. Minzesheimer, the venerable treasurer of the Home for the Aged, in Yonkers, giving his reminiscences of the Civil War in which he served as captain in the cavalry. Bro. Minzesheimer's address was so illuminating and interesting that he has been asked by several patriotic organizations to repeat his address. He was also invited by the Henry Jones Lebanon Lodge to give a second talk on his interesting reminiscences of the Civil War. The president of the lodge is Bro. Louis Fabricant, former assistant district attorney of New York.

Bro. Benjamin Weingart, secretary of Henry Jones Lebanon Lodge, has joined the colors and Bro. Louis G. Schwartz has been unanimously elected secretary in his place. Brother Schwartz is in the service of the federal government at Ellis Island in the law department. Brother Schwartz is very enthusiastic about B'nai B'rith work and will make an ideal secretary.

What Our Lodges Are Doing

B'NAI B'RITH OF DENVER.

On March 25, 1918, Denver Lodge gave a dance at the Progress Club, which was exclusively for its members and their ladies.

The Social Service Big Brother Committee of the lodge arranged a Seder for the boys in the Industrial School at Golden. The Jewish Women's Council prepared the meal.

A teacher in one of the state colleges of Colorado, in a recent lecture on "The Jewish Race", claimed that they were responsible for the introduction of the white slave traffic in this country; and that while statistics show that there were fewer Jewish criminals than in any other race, it is due to the fact that they are shrewder and on that account are able to escape the consequences of their crimes. The Anti-Defamation Committee of the lodge has entered a protest against the false and wrong impression this teacher must have created in the minds of his pupils. Some interesting letters have passed between the professor and the committee. It is evident that he is decidedly prejudiced in his attitude towards the Jew. He claims to have secured his data from a book by Professor Edward A. Ross, who, it is well known, attempted to arouse antagonism against Jewish immigration in this country and hardly a fair authority.

KANSAS CITY LODGE, KANSAS CITY, MO.

A "Worth While" meeting of Kansas City Lodge, No. 184, of Kansas City, Mo., was held on Feb. 25, 1918. This was an open cultural meeting and was held at the Temple. It was a new departure being open to the ladies who responded by a large attendance to the invitation extended them.

The principal speaker of the evening was Captain Jacob Frank, Camp Quartermaster of Camp Funston. His many years of army experience enabled him to present many interesting experiences, and the audience was deeply interested in his review of camp life appertaining to his branch, and especially in the Jewish phases of camp life. A generous volley of questions was sufficient proof of the keen interest manifested by his hearers.

Mr. Herman Passamaneck urged the lodge to take up actively and seriously the "Big Brother Movement", and steps will be forthwith taken. A musical program was rendered during the evening, and refreshments were served.

The success of this meeting insures the attendance for the future cultural meetings that are now being arranged for, and members are urged to watch for and attend all meetings.

EDAR LODGE, SAN ANTONIO, TEXAS.

The B'nai B'rith constituting Edar Lodge, No. 211 and Leo N. Levi Lodge, No. 675, are conspicuous in everything tending to promote the interests commercial, social and communal of San Antonio.

Edar Lodge has been in existence over four decades of years. Many of its charter members are still actively connected with the organization, and several of its members have been honored on occasion by the District Grand Lodge, and have occupied prominent positions in that body. In all its years of existence the members of Edar Lodge have been in harmony with the work of the district, and particularly here they have of late years entered with zest in the plans outlined in the interest of intellectual culture. Edar Lodge was among the first of the lodges in District No. 7 to take up the task.

On the introductions of intellectual and social features into the Order's plans, Edar Lodge promptly wheeled into line and has done splendidly. Edar Lodge is in a flourishing condition and is entitled to all the praises heaped upon it by the outer world. Its membership numbers 200.

LEO N. LEVI LODGE, SAN ANTONIO

It is a little over eight years ago that Leo N. Levi Lodge was organized and installed. Since its organization its progress has been most flattering and it has proven a successful venture in every particular. The officers are well known and prominent men identified with the best interests of the city, and take special pride in sustaining the lodge. It has over a hundred members.

B'NAI B'RITH OF PORTLAND.

Over six hundred members and their friends attended the joint meeting of Theo. Herzel Lodge, No. 314, and Oregon Auxiliary No. 2 Daughters of the Covenant on Tuesday Evening, March 12, 1918, the occasion being the visit of Dr. Ben Zion Mosessohn, the noted Palestinian leader. After a class of sixteen candidates was initiated by the degree team, the doors of the lodge room were opened and the ladies' auxiliary and other members were admitted to listen to the wonderful address of the Doctor on "The Duties of Jews in the Present Crisis".

A public Seder on the evening of the second day of Passover was arranged by the B'nai B'rith of Portland and their ladies' auxiliaries. The guests of honor were all men in uniform and such others as took interest to participate in the affair. The capacity of the hall was limited to the ruling of "first come, first served". The local rabbis participated in the Haggadah services and the suggestion to hold the Seder originated with the Oregon Auxiliary, No. 2, Daughters of the Covenant.

Portland Lodge, No. 416, held a most successful meeting on Tuesday evening, March 5, 1918, at which time a class of fourteen candidates was initiated by the Theo. Herzel Lodge degree team. Rabbi Jonah B. Wise delivered an interesting lecture on the Bible.

ESCHOL LODGE, DAYTON, OHIO.

The members of Eschol Lodge, No. 55, of Dayton, Ohio, convened in a body on Thursday, April 4, 1918, at the Memorial Hall to hear Governor Simon Bamberger, of Utah, and Past President of the Order, who addressed the gathering with reference to the Third Liberty Loan. Immediately following the Liberty Loan meeting, Governor Bamberger was escorted to the Standard Club where luncheon was served. The members of the lodge participated in the Liberty Loan Parade.

On Sunday, April 7, the lodge held its annual memorial meeting in honor and memory of its departed members. The following program was carried out:

"Vacant Chair"......Columbian Quartet
Memorial service (Union prayer book and Kaddish)..Rabbi David Lefkowitz
"Safe in the Fold"...Columbian Quartet
Memorial address ....Rabbi Joseph Kornfelt
"Nearer, My God to Thee'.............................Columbian Quartet
El Moleh Rachmanin......Rabbi Burick
Benediction ....Rabbi Lefkowitz

The entertainment committee of the lodge is arranging for a lecture to be given at the meeting of the lodge on Sunday, April 21, by Bro. Dr. Joseph Ruzow on the subject, "Care of the Teeth".

TOLEDO LODGE, TOLEDO, OHIO.

Tuesday evening, March 26, will long be remembered as a red letter date in the history of Toledo Lodge.

About two hundred members turned out to hear Louis J. Borinstein, president of District Grand Lodge No. 2, give one of his rousing talks.

Other features were a large class initiation and a farewell ceremony to twelve young men, members of Toledo Lodge, who had been drafted and were leaving shortly for training camp.

Rabbi David Alexander addressed the young men very impressively and presented each one at the close of his remarks with a wrist watch and a Mezuzah in the name of the lodge.

District President Borinstein's talk was inspiring and at the same time entertaining, holding the rapt attention of the large crowd for nearly an hour.

Refreshments were served at the close of the meeting.

MASSACHUSETTS LODGE, BOSTON, MASS.

Massachusetts Lodge No. 27 of Boston, Mass., gave an informal dance at Hotel Brunswick on Wednesday evening, March 20. The proceeds of the entertainment will be devoted to the benefit of the Soldiers' and Sailors' Welfare League of the I. O. B. B. A number of boys from Camp Devens, Harvard Radio School, Commonwealth Pier, attended. A large number of members of the lodge and their families were present. The affair was a decided success, which was principally due to the efforts of the Committee on Arrangements of which E. S. Berger was chairman.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

On the evening of April 18, 1918, the Jewish citizens of Springfield, Mass., showed marked appreciation of their citizenship by pledging themselves to support the nation both in man power and money in prosecuting the war to a successful conclusion. At a big mass meeting held under the auspices of Springfield Lodge No. 684 of Springfield, Mass., they gave profound expression of their patriotism. The appeal to the patriotic members of the Jewish community netted approximately $58,000. This substantial contribution marks the beginning of a drive of the Jewish Liberty Loan committee. It was also announced that three of the local Jewish organizations had 100 per cent subscriptions from their respective memberships.

Mr. Henry Lasker, member of the general committee of District Grand Lodge No. 1, and chairman of the Springfield Jewish committee of the Third Liberty Loan campaign, presided at the meeting. The speakers were Mrs. Frances Stern of Boston, Rev. Harry Levy of Boston, Colonel Harry Cutler of Providence, R. I., Rev. Isaac Alkalay, Chief Rabbi of Servia and Special High Commissioner to the United States, the mayor, F. E. Stacy, and Harry G. Fish.

One of the most interesting features of the meeting was the presentation of a service flag by the Y. M. H. A. to the Springfield Welfare Board.

The plan of the local Liberty Loan drive was explained briefly to the audience by Mr. Ley. The Schubert male choir sang several selections. A. H. Turner gave an organ recital and Milton Aronson gave a violin selection. The program was concluded with a tableau, "Israel Among the Nations", with Mrs. Hazel Mulcare taking the part of Columbia.

LITTLE ROCK, ARKANSAS.

Little Rock Lodge, No. 158, of Little Rock, Ark., celebrated B'nai B'rith Day on March 20, 1918, at the Concordia Hall. The committee invited the soldier boys to be the guests of the lodge and a large number of them availed themselves of the privilege. The celebration was unusually well attended and it is certain that the affair will do the lodge a great deal of good as many new members are expected to be secured as a result of the affair. The evening was concluded with an informal dance. The program of exercises was as follows:

Introduction of speakers.........Pfeifer
Address........................Lee Sorrin
Song.............Miss Marjorie Mayer
Address...................Louis Siegel
Recitation...........Miss Mirian Cohn
Address..........Lieut. Samuel Levine
Song............Miss Franklin Brooks
Address.....Chaplain Jacob Krohngold
Solo........................Max Fink

To conclude with an informal dance.

CHARLES WEIL LODGE, PINE BLUFF, ARK.

Rabbi Raphael Goldenstein, president of Charles Weil Lodge, No. 279, of Pine Bluff, Ark., held a joint meeting of B'nai B'rith members of Eudora, Lake Village, Grand Lake and Rudville, Ark., at Eudora, Ark., and succeeded in raising the sum of $1,200 for the Jewish war sufferers. The meeting was held at the Baptist Church and many of the Gentiles present contributed to the fund. The leading contribution was made by Bro. M. B. Rosenzweig of Lake Village, who led the list with $200 donation. Under the auspices of the B'nai B'rith, Dr. Goldenstein likewise organized a fine Sunday School at Eudora, composed of children from the several villages, and appointed Miss Miriam Pluestein as teacher of same.

NEW KENSINGTON, PA.

An open meeting of New Kensington Lodge, No. 762, of New Kensington, Pa., was held on March 10, 1918, at which time a calss of 30 new members was initiated by the visiting Grand Lodge officers. Installation of officers for the present year also took place. Among those who honored the occasion with their presence and participated in the program were Bro. Marcus Feuchtwanger, of New Castle, Pa., President of the District Grand Lodge, Messrs. Adolph Edlis, and Edward Hemple, of Pittsburgh, and Mr. Joseph H. Rubin, of McKeesport. Mr. Richard S. Rauh made the presentation address and at the dedication of the service flag. A musical program was rendered by Mr. Louis Claster, after which refreshments were served.

CLARKSBURG, WEST VIRGINIA.

Clarksburg Lodge, No. 727, has taken on new life since the inauguration of our new officers. The attendance of members is larger and there seems to be a general enthusiasm amongst all the members.

There is a favorable feeling amongst some of our members towards the Zionist movement and on Sunday, Feb. 10, at the close of our regular meeting, we had a debate on that subject. The judges of the debate have not yet rendered their decision.

Ever since the visit to Clarksburg of Bro. Jacob Kun, a number of our members concluded that if we could arrange a lecture course it would help secure new members.

To put the idea into real execution, we made up a purse amongst our members and notified our educational committee to get busy, with the result that on Wednesday, March 13, we had Rabbi Isadore Rosenthal, of Lancaster, Pa., deliver a lecture in the Masonic Temple entitled, "Modern Thoughts".

"Modern Thoughts", as well as Rabbi Rosenthal, so pleased the audience, that we are now arranging another lecture for April.

HARMONY LODGE, BRIDGEPORT, CONN.

Professor Eugene H. Lehman, formerly of Yale University, faculty of religion, renowned author and lecturer, delivered an address at the meeting of Harmony Lodge, No. 711, of Bridgeport, Conn., on April 3, 1918, before a large audience on the subject, "The Training of the Modern Girl". The address was illustrated with moving pictures of the famous "Highland Nature Camp". The meeting was open to the public and was largely attended by members of the local section of the Council of Jewish Women, the Hebrew Children's Aid Society and the members of the lodge and their friends.

Mr. Charles H. Shapiro, chairman of the intellectual committee of the lodge presided. An appropriate musical program was successfully carried out.

B'NAI B'RITH DAY CELEBRATION BY DALLAS LODGE.

B'nai B'rith Day was properly observed by Dallas Lodge No. 197, of Dallas, Texas, at Temple Emanu-El, on Wednesday evening, March 6, 1918. Judge David B. Samuels of the city court of Shreveport, La., was the principal speaker.

In the course of his talk he gave a resume of the history of the desire of that people through all the ages. The fact that the ten commandments were given to the world in the wilderness and not to the individual bears out the right of democracy as the logical and ultimate condition that must prevail throughout the world.

"All wars are for some great cause of humanity", he asserted. "So it is with this war. It will cost the lives of millions of people, but from the baptism of fire a new, free world will rise, phoenix-like, from the bloodshed and slaughter. This war testifies to the fact that might is not right, and that there is nothing before virtue and righteousness".

He also outlined the significant part the Hebrews of the world were taking in the fight against autocracy for the sake of democracy.

The Rev. William H. Greenburg made the opening remarks, introducing Judge Samuels. He discoursed briefly upon the significance of the occasion in the Jewish calendar. He touched upon the ethical aims and purposes of the order of B'nai B'rith, which stands for the mental and moral welfare of the Jewish people.

SPOKANE, WASH.

Abraham Geiger Lodge, No. 423, held a regular business session on Thursday evening, March 28, 1918. Mr. F. E. McCullough, county chairman for War Savings Certificates, gave a talk, after which the I. O. B. B. War Savings Club was organized. The lodge also resolved to invest part of its funds in the Third Liberty Loan and appointed a committee to solicit subscriptions from among the members of the lodge.

Ida Blum Strauss Auxiliary held a meeting on the same evening, at which a class of candidates was initiated and plans were made for an entertainment to be given soon for the benefit of the Red Cross.

What Our Lodges Are Doing

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

An unusually attended meeting of Julius Houseman Lodge, No. 238, of Grand Rapids, Mich., was held on Monday, April 1, 1918. The lodge was honored by the presence of Bro. Hiram D. Frankel, of St. Paul, First Vice-President of the District Grand Lodge, and as a mark of respect an unusually large number of members were present as a special tribute to Brother Frankel.

A class of candidates was initiated, after which Brother Frankel gave an inspiring talk on the subject, "Stand by and Carry On". He held the members of the lodge spellbound with his address and made a deep impression upon the members and at its conclusion the lodge extended to Brother Frankel a rising vote of thanks. The evening was one of the most enjoyable the lodge has ever indulged in and the visit of Brother Frankel will have a good effect in the present campaign for membership which the lodge has inaugurated.

BARNETT LODGE, FORREST CITY, ARK.

On Sunday, March 24, Barnett Lodge, No. 754, of Forrest City, Ark., held a very enthusiastic meeting at Cotton Plant, Ark., at which meeting the handsome sum of $700 was raised for the Jewish War Sufferers in Europe. The gathering was held at the High School Auditorium which was packed with Gentiles who for the first time in their lives ever heard of the name "B'nai B'rith", but responded most generously to the eloquent and powerful appeal made by Rabbi Raphael Goldenstein, of Pine Bluff, Ark., who was invited by Barnett Lodge to address the meeting. More than half of the money collected was donated by the Christians as there are but seven Jewish families in Cotton Plant.

JORDAN LODGE, NEW YORK.

Zionism was the subject of a very interesting and spirited discussion at an open meeting at the B'nai B'rith headquarters on Thursday evening, March 21, under the auspices of Jordan Lodge, No. 15. This was the first of a series of meetings at which special and timely subjects will be presented. The intellectual advancement committee has prepared a splendid program, and it is their intention to present speakers of local and national prominence.

Jordan Lodge, No. 15, was addressed at its last regular meeting by Bro. Dr. Jacob Goldstein, who delivered a scholarly address on the "Merchant of Venice". Bro. John J. Jalin, president of the lodge, expects to add a literary feature to every meeting of the lodge.

JACKSON, MICH.

David Heuman Lodge, No. 807, of Jackson, Mich., held a well attended meeting on Sunday, March 17, 1918. The visiting Grand Lodge officers addressed an open meeting of the lodge on the work of the Order and as a result of their appeal, seven applications for membership were secured and a permanent membership committee was appointed to conduct a campaign for new members. It was also resolved to appoint a social service committee to direct the social and philanthropic work for the Jewish people in Jackson. After the meeting was concluded, refreshments were served and the balance of the evening was spent in dancing.

CHARLESTON, WEST VIRGINIA.

By F. A. Bloomberg.

Charleston Lodge, No. 788, is very active, at present striving to reach a membership of 100. Eight new applicants were received which brings our total up to 92 and we hope to have the remaining number within a few weeks. Much interest is being taken by all members as at the attainment of our century membership we are going to have a big event in commemoration of same. Our president, Bro. Jos. Schwab, who is a zealous worker of the B'nai B'rith, and who has done so much in bringing our lodge up to its present standard, read his report as a delegate to the convention at Wheeling. Much of interest and importance was revealed and it was well received and appreciated by all who heard it. Addresses were made by Col. I. Schwab and past president Bro. Phil May for the welfare of the local Order.

MINNEAPOLIS, MINN.

"The Family", a play of unusual interesting situations, was staged at the Metropolitan on Sunday evening, April 7, under the auspices of Minneapolis Lodge, No. 271, of Minneapolis, Minn., for the benefit of the B'nai B'rith Emergency Relief and War Funds. The play was written by Louis L. Schwartz, of Minneapolis. The cast had been rehearsing for several weeks and a finished production was given to the public.

The giving of "The Family" was a foremost social event. The patrons and patronesses including some of the most prominent Jewish families of the city, occupied the boxes.

B'NAI B'RITH OF ST. PAUL.

A patriotic and loyalty meeting was held by Minnesota Lodge, No. 157, of St. Paul, on Monday evening, April 8, 1918. The lodge dedicated a service flag to their boys in service. A splendid program had been arranged with Bro. Dr. S. Deinard, of Minneapolis, as speaker of the evening. The meeting was open to the public and was largely attended. The attention of the members was called to the quota assigned to the lodge by the Grand Lodge in the matter of securing 3,000 new members as the district's contribution to the Order on the occasion of its Diamond Jubilee. A special committee was appointed to take care of this matter and there is no doubt that the lodge will secure the quota assigned to it.

Minnesota Lodge has formed a Thrift Stamp club and a committee with Brother Brucker as chairman is actively engaged in this work.

The lodge has also voted to invest all its available funds in the Third Liberty Loan. Every member was called upon to subscribe so as to make a handsome showing for the lodge and to insure the success of the third loan.

At the March open meeting of Minnesota Lodge, No. 157, "Zionist" was the center of interest. An audience of over four hundred listened interestedly to Dr. I. L. Rypins talk on "My Views of Zionism". His talk was followed by a discussion participated in by Rabbi Kleinman, Miss Spronge, Messrs. Davis, Kravitz, and Loevinger. There was a musical program rendered and the meeting was closed with informal dancing.

MANHATTAN - WASHINGTON LODGE.

Manhattan-Washington, No. 19, arranged a public Seder this year which was attended by nearly 150 people. There was a sprinkling of soldiers and sailors around the festival board. Bro. Dr. Bernard M. Kaplan, Secretary of the District, presided over the religious services, assisted by Bro. Cantor Simon Schlager, of Temple Emanuel. Bro. Maurice P. Davidson, President of the District, was the guest of honor at the Seder and delivered a splendid patriotic address which created much enthusiasm.

The following was the committee on arrangements: Brothers Dr. M. M. Stark, Philip Cowen, secretary of the lodge, and Bro. Philip Davidson, past president of Washington Lodge, No. 19. Harry Salter, the talented son of Bro. W. Salter, of Manhattan-Washington Lodge, No. 19, furnished the music for the evening. The Hagaddah used at the occasion was that arranged by Mrs. Philip Cowen, wife of the secretary of the lodge.

JEHUDA HALEVI LODGE.

Bro. Dr. Richard Stern, of New Rochelle, addressed the Jehuda Halevi Lodge, No. 710, at its last regular meeting at New Britain, Conn., on the fundamental principles of the Order, "Judaism". Bro. Dr. Bernard M. Kaplan, Secretary of the District, addressed a large public meeting at Holyoke, Mass., under the auspices of Holyoke Lodge, No. 728, at the Grand Army Hall. A large delegation headed by Bro. Hon. Henry Lasker, was present. The meeting was presided over by Bro. M. Hirsch, Second Vice-President of the District. Bro. Charles H. Shapiro, of Bridgeport, Conn., toured all through the state of Connecticut at the invitation of the government in the interest of the Third Liberty Loan.

No quality will get a man more friends than sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, cheerfulness, and recognition of merit.—Dr. Johnson.

AKIBA LODGE.

Bro. William H. Silk, of Akiba Lodge, No. 173, chairman of the committee of meetings, has arranged patriotic rallies for the following lodges. Hebron No 5, Jordan No. 15, Maccabee No. 71, Akiba No. 173, Be'er Shebha No. 11, Mt. Sinai No. 2, Chananiah No. 165, Henry Jones-Lebanon No. 79, Edward Everett No. 97. At the patriotic rally Tuesday evening, April 9, Bro. Dr. Joseph Silverman dedicated a service flag of Akiba Lodge, No. 173. Several very patriotic speeches were made on the occasion.

An interesting feature of the meeting was a beautiful patriotic dance, entitled, "On to Victory", which was given by Miss Naomi Miriam Kaplan, accompanied by her sister, Miss Blanche Kaplan, pianiste. Miss Miriam Kaplan is one of the star pupils of the Chalif School.

BROOKLYN LODGE.

Brooklyn Lodge, No. 753, headed by Bro. Clarence Bachrach, who is also chairman of the intellectual advancement committee, has been holding of late very interesting meetings which are well attended. Brother Bachrach is greatly assisted in his work by Bro. Paul Gold, secretary of the lodge. Brooklyn Lodge, No. 753, gave a public reception to the President of the District, Bro. Maurice P. Davidson. Among the out-of-town members who were present were, First Vice-President of the District, Bro. Henry Lasker, of Springfield, and Second Vice-President of the District, Bro. Charles H. Shapiro. There were some very interesting musical numbers of a very artistic patriotic nature.

DISTRICT NO. 1.

Zerubbabel Lodge, No. 53, of Rochester, N. Y., is arranging to take an active part in the coming Liberty Loan and to make a record of which it will be proud. The lodge is also taking hold of local Jewish problems with promising results.

Edward Everett Auxiliary of B'nai B'rith, of New York, gave the first of its course of lectures on civics on Wednesday evening March 20, 1918, at the B'nai B'rith headquarters. Mr. Maurice P. Davidson, President of the District Grand Lodge, gave an address on "Citizenship, Its Duties and Privileges" and this was followed by a social hour, dancing and refreshments.

Bro. Charles Katzenstein, president of New York Isaiah, No. 1, has volunteered his services to the United States navy. Brother Katzenstein is a lawyer of prominence and a very cultured man. The brothers of the New York Isaiah, No. 1, are sure that they will be proud of his services which he will render to our country. Bro. Ed. Brucks, vice-president of the lodge, will now act as president. Bro. Myer L. Victorius, vice-president, New York Isaiah, No. 1, has been appointed by Bro. Maurice P. Davidson, President of the District, to act as chairman of the B'nai B'rith Third Liberty Loan committee for the borough of Manhattan. Bro. Arthur Brucks is one of the latest members of the New York Isaiah to join the army.

Mt. Sinai, No. 2, joined Manhattan-Washington, No. 19, with a big patriotic rally in the interest of the Third Liberty Loan held at the B'nai B'rith headquarters last Wednesday evening. Brothers Philip Davidson, Dr. J. L. Blumenthal and Dr. M. M. Stark were of great assistance to Bro. Gabriel Davidson in making the meeting a great patriotic success.

Bro. Joseph H. Ulman, of Horeb Lodge, No. 25, of New Haven, spent several days in the company of Brothers Charles Hartman, of New York, Charles M. Stern, of Albany, and Col. Harry Cutler, of Providence, at Atlantic City, together with several other prominent B'nai B'rith leaders of the district.

Bro. Louis Lewin, of Rehoboth Lodge, No. 38, has been appointed by the general committee as member of the finance committee of District No. 1, I. O. B. B.

Zerubbabel Lodge, No. 53, held a patriotic meeting last Sunday in the interest of the Third Liberty Loan. Brothers Jacob Thalheimer, and Alex Freiberg were among the active members who arranged the meeting.

Bro. Julius Davidson, of Maccabee Lodge, No. 71, rendered special services to the committee on arrangements for the big patriotic rally which was held at B'nai B'rith headquarters, Saturday evening, April 6, 1918.

Members of the Edward Everett lodge No. 97 as usual, have turned out in large numbers to attend the various patriotic meetings held at the B'nai B'rith headquarters. Mrs. Henry Du chness, president of the Edward Everett Lodge has been of great service to president Davidson in his Third Liberty Loan Campaign.

Bro. Charles M. Stern, of Gideon Lodge, No. 140, Albany, N. Y., who is the chairman of the State Board of Deputies, called a meeting of the state deputies which was held at Syracuse last Friday for the purpose of arranging public patriotic meetings in the interest of the Third Liberty Loan. Delegates were present from all over the state.

Bro. Samuel Loewenstein, president of the Chananiah Lodge, No. 165, although 70 years old, has introduced a number of activities in the lodge showing a good example to the younger men in the lodge as to what zeal and enthusiasm and earnestness can achieve in the interest of a worthy cause.

Adullam Lodge, No. 326, had a very patriotic meeting April 7, which was arranged by the president of the lodge, Brother Neuman and District Deputy Leo Zander. There were several interesting speeches on the occasion. Brother Aufsesser, of Gideon Lodge, No. 140, was the principle speaker. The services of Brother Aufsesser were secured through the courtesy of Bro. Julius Illch, of Albany.

Bro. Maurice Beck, president of Patchogue Lodge, No. 759, has been allowed by the general committee a substantial sum for the purpose of renting a hall in which to entertain soldiers at Camp Upton who visit that city. Patchogue is about 17 miles from Camp Upton.

Bro. M. Kaslin, of Israel Lodge, No. 796, Portland, Me., was a visitor in this city and though his visit was of a hurried nature, he took time to visit the B'nai B'rith headquarters. The office of the headquarters is always happy to greet and welcome visiting brothers. Bro. Dr. Elias Caplan, of Israel Lodge, No. 796, has been appointed by Brother Davidson, District Deputy for the state of Maine. Bro. Dr. Caplan is one of the founders of the Pine Tree Lodge, No. 817.

Bro. Dr. B. S. Antonowsky, of Maimonides Lodge, No. 809, of Liberty, N. Y., arranged a public patriotic meeting at the City High School under the auspices of the lodge. Bro. Maurice P. Davidson, President of the District, was the principle speaker.

Bro. Maurice P. Davidson, President of the District, and Bro. Charles Hartman, member of the executive committee from District No. 1, will be the principle speakers at the public patriotic meeting which has been arranged by Springfield Lodge, No. 684.

DISTRICT NO. 2.

Bro. Julius J. Borinstein, of Indianapolis, Ind., President of District No. 2, is actively at work in the matter of organizing a B'nai B'rith Lodge in the city of Gary, Ind. It is proposed that the membership will be composed of residents of Indiana Harbor, Whiting, Hammond, East Chicago and Gary. Bro. M. Feder, of Gary, an active Ben B'rith, is co-operating with Brother Borinstein and an early meeting to organize the lodge is expected.

Under the auspices of the propaganda committee of District Grand Lodge, No. 2, a petition is being circulated at Camp Sherman, Chillicothe, Ohio, for the establishment of a B'nai B'rith Lodge.

At a meeting of Steubenville Lodge, No. 787, of Steubenville, Ohio, held on March 24, 1918, three candidates were initiated. The lodge also dedicated a handsome service flag with a number of stars.

DISTRICT NO. 3.

At a quarterly meeting of Joshua Lodge, No. 23, of Philadelphia, held on March 20, 1918, it was unanimously resolved that the lodge invest $1,500 in the purchase of the Third Liberty Loan Bonds.

Hon. Bro. Jacob Singer, member of the executive committee of the Order, was the principle speaker of the evening. Three candidates were initiated.

Ibn Gabirol Lodge, No. 114, of Pittsburg, held a meeting on March 20, 1918, at which time Mr. Samuel I. Fink addressed the members on the timely subject, namely, "Bolshevik and Bolshevikism". Members of sister lodges were present in large numbers and participated in the discussion.

DISTRICT NO. 4.

Oakland Lodge, No. 252, of Oakland, Cal., received the thanks of the District Grand Lodge at its 55th annual convention in the city of Fresno on Sunday, March 17, 1918, for the enterprise in producing a special edition in the Oakland Tribune devoted entirely to the activities of the Order.

At the regular meeting of B. F. Peixotto Lodge, No. 421, held on Tuesday evening, March 19, Rabbi Samuel Baskin delivered an interesting lecture on "Great Men of Judea". It was much enjoyed by those present.

Under the auspices of Samuel Lodge, No. 688, of Vancouver, B. C., a Purim ball was given on February 27.

DISTRICT NO. 5.

Rimmon Lodge, No. 68, of Richmond, Va., had planned to have a public Seder for the soldiers at Camp Lee, but abandoned it in favor of the plan of taking the soldiers into private homes of the members of the Order which was their expressed preference and which proved a much better plan.

DISTRICT NO. 6.

The base hospital at Camp Cody, Deming, N. M., was the recipient of a big box of goodies sent by Omaha Lodge, No. 354, of Omaha, Neb., and its Women's Auxiliary. The box contained candy, nuts, cakes, cigarettes and tobacco. Besides this, handkerchiefs, tooth brushes, toilet soap, books and magazines were included in the box.

Brothers John Feinstein and Sidney E. Simon, members of Saskatoon Lodge, No. 739, of Saskatoon, Canada, visited Regina, Canada, on Sunday, March 3, 1918, and addressed a meeting of co-religionists for the purpose of interesting them in the matter of instituting a B'nai B'rith Lodge in that city. The visiting brethren were agreeably surprised as to the interest taken in the work of the Order and as a result of their efforts a petition was circulated during the meeting securing a sufficient number of signatures for a charter for a lodge to be instituted in that city.

Gilead Lodge, No. 41, of Milwaukee, Wis., moved into its new quarters in the Milwaukee Odd Fellows Temple at 191 Tenth St. and the first meeting of the lodge was held there on March 14, 1918, with one of the largest audiences that the lodge ever had. A large number of candidates have been secured by the lodge and arrangements are being made for a class initiation at the first meeting in April.

The April open formal meeting of Minnesota Lodge, No. 157, of St. Paul, was held on Monday, April 8, 1918. There were several unusual attractions at the meeting and Dr. S. N. Deinard, of Minneapolis, was the principal speaker. The meeting took the form of a patriotic and loyalty meeting and a large service flag was dedicated.

At the meeting of Minnesota Lodge, No. 157, of St. Paul, held on Monday evening, March 25, 1918, an official B'nai B'rith Thrift Club was started with a good enrollment. In addition to the formation of this club, it was resolved to investigate all available funds in the next Liberty Loan. A considerable number of new members were initiated.

At the March meeting of Lincoln City Lodge, No. 377, of Lincoln, Neb., an appropriation was made by the lodge for the purpose of helping equip a gymnasium in the Nebraska Building at Camp Funston.

This building was erected by funds donated by the citizens of Nebraska, Jews as well as Gentiles.

DISTRICT NO. 7.

With the election of new officers, Charles Weil Lodge, No. 279, of Pine Bluff, Ark., has taken on new life in Pine Bluff. Meetings are held regularly and are well attended. It is hoped that the silver loving cup offered by Bro. Louis Cohen, of Ft. Smith, for the largest increase in membership in this year for the state of Arkansas, will be captured by Pine Bluff.

At a well attended meeting of Memphis Lodge, No. 35, of Memphis, Tenn., held on Feb. 24, 1918, Dr. Louis Levy, now in the service of the United States Aviation Corps, delivered an address. Dr. Levy told his audience of his observations gathered among the enlisted men in camps and emphasized the fact that in the intermingling of soldiers all religious lines are forgotten and many prejudices which have heretofore existed have almost entirely disappeared.

On Monday evening, Feb. 25, 1918, a joint celebration was held by the B'nai B'rith of Muskogee, Okla., and the congregation to celebrate Purim. The affair was well attended. A collection for war sufferers was made which resulted in $2,100 being pledged, after which dancing and refreshments were indulged in.

The Jewish Lecture Bureau of New Orleans presented Miss Mannheimer in two programs on April 10 and 11 at the Y. M. H. A. "The Jew in Modern Literature" was interpreted on April 10.

The lecture bureau was started by the six B'nai B'rith Lodges of New Orleans and every Jewish congregation and club is represented on the committee.

The B'nai B'rith Soldiers' Welfare League gave its weekly entertainment and dance at Concordia Hall on Saturday evening, March 24, 1918.

THE LAMP LIGHTER.

(Continued from page 1.)

him to do his God appointed work. These are critical days in the history of the world. The old standards are vanishing quickly. We are going not through an evolution but through a revolution. And it is the thought of the Jewish prophets that is going to be adopted. The new internationalism is what the world is coming to. We are entering upon an era of human co-operation in every field. Such is the thought that lies at the basis of Mr. Wilson's masterful addresses. And the Jew has a tremendous obligation and opportunity. I do not mean the Jew as an individual, but the Jewish people.

And the Lodge has its special obligation these days. It must awaken Israel to the realization of the task that lies before him, the sacred duty that devolves upon him.

This then, I take it is the special work of the Lodge that lies before it to accomplish during the coming years. To strengthen the hand and heart and mind of the Jewish people that it might achieve its mission with courage and with zeal. To point out to our people the error of their way, that has resulted from the newness of emancipation. To hold before the eye of Jew, Jewish values, Jewish thought, Jewish ideals as our prophets taught them. To make the Jew feel that it is duty as sons of the prophets to bring light to the world now and in the future days.

Let others hug the hearth fire. Let others remain in comfort. It has been given to the crucified nation to walk in the cold and sleet and darkness. The lamp lighter's work is a divine task. Everytime the pole is lifted the lamplighter has united himself with eternity.

Israel, lamp lighter to the world, thou shalt some day kindle a flame that will grow brighter than the sun. It will warm the hearts of men and women and cause little children to laugh in their play. It will dry the tears of the world, cause the golden grain to sprout out of the ground and no man shall want for the taste of it. Israel, lamp lighter to the world, go about your work with a cheerful heart. The night is not scattered yet. The fog is not lifted. The greatest work is yet to be done. Only when the morning sun rises mayest thou remain at home in comfort and in ease. Until then, Israel, walk your rounds and lift the pole and pierce the gloom with shafts of golden glow. God himself has called you to perform the task!

PATRIOTIC DINNER BY SPRINGFIELD LODGE NO. 684, SPRINGFIELD, MASS.

Under the auspices of Springfield Lodge No. 684 and the Committee on Public Safety of Springfield, Mass., a patriotic demonstration was held at the Springfield Auditorium on Sunday, April 7, 1918. The following was the program:

Henry Lasker, presiding.

Charles H. Beckwith, Chairman Committee on Public Safety.

Fred T. Ley, Chairman Third Liberty Loan Committee.

Harry G. Fiske, Chairman Food Conservation Committee.

Address—Hon. Frank E. Stacy, Mayor.

Presentation of Service Flag for Y. M. H. A. by John Robins.

Accepted for Springfield Jewish Welfare Board by Rabbi Samuel Price.

Address—Miss Frances Stern, U. S. Department of Agriculture.

Selection—Shubert's Male Choir, sixty voices.

Address—Abraham Alpert, Jewish Immigrant Aid Society.

Violin Selection—Milton Aronson, accompanied by Arthur H. Turner on the organ.

Address—Rev. Dr. Harry Levi, Rabbi, Temple Israel, Boston.

Selection—Shubert's Male Choir.

Address—Col. Harry Cutler, Chairman Jewish Welfare Board of United States Army and Navy.

Organ Recital—Arthur H. Turner.

Address—Rev. Dr. Isaac Alkalay, Chief Rabbi of Serbia and Special High Commissioner to United States.

Tableau—"Israel Among the Nations" (Columbia, by Mrs. Hazel Mulcare).

Final—"Star Spangled Banner," Shubert's Male Choir and audience.

DISTRICT GRAND LODGE NO. 3.

District Grand Lodge No. 3 has established permanent headquarters in the city of Philadelphia. The office located at 310 Colonial Trust Building is situated right in the heart of the city on Market and Thirteenth Streets, where members of the Order will always find a hearty welcome.

On April 24 Ezekiel Lodge No. 90 of Newark, N. J., will have a large class initiation. The Entertainment Committee of the lodge announces also a smoker and beefsteak dinner in the near future.

OAKLAND LODGE, OAKLAND, CAL.

A reception in honor of Past Grand President Morris M. Schneider was given by Oakland Lodge No. 252 of Oakland, Cal., on March 26, 1918. The following addresses and speakers were a feature of the evening's program:

A. S. Lavenson, "U. S. War Thrift and Savings Stamps"; Dr. H. J. Samuels, "American Red Cross"; Benjamin F. Shapro, "Somewhere—Over There—"; Harry Miller, "Bolshevism—Its Meaning"; Dr. M. E. Lando, "Our Navy in Action"; Bernard Silverstein, "Our Order in War Times"; Rabbi H. B. Franklin, "War's Effect Upon Religion"; W. B. Brandt, "Suggestions to Oakland Lodge"; Milton H. Schwartz, "I Will Choose My Own Subject"; Judge George Samuels, "'Schneiderism,' Its Past, Present and Future Effect Upon Oakland Lodge".

NATIONAL NIGHT

By Ezekiel Lodge, Newark, N. J.

Under the auspices of Ezekiel Lodge No. 90 of Newark, N. J., a National Night was held on Wednesday evening, April 10. The occasion was one in which the members of the lodge gave an expression of the patriotism and loyalty of the Jew. At the meeting the Service Flag was unfurled in honor of the members of the lodge now in service. The following program was successfully carried out:

Introduction
Mr. Sol. Heller, President of Ezekiel Lodge
Baritone Solo—"Star Spangled Banner" ....Francis Scot Key
Rev. Maurice Cowan
Address—"Civilization on Trial"
Mr. Jacob L. Newman
Consecrating the Service Flag
Rabbi Solomon Foster.
National Anthem—"America"........ ....Rev. Samuel Francis Smith
Rev. Maurice Cowan and Assembly
Address—"Problems of the Hour"
Mr. Howard MacSherry
War Picture Film—"The German Curse in Russia"
Baritone Solo—"When the Boys Come Home" ....Oley Speaks
Rev. Maurice Cowan

LIBERTY BOND IN HOME OF EVERY BEN B'RITH IS SLOGAN.

Harmony Lodge, No. 711, I. O. B. B., prominent among the patriotic organizations of Bridgeport, proposes to "go over the top" in the Third Liberty Loan campaign. Its energetic president, Lawrence S. Finkelstone, has enthused the members with the importance of every Ben B'rith putting his shoulder to the wheel until the close of the Liberty Loan campaign.

Harmony Lodge is making an effort for a Liberty Bond in the home of every member. Bro. Isaac Moss of the local War Savings Stamp Committee is co-operating with the Committee of Harmony Lodge consisting of Dr. M. S. Rosen, Jacob Flamm and John Rosenbluh in the sale of stamps at every meeting and splendid results are being obtained.

On Sunday evening, April 7, Bro. Charles H. Shapiro, first vice-president of District Grand Lodge No. 1, delivered an address before a large audience in the Park Theatre, which in seating capacity is the biggest theatre in the city, and at which there was a goodly number of co-religionists among those present, his address being delivered under the auspices of the State Council of Defense, who are displaying moving pictures showing the part of Connecticut and Bridgeport in the present war.

SOLDIERS' AND SAILORS' WELFARE FUND.

The B'nai B'rith News is informed that a check for $3,000 from Jephtah Lodge, No. 143, of Paterson, N. J., and one for $100 from Connellsville Lodge, No. 801, of Connellsville, Pa., were forwarded to the treasurer of the Jewish Board for Welfare Work.

There is only one way of not hating those who do us wrong, and that is by doing them good; anger is best conquered by kindness.—Amiel.

CHARITABLE SOCIETIES RECEIVE PROCEEDS OF HARMONY LODGE CHARITY BALL.

At a largely attended meeting of Harmony Lodge, No. 711, I. O. B. B., held on Tuesday, April 9, a hustlers' club was organized to boost the 250 membership campaign recently launched, the captains being Morris Romm and Harry DeBorken. President Lawrence S. Finkelstone announced that a class initiation of 25 candidates will be held at Harmony Lodge Rooms on May 6, at which the Prize Team of Horeb Lodge of New Haven will officiate. It is expected that there will be visiting members from various B'nai B'rith lodges in the state in attendance. A novel notice in the form of a subpoena is being prepared by Joseph Solomon to summon the members for the occasion.

The Charity Ball Committee reported a record amount of proceeds are to be distributed to the Children's Aid Society, Philanthropic Committee of the Sisterhood in the Park Avenue Temple and the Hebrew Ladies' Aid Society.

Isaac Moss, of the War Savings Stamp Committee, delivered an interesting talk on the progress of War Savings Stamps in fraternal organizations. At the conclusion a large number of stamps were disposed of by the committee in charge, consisting of Dr. M. S. Rosen, Jacob Flamm and John Rosenbluh.

The Entertainment Committee reported that the semi-monthly whists have proven very successful, and that the Hebrew Children's Aid Society was planning similar whists for the remainder of the season.

Bro. Charles H. Shapiro, chairman of the Intellectual Advancement Committee, announced that an address on "The Jewish Woman on the Farm," would be delivered by J. S. Pincus, editor of "The Jewish Farmer" during the course of the month.

JORDAN LODGE, NEW YORK.

Zionism was the subject of a very interesting and spirited discussion at an open meeting held on March 21, Thursday evening, under the auspices of Jordan Lodge No. 15. This is the first of a series of meetings at which special subjects will be presented. The Intellectual Advancement Committee of Jordan Lodge, Bro. Rev. Dr. Jacob Goldstein, chairman, has prepared a noteworthy program. It is the intention of this committee to present speakers of local and national prominence.

Nine members now represent Jordan Lodge No. 15 in the United States service. This Lodge is making a special effort to keep in close touch with our "boys" and to that end has established a Soldiers' and Sailors' Welfare Committee, Bro. I. W. Wyskoff as chairman, to act as the "link" between our "boys" and the Lodge. Packages that smack of good things not included by Uncle Sam in his menu, also smokes and articles of comfort, are sent regularly to the camps.

Our Big Brother Committee, Bro. Harry H. Cohen, chairman, is in close touch with the Jewish Big Brothers; we do not permit the international crisis to interfere with this serious work. It is with pride that we give honorable mention to the "Big Brothers" of our Lodge for the noble efforts and work being done in that direction.

CHARLES WEIL LODGE, PINE BLUFF, ARK.

On April 11 Rabbi Raphael Goldstein, president of Charles Weil Lodge No. 279 of Pine Bluff, Ark., raised under the auspices of that Lodge $600 for the war sufferers of Europe at a largely attended meeting held at the temple of the Camden Congregation. While at Camden the rabbi likewise succeeded in organizing a Sunday school of twelve children, leaving it in charge of a competent teacher, and the following officers elected to serve on the Sunday School Committee: Mrs. A. Lazarus, president; Mrs. Leo Berg, vice-president; Mrs. A. Levy, secretary; Miss Sadie Rose, treasurer.

JACOB H. SCHIFF LODGE, LANSING, MICH.

On Thursday, April 4, 1918, Brother Hiram D. Frankel, of St. Paul, first vice-president of the District Grand Lodge, paid an official visit to Jacob H. Schiff Lodge No. 794 of Lansing, Mich. During the day Brother Frankel spent most of the time consulting with the brethren upon the affairs of the lodge. In the evening a public meeting was held in the U. C. T. Hall, which was largely attended. Brother Frankel delivered the principal address, speaking on the "War and the Responsibilities and Duties As a Result of the War Devolving Upon the Jews and Members of the Order."

Ten men have failed from defect in morals where one has failed from defect in intellect.—Mann.

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Americanism and Zionism

By
Julian W. Mack

I have been asked to tell you why I became a Zionist and what Zionism means to me.

Addressing you, my Jewish friends, all American citizens, let me begin by saying that there is absolutely no incompatibility between Americanism and Zionism. One might take that for granted: one might well believe it merely by recalling the many loyal American citizens who are Zionists, the leading Englishmen who are Zionists, the citizens and subjects of all nations who are Zionists, and the fact that our Government and their governments have never accused them of disloyalty or in the slightest degree doubted their patriotism, because of their Zionism; indeed, in every country, outspoken Zionists have been and are honored by the leaders of the nation. I say that one might therefore take it for granted that there can be no such incompatibility. But we Jews are rather peculiar; we want to be more loyal than the king himself, holier than the pope. We want every possible cloud dispelled, every conceivable doubt removed, lest the foolish and unthinking might cast even the most unjust aspersions upon us.

Zionism, as I view it, on this fundamental assumption, this basis of fact, that the Jews are a people. I purposely use the word "people" instead of "nation" or "nationality" because of the several connotations of these latter words. Now, what do I mean by saying that the Jews are a people? I mean that all the Jews, no matter of what country they may be citizens, are one people. That does not, however, signify that they form a state, that they are a political nation, or that any Jew owes any political allegiance to that Jewish people, for a people is something entirely different from a state or a nation.

Some States, like France or Italy, have what, in the course of centuries, has come to be practically a single people. In others, like Germany, the great majority of the subjects belong to one people, the Teutons; there are, however, distinct minorities, like the Poles. Others, like Great Britain, have different peoples, each predominant in a geographically distinct territory, the English, the Scotch, the Welsh; and yet, so amalgamated or federated that, while preserving their individuality, the three peoples together form one people, the British. Switzerland, too, has three geographically distinct peoples; they form a political nation, a state, Switzerland; and, like the British, they have created a single people, the Swiss; but every Swiss citizen, while owing and yielding political loyalty to Switzerland alone, while feeling himself, moreover, in every sense, predominantly a part of the Swiss people, yet, unlike the Englishman, the Welshman or the Scot, is kin, by a common inheritance of which language remains the most vital factor, to the people of a foreign country—France, or Italy, or Germany.

Our own country is unique. Here representatives of all the peoples of the world have gathered and intermingled, and in less than a century after the United States, as a political state, was established, the assimilable elements of its inhabitants were fused into a new nationality, the American people. The American Jews are, of course, full-fledged citizens of the United States; they form, too, an integral part of the American people, to whose civilization they, like each of the other component parts, have contributed a rich inheritance. Every American, like every Swiss, either personally or through his American ancestors has a kinship with one and frequently with more than one of the older peoples of the world; for the Jews, that relation is primarily with the Jewish people.

Am I then preaching the dangerous doctrine of dual nationalty? Not at all in the sense in which it is dangerous, in the sense of dual political allegiance. Let me emphasize as strongly as I can, that a man can be a citizen of only one state; a man can owe his political allegiance, and that is what citizenship means, to only one country at a time; there can be no dual citizenship. But kinship he may have with two or even several peoples. In other words, some loyalties, like that of citizenship or of religion are single and exclusive; others, like that based upon a common civilization or upon affection may be manifold. A true man ought to be and is no less a dutiful son because he becomes a faithful husband, or later an affectionate father; for him there is no incompatability between these three relations. Indeed, on the contrary, just because the loyalty of it should be strengthened by the strengthening of every other branch. The more devoted a man is as a husband, the better he should be as a son and a father. Similarly, a man may have an inherited kinship with one people and yet, in the fullest sense, have made himself part and parcel of another people. Sympathy with the ideals of the Jewish people will but intensify the devotion of the American Jew to American ideals because there is essential agreement between them.

With the people of the new Jewish commonwealth, the Americen Jews will co-operate, with a zeal born of a common inheritance and a common religion, to aid them in developing in Palestine a Jewish civilization and to bring its beneficial fruits to all the peoples of the world. But with the commonwealth itself, they will have no political connection whatsoever; it will not be their country; it will give them no political rights or protection; they will yield to it no political allegiance; their citizenship in and their loyalty to the United States will remain single and undivided. This is emphasized in the clear understanding expressed in the British Declaration of November 2, 1917, inserted to avoid any doubt or misunderstanding, and declaring that

> "Nothing shall be done which may prejudice the rights and political status enjoyed by Jews in any other country".

And so I say that there is not the slightest basis for a fear that the Zionists are urging anything in the nature of a dual political allegiance.

But this does not demonstrate that there is a Jewish people. Once upon a time, of course, there was a Jewish people. There was more than that; there was a Jewish state. That Jewish state at no time in its history included within the realm of its political allegiance all the Jews; but the people in Palestine, the Jewish nationality forming that state, represented and constituted, practically, the Jewish people. They stood for that people just as the Englishmen, the Scotchmen and the Welsh living in Great Britain, together stand for the British people, as the French in France stand for the French people.

That people was scattered when the Jewish State was finally destroyed; and it dispersed to all parts of the world. Most peoples, under these circumstances, destroyed as a political state, would very quickly lose their identity as a distinct people. But the Jews never did. Something in that people caused it to outlive the destruction of the nation; something in the members of that people caused them to persist and held them together.

Many a Jew has felt in times past that there is no Jewish people, and he has thus fallen away from his people. But we in our own time and generation have been witnesses to the fact and to the fundamental importance and vitality of the fact that there is such a people, and this, especially in the times of that people's greatest sufferings.

All of you remember the Dreyfus case. Was there a Jew throughout the world who did not feel in his soul during that tragedy that he too was a Jew? He might deny to all the world, but he could not deny to himself, that he, like that man, was a part of the Jewish people. Because it was Dreyfus the Jew, not Dreyfus the man, who was accused by his bitter anti-semitic enemies, the Jewish people were undergoing a trial; and every Jew felt a personal relief and pride when our great sister republic established his innocence, as only under French law it could be legally established. Justice had again prevailed and we had peace for a little while.

And then again the unthinking began to fall away. But the massacres of Kishinev came. The clouds were dark and threatening; but, as ever, they had a silver lining; and it was just bright enough to show to every Jew in the world that he, too, was a Jew, and a part of the Jewish people. Again it flared up, the oftimes latent Jewishness of every honest Jew. He knew that those people over there were suffering solely because they were Jews; solely because they were of the people to whom he belonged. And later on, when in the person of Beilis, the whole Jewish people, nay, more, Judaism itself was again on trial, surely no thinking Jew could any longer doubt that there is a Jewish people. And yet some men, even some reform rabbis,—I know of no such orthodox rabbi,—say today that the Jews are not a people, that they are merely adherents to a certain religious faith. I answer that in the days of Dreyfus, in the days of the Kishinev victims, in the days of Beilis, an American radical or reform Jew did not think of these sufferers merely as co-religionists; indeed, he knew that there was a great gulf, a sharp line of religious demarcation between his Judaism and that of the Orthodox Russian Jew; he felt, however, that notwithstanding this difference, they were bound to him by the tie of a common inheritance, a common tradition, a common sympathy based beyond question upon the ancestral religion but not limited thereto. And this feeling makes them not, of course, a nation in any political sense, but a people.

There is, however, also a negative aspect. Suppose we keep on saying, "We are not a people, we are just the same as the others, except that we have a different religion". We should be burying our heads in the sand. Ask your neighbor, and let him tell you whether we are a people or not. His answer will be unequivocal; and not at all from any spirit of anti-semitism. Surely there is no anti-semitism in the British Declaration, in its recognition of the existence of the Jewish people, in its avowed desire to re-establish the Jewish Nation; on the contrary, it is the most friendly act towards securing national reconstruction, based upon the very patent fact that there is a Jewish people. And in this, the British Declaration meets the aims of the Zionist Movement.

There are really two ideals in this world along the lines of statehood, Cosmopolitanism and Internationalism. There are dreamers who say, "Wipe out all these lines of division. Let us no longer have Englishmen, Americans, Frenchmen, when the war is over; let us have one great country, the world. Let us all be citizens of it". This is cosmopolitanism. Internationalism, while based upon nationalism, does not involve a clashing of nations, or the domination of one nation. True internationalism aims at the highest self-development by each nation, not in conflict but in friendly rivalry with the other nations, each endeavoring to work out the best that is within it for the good of its own people, and through them, as its contribution to all the world. And in that spirit of internationalism, the Jewish people want again to become one of the nations of the world, a nation that will develop the best that is in it, the best that a Jewish environment and Jewish ideals, Jewish religion and language and law, in a word, Jewish civilization can bring forth, not alone for the good of the Jews in that commonwealth of Judaea, not alone, too, for the good of the Jewish citizens of other lands, who will feel a kinship to the people in that commonwealth, but for all humanity.

That brings us to Zionism. So far I hope I have satisfied you that there is a Jewish people. But the question is proper, why and how should that people through a nucleus of its members be re-established as a political community? I say a nucleus because, of course, no one dreams of putting all the Jews in Palestine or of driving any Jew out of any other country or into Palestine. The nucleus of the Jewish people, whether it be two million or more persons, who will gather there and will be the Jewish nation, will be those, and those alone, who voluntarily go there to become members of that Jewish commonwealth or who, if anti-Semitic oppression should continue in any part of the world, prefer to go there rather than elsewhere.

My point of view is this: Just as there is an individual psychology, so there is a national psychology. Just as each individual has a potential creative force, so, too, has every people. And the creative power of a people is something more than, something different from, the sum of the creative powers of its members. Now, when the Jewish people,—and in using this phrase I do not mean all of the members but that nucleus of them which represents the whole—when the Jewish people had a national life, it created the highest ideal values for the world. We know the names of but a few outstanding individuals, because while individuals did their share, the people as a whole was the real creator. It was the Jewish people, gathering within itself the creative power of its individual members and enhancing that power by a united will and a united action, that evolved those fundamental concepts upon which modern civilization rests.

Now, if the Jewish nation in those ancient days was capable of making such important contributions, and if that people has been able, throughout these centuries, to persist and to maintain its identity, despite the loss of language, despite the loss of national life, despite the oppression which has been its lot, it surely is to be expected that that people if re-established among the nations of the world, will again be able, in a Jewish environment, through its now latent creative forces, to renew its development, and as in the days of the prophets, to give to the world further ideals of justice, of unity, of peace, now so sadly needed.

What international political status the Jewish democratic home rule commonwealth shall have is not material; whether it shall be and shall remain under the protectorate or suzerainty of one or the other of the great powers or as suggested in the program of the Inter-Allied Labor Conference, be made a free state under international guaranty, is not a question of principle; the Peace Congress will determine this.

What we want, what we hope for, what we expect is that whatever its form, the Jewish Commonwealth will be a force for righteousness in the regenerated world. We may be disappointed. But men must take risks. We have our hopes, our beliefs, our faith and on them we, as American citizens, are willing to risk our lives and our fortunes. Shall we, as Jews, fear even to risk our money on our faith in the probabilities of that Jewish Commonwealth? That is the problem that is up to the Jews of the world today. And Great Britain has put that problem before us.

A few years ago Zionism was a dream—a noble dream. And when the war began, most of us thought it was still only a dream. We did not expect it to be realized in our lifetime. But many of us became Zionists, because we said to ourselves: "A dream though it be, it has

(Continued on page 16.)

THE PHILOSOPHY OF A PROLETARIAN

By a Peaceful Workman

Translated from the Yiddish by H. Eliassof

(*Continued from Last Month*)

Jewish Ideology.

I imagine we still have no law, we are a free society, we wish to arrange our life according to the advice of the modern free thinkers, to make use of a contract or an agreement which shall regulate our mutual relations.

Then, if you will not be so much inclined to wage war, you will admit that we must reckon with the religous as well as with the national feelings, which are inborn with us; the thought of economic justice is also to be considered

Imagine this contract has already been consummated, our first law-giver has taken care of that; you should not be vexed with me when I say that I am greatly in doubt whether you would be able to do it better.

I will explain myself quite openly. You may take so much pride in the discoveries of your modern prophets, who, in your opinion, have discovered the cause of all causes and entered into the sanctum sanctorum of history. I refer to your prophet who has made the discovery of the historical materialism.

But I will positively accentuate that our first prophet and liberator has considered it very earnestly. The fact is that he has not created new material forms, but has idealized the historical materialism which existed at that time.

The religious form of sacrifices begins with Cain and his brother, that is, the first children of man formed it, which has later assumed a bloodthirsty course, and Moses ennobled it by restricting it to the altar, thereby idealizing the brute matter.

The same can be said about the national ideas which found support in barbarism and brutality, he gave them an ideal turn, he wanted to have an ideal state.

Now I come to the most important point.

The economic form in those historic times was slavery. To this more than to anything else he gave an ideal direction, which started it on the way to the complete development of liberty.

Here I must explain myself more fully. Let us adopt an abstract symbol, which [illegible] represent an original moral idea, at the same time also an idea of freedom; how would you have been able to do it in the best way?

Well, I will show you systematically how it can be conceived.

Let us take the idea of Sabbath rest. This is a practical arrangement, which represents the divine moral idea that is expressed through a two-fold signification.

The first is the religious view which reckons with the ideas of God, world, man, morality.

The Sabbath is a general strike against slavery; a free time to meditate about the beginning and final aim of creation, the world shall not be too much absorbed in business, it shall also gain for itself a moral perception.

I will more emphatically call attention to the second signification, which may be of value also for free thinkers and unbelievers. The Biblical words, "And thou shalt remember that thou wast a servant, and the Lord, thy God brought thee out", express the moral and historical idea of freedom, which liberates the oppressed and tolerates no slavery. The divine voice proclaims it explicitly from Sinai's height. "Be no slave yourself and practice no slavery."

I will lay stress upon the following and you may pay attention to it: Everywhere in the Law of Moses when an appeal is made for benevolence against violence, there comes the expression, "Remember that thou wast a servant"; this is an appeal for liberty which is based upon the historical thought of freedom; the sense of history which is the development of freedom by mankind against the spirit of slavery.

Thus is the historical materialism of that time being idealized gradually and systematically. First one should practice freedom at least once a week; your servants shall also have rest and not be constantly enslaved.

Then it comes in a wider sense, in the form of the "land-Sabbath", the earth shall also have rest. I understand it more thoroughly.

Just as it is assumed that the one who cultivates the land is entitled to use the product of the same, so it would not be wrong also today that the land shall be free at least once in a **shemitah** (period of seven years), of which Moses said: No one shall cultivate the land, no one shall have special privileges in regard to the fruit which the earth brings forth, everybody shall be entitled to use freely the gifts of God.

The strong man shall not grab everything in his own hand, the weaker one shall also have an opportunity to enjoy all the blessings of the land.

Moses states plainly, "that the poor of thy people shall eat", it is for the use of the proletariate.

The law of **shemitah** aims besides, to abolish the slavery of a fellow man and also liberation from all economic oppressions; I see in it the highest thought of freedom.

Further comes the **Jobel**, the law of the fiftieth year, which intends to regulate landed property in general, with the abolition of all kinds of oppression and the fixing of an all sided, most perfect liberty; "a year of liberty for all the dwellers thereof", which is based upon the divine principle "mine is the whole earth, all the children of Israel are my servants", which means the whole earth belongs to God not to any man; all the children of Israel are under the supreme rule of God alone, no man has a right to enslave them.

This is also the purport of our historical light of liberty.

When to this shall also be added the further explanation of the prophets: "Mine is the silver and mine is the gold", all money belongs to God, which means that freedom is not confined exclusively to land alone; also in the other forms of private ownership the system of grab and slavery shall not prevail, then I do not know if there can generally be a higher conception.

The Historical Course of Evolution.

Others will answer: The intention of these laws is not bad at all, if we only would practice them in real life. The people was never very particular about them.

About this we must take in consideration the course of the historical evolution. We advanced little by little, humanity came after us.

You must know that our **historical astronomers and moral mathematicians,** the prophets of Zion, have taken account of three periods in universal history. The third period, which they foresaw as a consequence after the long years of martyrology, must finally take a better turn; it goes slowly, from step to step.

Then the time was also not fully prepared for it; the end will come, there will be created a better order, the economic side will also be regulated.

The stage of higher perfection comes at a slow pace; sooner or later the ideas of our prophets must become realized.

The Harmony of Union and the Systematic Moral-Historical Fight of the Prophets.

Others see puzzles or contradictions in the system of the prophets; they think that it does not agree with the law, I see in it a complete harmony.

The prophets fought against the egotistical nature of man in general, against that which is too materialistically inclined in the life of the nations, which assumed a broader form in the nationalistic sense.

It is characteristic of all nations who disappear from history that they lose the moral equilibrium, when times become better, chauvinism begins to develop, the rulers want to extend their opulence and power through wars with other nations or by increasing the inner slavery, by oppressing the weaker classes among their own brothers. The prophets came out against this order in general with the word of God.

We were no worse than others, our people passed through the same process, the natural development of selfish materialism.

Against this the prophets came out in a systematic combat; they did not fight the law but only the exaggerated materialism which hid itself under the mantle of legality; the prophet, Isaiah, characterized it in the following words: "For we have made lies our refuge, and in falsehood have we hid ourselves".

They regarded the law as a social machine, where all parts are regulated to serve a united aim; idealism shall have a free course of evolution, materialism on the contrary shall be limited, the balance of the social life is thereby regulated.

In the continued course of history, when the spirit departed and everything became far too widely materialized, the prophets were forced to accentuate mainly the ideal aspiration, the essential part, the voice of God which is in the law and they said, "Harken unto the voice of God".

They did not fight religion, only the false side which is hiding in it, the self deception; they understood that religion, the ceremonial divine worship, are in themselves not aims but means for the moral purpose and when the latter was left out they protested. On account of the **Karbanot** (animal sacrifices), or **selihot** (penitential prayers) the people became demoralized, the prophets foresaw the fearful destruction which the people are bringing upon themselves, so they had to combat the material side of it by depreciating ceremonialism.

The thundering voice of the prophet calling out, "Is this house, whereupon my name is called, become a den of robbers in your eyes"? (Jer. 7:11), should also be heard today.

It is the same also with nationalism; the prophets did not come out against self-help and the preservation of the body of the people, but against the extreme materialism, against lust of power and chauvinism.

In regard to the economic side which has become too much commercialized and demoralized, the prophets came out with more force and energy; they fought against all forms of slave-trading and oppression, and demanded complete brotherly freedom.

The Prophetic Message is for All Humanity.

Finally it must be explained that the fight against demoralization is also today aimed against the whole world; the prophets foresaw the bad consequences which humanity will bring upon itself by making materialism an idol for worship.

The preliminary condition for a better future consists in the lofty thought of our prophets, which finds expression in the double sentence, "And let none of you devise evil against his brother in your heart", and "In that day a man shall cast away his idols of silver, and his idols of gold, which they made for themselves to worship".

The inner chauvinism and the outer materialism lead man astray; you shall not be so enthusiastic with the modern idolatry.

Humanity has two ways before itself, either it must comprehend the divine idea of our prophets and begin to practice a better system, or it will be ruined, all brutal force and means of destruction will not help it.

You must recognize the high moral principle of our faith, which begins with love of morality and ends with the idea of universal peace.

JEWISH ADMINISTRATION AT WORK.

Palestine Rejoices and All Elements Co-Operating.

The Jewish Administrative Commission for Palestine has established bureaus in Jerusalem and Tel Aviv and is preparing to settle down to the actual work of laying the foundation for the Jewish State, according to the first official report from that body, which has just been received by the Provisional Zionist Committee in New York City.

This report, which is dated April 18, describes the remarkable demonstration which greeted the commission on its arrival at Tel Aviv, the Jewish suburb of Jaffa on April 6. Every society and organization joined with the town representatives in making the commission welcome and a huge parade reached its climax when an address of welcome was read to the commission on the Boulevard Benjamin Rothschild. Dr. Chaim Weitzman, head of the commission, evoked great enthusiasm when he replied in Hebrew, as did also the address of James Rothschild. The British military governor of Jaffa, who participated in the reception, expressed his sympathy with the Zionist aims.

The commission reports that several informal conferences with representatives of various organizations revealed the fact that its work would have the co-operation of all elements of the Palestine population. The one disturbing feature of the report is the announcement that large sums of money are needed to save the orange-growers from ruin, owing to the inability, due to the war, of marketing the crops. The commission says that long-term loans to the orange-growers are an imperative necessity.

It is easy to decide without thinking; it is easy to think and not decide; but it is hard to think fairly and decide courageously.

THE JEWS IN RUMANIA.

Letter from the Joint Foreign Affairs Committee.

On the eve of the Peace Negotiations imposed upon Rumania by the Central Powers a number of representative organizations in this country dispatched letters of sympathy and encouragement to corresponding bodies in Rumania. On behalf of the Anglo-Jewish Community the Joint Foreign Committee addressed the following letter to the President of the Central Committee of Rumanian Israelites at Jassy:

22nd February, 1918.

Dear Sir—I am directed by the Presidents of the Joint Foreign Committee of the Jewish Board of Deputies and the Anglo-Jewish Association, Sir Stuart M. Samuel, Bart., and Mr. Claude G. Montefiore, to express to you, on behalf of the Jewish Communities in the British Empire, their profound and heartfelt sympathy with you and your Rumanian co-religionists in the trials and sorrows which have lately so cruelly afflicted your valiant country.

All England has watched with admiration and gratitude the bravery and endurance with which the Rumanian army has sustained the cause of the Allies in southeastern Europe against overwhelming odds, and British Jews are especially gratified and proud to know that their Rumanian co-religionists have borne their full share of the sacrifices and glories of that heroic struggle. They do not doubt that your Rumanian fatherland will ere long reap the full reward of the gallantry of its sons, both Jews and Christians, and that, with the coming triumph of Right and Justice in Europe, a new era will dawn for the Rumanian people, who, without distinction of creed, will find their brotherhood re-consecrated in a great, united, and free Rumania.

With all fraternal greetings and good wishes, I have the honor to be, Dear Sir, Yours very faithfully,

LUCIEN WOLF.

Monsieur M. Wachtel,
Comite Central de l'Union des
Israelites Rumains, Jassy.

Count Czernin's Statement.

As stated in our "Stop Press" edition of Friday last, Count Czernin, the Austro-Hungarian Foreign Minister, in the course of an address to a deputation of the Vienna City Council, which waited upon him on Tuesday week, referring to the treaty of peace which was in process of being negotiated between the Central Powers and Rumania, declared:

"We shall solve the Jewish question. The Jews will henceforth be citizens with equal rights in Rumania."

An earlier pronouncement by Count Czernin to the same effect was printed in our issue of March 15.

Statement by the German Chancellor.

The Neue Zuricher Zeitung states, on trustworthy authority, that the Rumanian Government will shortly issue a manifesto formally declaring its approval in principle of the emancipation of the Jews. It will announce, however, that the necessary consent of Parliament to such a step will only be sought after the new elections, and that consequently the Emancipation Act will become law on the assembly of the new Parliament.

The German Chancellor received Herr James Simon and Drs. Paul Nathan and Franz Oppenheimer, on behalf of the United German Jewish organizations. In the course of the interview, Count Hertling assured the deputation that the Government was interested in the favorable solution of the Jewish question in Rumania and that it was using its influence in that direction.

The Zionist leader, Professor Warburg, also had an interview with the Under-Secretary of State, Herr Von Bussche, on the Rumanian Jewish question. The Zionist organizations in Germany and in Austria presented memorials on the Jewish problem in Rumania to the respective governments and the heads of the Parliamentary Foreign Affairs Committees. The Zionists claimed for the Rumanian Jews full civil and national rights.

So far, however, the only official statement made by the German Government on the Jewish question in Rumania is the reply of Herr Von Bussche in the Parliamentary Committee, merely suggesting that Germany had already done its duty towards Jews in Rumania by improving their position in the invaded territory. The statement, which did not convey a correct appreciation of the facts, was regarded by the Socialist authors of the interpellation on the future of Rumanian Jewry as highly unsatisfactory and evasive.—London Jewish Chronicle.

Sketches of Modern Jewish History

By Gotthard Deutsch

IX.

Science of Judaism

The change in the political condition of the Jews, beginning with the French Revolution, and the growing secularism of education, beginning with Moses Mendelssohn, resulted in a changed attitude to the conception of Jewish studies. The former exclusive application to the study of rabbinical law and the rather unconscious dogmatic attitude, which without expressing it in so many words, considered all sayings of the rabbis as infallible, had to give way before the modernism in Jewish thought. This, again, created what is rather inadequately and awkwardly termed "Science of Judaism". The term gave rise to many misunderstandings, of which one may be quoted that believes science of Judaism or Jewish science, as it is sometimes called, to be the Jewish equivalent for Catholic science, namely a harmonization of the Jewish dogma with the results of modern science. Instead of all polemics, it may briefly be said, that by science of Judaism, we understand the systematic and critical study of Jewish history and literature.

Leopold Zunz is justly called the "father of science of Judaism". His essay on rabbinic literature, which was published in 1819, clearly outlined the scope of these studies. While not intending to deprive this pioneer of the credit due him, we must not overlook the fact that he had a number of predecessors, who, though not as consistent as he was, and not equally conscious of their objects, helped to blaze the path for this new development. The first man who investigated Jewish literature with a critical mind and for purposes different than the regulation of religious practice, and the defense of rabbinic infallibility, was the Italian scholar, Azariah Dei Rossi (1511-1578). In a series of essays he showed the contradiction between statements of the rabbis on science, history and ethics, and statements on the same subjects by secular authorities. He boldly declared that the views of the rabbis on science and history are not infallible, and their ethical views are not to be taken literally. This created a storm of indignation, but in the end was accepted by all men of culture.

Various other rabbinical authors, while not as well read in secular literature as Dei Rossi was, would, without attempting to lay down a fundamental principle, occasionally discuss similar ideas in their works. One of these men, not sufficiently appreciated, was Rabbi Jair Hayyim Bacharach of Worms (1639-1702). Bacharach occasionally discusses some remarks ascribed to the teachers of the Talmud in their arguments which are by no means specimens of the highest ethics. So one rabbi is quoted in Talmud as saying of another, "He does not seem to have any brains under his cranium". Of course, such manners cannot be defended, and Bacharach mildly suggests that such strong expressions were occasionally indulged in to call the attention of students to an error in the views of older authorities, but were by no means meant to justify rude language. Still more important are Bacharach's occasional attempts to build up a systematic theology. So he devotes a long essay to the definition of the term "oral law handed down by Moses when he descended from Mt. Sinai". The average rabbi of the seventeenth century never bothered about such definitions. He used the term without trying to define it, and took it for granted that Moses and Aaron were acquainted with the rabbinical law in all the details laid down in Talmud and later codes.

Rabbi Joseph Steinhardt of Fuerth (1706-1776), otherwise a strictly observant expounder of the law, who, to quote one instance, prohibited dancing under the penalty of excommunication, pays attention to the questions of philology and archeology in the Talmud. This again is something unusual, for the average rabbi of the eighteenth century did not care for the etymology of a word in rabbinic literature as long as he understood the passage in its context. It may be not without significance that Rabbi Steinhardt's wife, the "Rebbezin Kroendel", the sister of Rabbi Isaiah Pick of Breslau, was well known as a rabbinical scholar, and her name was proverbial even in my youth. Her brother, Rabbi Pick, was, like Rabbi Steinhardt, more interested than most of his contemporaries in the philological side of Talmudic study.

A most remarkable combination of strict rigorism in ritual and blind belief in rabbinical authority with scientific interest, is presented in the Palestinian scholar, Hayyim Joseph David Azulai (1724-1806), who as a missionary for Palestinian institutions traveled widely over northern Africa and a great part of Europe, and spent the last thirty years of his life in the cultured community of Leghorn, shows a peculiar combination of two opposite tendencies in rabbinic studies. In his legal works he scrupulously notes the most rigorous practices of former rabbis. He discusses even such absurd questions as whether a woman committed adultery by having intercourse with a demon, he writes the most unintelligible Cabbalistic prayers, and at the same time applies to rabbinic literature very sound critical acumen. His dictionary of rabbinic authors is a valuable book of reference even today, based on thorough studies and critical examination of old manuscripts.

What these men did in occasional references was done systematically by Leopold Zunz. This most remarkable man was born in Detmold August 15, 1794, and having lost both father and mother at an early age, he was educated in the orphan asylum founded by the Samson family in Wolfenbuettel, afterwards, through the influence of the noble philanthropist, Israel Jacobson (1768-1828). changed into a Jewish high school. Jacobson, who was filled with the desire of raising the intellectual and economic condition of the Jews, had an eye on promising young students, who as teachers and ministers should help in carrying out his plans. He selected two boys of this school, Isaac Marcus Jost, born in 1793, and Zunz, one year younger, for this purpose. Both were sent to the Gymnasium in Wolfenbuettel and to the University of Berlin, with the aid of Jacobson, and thus are the first Jewish scholars who received a regular humanistic and academic education. Both made their mark in Jewish literature. Zunz was the first Jewish boy confirmed in the manner which since has become the rule even in orthodox circles. Jacobson himself, who liked to act as an amateur minister, performed the ceremony, and it was due to him that the name of Zunz was changed from Lipman to Leopold, or as Zunz in his sarcastic way expressed it, Jacobson inflicted the name of Leopold on him. Zunz's first essay on rabbinic literature was already mentioned. It may briefly be characterized as an outline of the method how to use rabbinic literature as source for the study of history. The main idea that Jewish literary activities are part of the general activities of mankind, is presented here, as it is presented in the title of one of his later works, published in 1845 under the title, "Zur Geschichte und Literatur." This collection of essays, dealing with various subjects, pertaining to that speciality, is simply called essays on history and literature, to emphasize the fact that Jewish history and literature is part of humanity's intellectual activity. One essay in this collection deals with Jewish ethics, giving extensive abstracts from mediaeval books on the subject. It is the author's design to show the high moral ideals found in Jewish literature and is therefore distinctly apologetic. The apologetic tendency, however, is at the same time scientific, for it does not read into the text anything which is not found in it, and therefore stands infinitely higher than any number of Christian works on the ethics of the New Testament.

Zunz, while always guided by scientific methods, was also moved by Jewish sentiments. It was his ambition to show that Judaism was misrepresented in its spiritual activities, as the Jews were misrepresented in their economic and domestic life. We find Zunz, therefore, often guided by political conditions of his time, though never losing sight of scientific aims. His master work, "Gottesdienstliche Vortraege der Juden", intended as a history of sermon literature, published in 1832, owed its origin to a rather comical feat of Prussian autocracy. King Frederick William III strongly disapproved of all attempts at progress within the synagogue. He saw no reason why the Jews, who found the synagogue tradition not to their liking, should not become Christians and in this way render the task governing his majesty's subjects easier. All autocrats from Antiochus Epiphanes down to Alexander III of Russia, were of the same opinion. Frederick William, therefore, availed himself of the opportunity offered by the protest of the orthodox section of the Berlin Jewish congregation and prohibited all innovations in the service of the synagogue. One of these innovations was a sermon in the vernacular. It was the object of Zunz in his work to show that the synagogue at all times had included in its service edification and instruction. While apologetic and occasioned by an emergency Zunz' work is strictly scientific. It deals with all the technical questions of the origin of sermon literature, most of which, down to the latter part of Middle Ages, was published anonymously, and only through keen criticism, based on the vocabulary and similar aids to historic research, the time, and eventually the place of its origin, can be ascertained. The work extends down to the author's time, and the wideness of the latter's information, as well as the exactness in detail are today a marvel for the student.

It was equally due to a silly order of the Prussian government that Zunz in 1836 published an essay on the names of the Jews. For some yet unascertained reason, the Prussian government has issued an order declaring that the Jews should not adopt any non-Jewish names. The order was so hastily conceived that it had to be changed several times in its wording, but it always remained impracticable. The Jewish banker, Aaron H. Heymann, of Berlin, was called to appear before the police for having committed the crime of calling a son Joachim. He could prove that his own father, a Prussian subject, bore that name, and he might have proven that Joachim is only a Greek spelling for a name found in the Hebrew Bible. The Prussian government finally let the whole order drop into oblivion, and it is said, though this is very likely a legend, that it was done because a Jewish father insisted on having his newly-born son recorded as Jesus, which undoubtedly was a Jewish name. Zunz' work again shows his vast amount of information on the Jewish literature of all ages.

Another work of the great master that deserves mention, is one which deals with the literature of liturgy, especially with the mediaeval hymns. Piyyutim. This subject is too technical to be presented to a general public, but it may be said that in it Zunz shows himself as independent of movements within the synagogue, as he shows himself independent in his other works of paternalism from outside. The reformers of that period objected to the length of the services, and to the unintelligible character of the liturgy of the old synagogue. Zunz again wished to urge the study of this literature as a historic study independent of the practical side of communal Jewish life. With this Zunz' religious position is defined. Reformers and orthodox have claimed him alike. He clearly says that he does not belong to either party. His anti-orthodox views are presented in an essay on higher criticism, in which he assigns the book of Leviticus to the post-exilic period, thus dating it from a time more than a thousand years after Moses. He also declares in a letter addressed to Aaron Bernstein, the author of a book on the myths in the Pentateuch, that he does not believe that any of the names in Genesis, except that of Nimrod, are historical. On the other hand, he also aims his sarcastic darts very often at reform, though in his youth he was preacher in the reform congregation of Berlin, and in 1835, for a few months preacher in the "Temple for Improved Service" in Prague. While whimsical, and therefore not always consistent in dealing with questions of the time, he seems to me to have defined his position quite clearly in a letter addressed to his youthful admirer David Kaufmann (1852-1897) then a student, and afterwards an author of marvelous erudition. In this letter, Zunz says, "I care only for Jews, not for Judaism". His attitude was that of a student, who looked upon the problems of Judaism as upon any other department of mankind's life.

The early works of Zunz stimulated many others to follow in his wake. Most prominent amongst them was Solomon Loew Rapoport (1790-1867), a native of Lemberg. Rapoport, who began his career like other intelligent young men of his country as a Talmud student, was first awakened to a different conception by the Hebrew literature produced within the Mendelssohn school. He learned to read German, and translated some of Schiller's poems into Hebrew verse. Afterwards, stimulated by Zunz, he began to devote himself to a scientific study of rabbinic literature and his biographical essays on some mediaeval authors are contributions of lasting value to our historic literature. Appointed to the position of "Kreis Rabbiner" in Tarnopol, an early center of progressive Jewish life, he was the object of bitter persecution on the part of the orthodox element. Called to Prague as rabbi in 1840, he represented there the extremely orthodox element, and his later works did not come up to the promises indicated in his earliest productions. He conceived the large plan of an encyclopedia of rabbinic Judaism, but the first volume which he published, containing only the letter "Aleph", remained a fragment, though quite valuable as such. Another Galician scholar closely allied with Rapoport, was Nahman Krochmal (1785-1840), born in Brody, another center of progressivism, and also stimulated by Zunz, as is best seen from the fact that, feeling his end near, he ordered in his will that his manuscripts be sent to Zunz, who should edit them. Krochmal has been largely overestimated, owing to the petty sectionalism which exists in Judaism, for the eastern scholars have the otherwise quite intelligible ambition to show that the Talmudists of the old school, broadening out in their intellect, were the real pioneers of science of Judaism. This subject, again, is too intricate to be presented to a lay public. It is true that men like Krochmal, saturated with the knowledge of rabbinic literature, to which they had devoted their early life exclusively, possessed an advantage over men like Zunz, whose education was harmonious and extended over all branches of human knowledge, but the application of the system of scientific method to rabbinical literature Krochmal and Rapoport had to learn from Zunz. With all this they still occasionally show the traces of the old uncritical school. One instance taken from Krochmal's posthumous work, shall illustrate this point. The Talmud says that Abraham already practiced Erub Tabshilin. The reader will at once see how difficult it is to present such a subject. The term mentioned is one of the legal fictions, quite frequent in rabbinic law. Work on holydays is prohibited as is work on Sabbath, with the only exception that what is needed for the sustenance of life, like cooking, is permitted on holydays, while prohibited on Sabbath. If a holyday precedes the Sabbath, the difficulty would increase, for it would require that cooking for the Sabbath be done on Wednesday, in case Thursday and Friday are holydays. The rabbis evaded that difficulty by advising that a small quantity of food be placed in the pantry on Wednesday and a formula be recited, which declares that this was prepared for the Sabbath. Then one may cook on Friday as much as he feels like, pretending that he is merely making liberal provision for the holyday, though he knows the food shall be eaten on Sabbath. The Talmud says that this was already practiced by Abraham. This statement is one of the many naive views on history found in many places in Talmud, and in all orthodox religions. Johann Deutschmann, a Lutheran theologian of the seventeenth century, proved that Adam was a Lutheran. Krochmal would not accept such an interpretation, but tells us that the Talmud merely meant that this evasion of the Biblical law was a consistent development of Judaism in its adaptation to new emergencies.

The presentation of science of Judaism would not be complete were we not to mention, at least in passing, two prominent Italian scholars, Isaac Samuel Reggio (1784-1855), of Goerz, and Samuel David Luzzatto (1800-1865), of Trieste. The former developed from a strict traditionalist and Cabbalist of the type, very frequent in Italy during the eighteenth century, into a bold advocate of reform, while the latter, for thirty-six years professor of Biblical and systematic theology in the Rabbinical College of Padua, the first modern training school for rabbis, conservative in his religious view, developed an astounding industry in all branches of the science of Judaism, especially in the history of literature, and is the first modern Bible exegete produced by Judaism, though quite conservative when viewed in the light of present-day higher criticism.

Of all the men quoted, Nahman Krochmal was the only one who had a son who followed in his father's footsteps. Reggio's son, educated in Padua, became a merchant. Of Luzzatto's sons, one, Filosseno, was a promising student of Judaism, but died at the age of twenty-five. Another one, Isaiah, a lawyer, devoted himself to the publication of his

(Continued on page 12.)

"ONE"

(Being the Jewish Aspect of the Present Century's Theme)

By HARRIS J. GRUNDSTEIN

One — the figure, one — the Roman numeral, one—how much it represents! It represents a unity, an undivided entity, a single something—one.

A book with an infinite number of letters, words and phrases, marshalled in endless array, across numerous pages interspersed with numerous illustrations placed between two separate and distinct covers, is only a single something called a book. The thread of thought running through the beads of language, threads its way from cover to cover, making of all a single entity, a unity, an undivided something—one.

A human being with a body, two hands, two eyes, two ears, a nose, a mouth, a brain, a heart—is only a single something called a human being. An indescribable something called a soul runs as an invisible chord through each limb, each act, each thought, holding the mind, the body and the heart bound closely together in act, thought and motion and making of all a single entity, a unity, an undivided something—one.

And mankind is one. Adam and Eve, Moses, Caesar, Richelieu, Bonaparte, Disraeli, Christ, Washington, the Kaiser, President Wilson, you and I and all those beings yet unborn through all the years to come are atoms of that wonderful something called mankind. We are all absorbed in the stream of humanity which is coursing its way through the misty caverns of ages, over the pebbles and rocks of troublesome days and years, through the quiet sunny dells of worldly peace and comfort, on—on—on to the very source from which it sprang—the "Sea of Eternity". We are all merged into this stream and become a single entity, a unity, an undivided something—one.

And history is one. We hear much about eras, about certain periods of coma, of rest, of inactivity existing between one great event and another. That is wrong. That is a misconception. There are no intervening periods between great events, for great events do not come upon us suddenly. They are slowly developed and there is no place where we can point and say here this stream of events ended and there the new stream began. History gradually and steadily evolves itself. Facts of life slowly tend in a certain direction, gathering strength and forces as they accumulate, just as gases in the bowels of our earth oft tend to a certain direction. They meet with a barrier which arrests their progress and which they must overcome if they are to proceeded upon their ways. They gather behind this barrier accumulating in number, increasing in force, gaining in strength, until this augmented power cannot be longer denied. There follows an explosion, there is a crash and our eyes behold an earthquake. In life the same is true, the facts of life act as the gases in the earth and the explosion is followed by an "earthquake" if in science it is called an invention, if in music it is called a song, if in thought it is called a book, a play, a poem, a story. These are all eruptions which are inevitable. And they are all integral parts of that great something we call history.

History is as an immense, celestial urn which is gradually being shaped upon the slowly revolving wheel of time. It is being carefully, diligently and minutely molded by some indescribable power which seeks to complete this urn, this colossal urn, this urn called "Utopia". The pages of history which we see show us merely the completed surface of this wonderful urn which is to be completed some time in the hidden future.

And looking at the completed part of this urn we find not a flat surface but instead a carefully and delightfully molded face with an intricate design incrusted upon it. It is an harmonized interweaving of dreams, thoughts, ideals, actions and ambitions of mankind. Here we see the heavy impressions of science sunk deep down into the surface. There we find the protruding, inspiring forms raised by the diligent hands of labor. Here the touch of music; there the tint of art and diving in and out of all this design we discern the smooth stem of religion weaving its way between the leaves of friendship, faith and love. Each gives a different something to this stupendous, intricate, magnificent design—man's history. Each is an essential part of the whole. Without a bit of each the design would be incomplete, but with it we behold an inspiring yet baffling something called history—an involved entity, a sublime unity, a single something—one.

And we who are living today are one. The Jew and the Gentile, the Black and the White are all merely integral parts of that great something called man. What differences are there between us? The master minds of the world have sought to find a difference and they have failed. They have studied, they have searched, they have examined, they have experimented, and in the end they have seen the very same thing they had seen at the very first, they have seen and they still see only one great indivisible something called man. Shakespeare, the immortal bard, endeavoring to reason it otherwise, becomes baffled and in bewilderment he asks through his character "Shylock", "Hath not the Jew eyes, hath not the Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as the Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die"?

How true this is of all of man! Hath not a Negro eyes, hath not a Negro hands, organs, dimensions, senses, affections, passions? Is not the Protestant fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as is the Jew? Our bodies are all the same. Our passions are all the same. Aye—even our Gods are all the same—No! No!—that is wrong—our Gods are not all the same. There are no Gods. There are no separate and distinct deities in this world. We all pay tribute to the same God—the one God—the only God, Israel's God—Jehova. He was worshipped by man when man was first created. He is still being worshipped by us and we shall continue to worship him forever.

But until now we have worshipped him in different ways. The ancient people, the first people of the earth worshipped him through the flowers, birds and trees. They believed that the great power who controlled the world was represented or symbolized by the flowers, birds and trees—for these things are beautiful and they reasoned that this supreme power being the source of all beauty was represented by them. So they worshipped their maker in this fashion until some of the people began to ask questions, and one of the questions they asked was, "How can an ever-present power be symbolized by something which was ever-changing with the seasons"? As a result they stopped worshipping the trees, birds and flowers and we next find people praying to animals — the swan, the white elephant and the sacred cow. This continued until the people set their minds aworking, until they began to reason things out. Then they came upon a queer problem. They could not perceive how an ever-existing, everliving power could be truly symbolized by that which could perish and die. With this in mind they forsook the worship of trees and animals and started to worship the sun, the moon and the stars. But this did not please them either. For though they were praying to something which they could see, the sun, the moon and the stars being visible, yet they could not see what the sun, the moon and the stars were. They soon abandoned this mode of worship and created images and idols at whose shrines they worshipped for a time until they again set their minds aworking. (Each change in the mode of worship was a direct result of an inevitable chain of thought.) They began to perceive that a truly great, active, all powerful God could not be adequately represented or even symbolized by any inanimate, bedaubed forms of clay, so they destroyed these images of clay, but in so doing they went to another extreme. They created idols and images of the imagination — the mythological gods — Mars, Apollo, Neptune, Diana, and all these deities were placed under the control of a supreme God, Jupiter or Jove (who was himself the mythological symbolization of the great power who controls all the world). But with the passing of Rome and of Greece this form of worship also passed away and we come to the last mode of worship where we find that people have based their religion upon the doctrine that man is created in the image of God and have worshipped that image—man—a human being—Buddha, Mohammed, Confucius and Christ.

Now—people prayed to these trees, animals and human beings not for what they were in themselves but for what they were believed to represent. The people believed that these trees, animals and human beings were the earthly symbolizations of that supreme power which controls all the world. But through all these thousands of years there has been only one group of peoples which has continually prayed directly to that great power himself, and that group are the Jews. And what is this power to which they have prayed and to which they still pray?

Some say 'tis might of Superman,
Some say 'tis nature's rod,
Jews know not what that power is
But worship it as—God.

And the Jew can never be taken from his God and his God can never be taken from him—for the Jew's God is visible only to the mind's eye. He is everything and yet he is nothing.

Yet this great ideal, this quaint belief, this wonderful conception has outlived all other beliefs and conceptions, still lives and will live on forever, for that is the very same God we have all been praying to indirectly, and eventually we shall all pray to him as do the Jews—eventually we shall pray to him directly. For though there are gods and gods and gods, there is only one real God and that is the one who revealed himself to Abraham and bade him to teach all of mankind that the Lord, our God, is one and only one, and his descendants, the children of Israel, the Jewish people, have been doing this for innumerable centuries, and are still doing it and must continue to do this, to spread this belief in this power himself—for he is the only God that ever was or will be, and science itself bears witness to this fact.

Science in its painstaking endeavor to question everything and to destroy all which cannot withstand its searching glance, has been able to discredit all the so-called Gods that have ever been worshipped on the earth save one and only one. The scientists say, give us matter and motion and we will create whatever man may desire. But matter and motion are the body and spirit of Israel's God—Jehova, and eventually we will all recognize the fact that he is the only God to pray to. It is inevitable, we must. And who should be the ones to carry the eternal fire of holiness to the sanctuary's threshhold of the generations to come if it be not the Jews who have steadfastly maintained their belief in him through thousand of years of relentless oppression and persecution? It is their duty. It is their task to teach all of mankind that our God is one and only one, and that "to him every knee must bend and every tongue pay homage".

But this task shall not now be such a difficult task to perform. We have all already recognized that the God of the Jews is the God of all, that he is your God as well as mine, that all our Gods are in reality one and the same.

In fact we have gone much farther. We have already perceived that fundamentally we are all, Jew and Gentile, Black and White, one and the same. But this does not mean that we are identical. We are one as to our beliefs. Our methods of worship may be different at present but the ultimate object of our worship is the same and eventually our methods of worship shall become the same. And we are the same as to our bodies. The same flesh, bone and blood is in us all. But we are different as to our missions, our duties, our tasks.

Every person, in fact everything, that has ever been put into this world has been put here for some purpose and that purpose is its mission. The fruits, animals and trees were created to give food, clothing and shelter to man; to help man to live and to progress to some ultimate unseen goal. They all work for man and man works for mankind and all form a glorious unity.

Now—unity does not mean that everything in it is identical. If things are identical there is no difference between them and there is therefore no problem of unifying them, since they already are identical. But unity means something entirely different. It means an harmonious union, an adapted entity, a combined, conformed, co-related mass of different things. It means that there are separate and distinct somethings possessed of inherent individual characteristics of their own working harmoniously with each other. It means a unity of action produced by co-operative individualism. It means that things are themselves and yet of help to another. It means that things are alone and yet connected. It means that things are individual but co-operative. It means that there is an harmonious combination of all produced by co-operative individualism.

Somewhere in some secure vault or underground chamber of war-ridden France there is hidden a world-famed picture called "The Angelus". It is the work of the world-renowned artist, Millet, and is being jealously guarded as a sacred treasure of this renowned artist's handiwork. It is a glorious picture and yet it is only a single picture, a single entity—a single something—one.

But this picture is not one mass of red or of green, of light or of dark. It is an harmonized presentation of numerous tints, of various shapes of shades and of shadows, of fields, of skies, of trees, of animals, of human beings, of human dreams, of human passions, all skillfully worked into a delightful image or rather inspiring portrayal of life itself, and it is called "The Angelus"—a picture, a wonderful picture, yet only a single picture, a single entity, a single something—one. Yet the trees and the animals and the beings therein represented are not identical. They may be alike in that they are all possessed of some form of life. They may be the same in that they are the tools of the artist who uses them in his daily labors (and for the work to be perfect the tools have to be perfect), but they are different kinds of tools used by the artist for different purposes, for different reasons to obtain different results—all of which are necessary for the completion of the inspired task which the artist has set himself to perform—the painting of this picture.

Now—an artist by himself can create no wonderful picture. He must first have a canvas upon which to paint his picture. Weavers must sit at their looms to create this for him from flax or cotton, and farmers have to obtain this flax or cotton for the weavers to use. The artist must have a frame upon which to stretch this canvas and keep its surface smooth. So lumbermen must enter forests and fell trees. These trees must be taken to saw mills where they are to be sawed into the proper shapes and forms. Then some of these new shapes—called boards—must be nailed together by a carpenter, and the canvas stretched over it by the true craftsman. And to do only this much for the creation of this picture we first require hammers and saws and machinery. These require coal, iron and steel. We need to employ miners to dig down into the bowels of our earth to obtain these for us. Now, the artist needs his pigments. These must be made for him by chemists. The chemist needs test tubes which require glass which in turn require certain forms of sand which have to be dug from the earth by laborers; and he needs chemicals with which to make these paints; these must be obtained from earth, tree and flowers, by other skilled men. Meanwhile we must have factories and mills and all must be constructed and operated by craftsmen—men who know how to do that which they are required to do.

And the artist needs brushes to paint with; he needs pots and pans in which to place his pigments. He needs birds, flowers, trees, men, skies, fields and rivers to pose for him. And all these men, all these mechanics, all these human beings need to live; need to be clothed, fed and sheltered, which requires more craftsmen. They need a clothing, feeding and sheltering of the mind as well as the body, and of soul, as well as the mind. This requires architecture, wearing apparel, books and music. And all of these must exist, and all must be used—for all and more are needed for the creation of that one picture which is now hidden in some secure place somewhere in war-ridden France.

All these craftsmen, all these trees, all these animals, are alike in that they are possessed of some form of life. All are the same in that they are the tools of this artist (and for the picture to be perfect—the tools had to be perfect). But they are not identical tools, for each one was needed and was used for a different purpose, for a different reason, to obtain a different result.

All the peoples of the earth are the tools of the world's greatest artist—God. And they are not identical tools, for each is possessed of a different form of genius, some for science, some for music, some for art, and some for religion. And each is a different kind of tool being used by this great artist for different purposes; for different reasons to obtain results. Each has its own distinctive duty to perform upon this master artist's sublime canvas called "Life". And that duty can be performed only so long as the one seeking to do so is himself. Each must be a perfect tool for the artist to use or else the work cannot be perfect. If the Jew is to be a perfect tool for this artist and is to perform his duty—the spreading of the belief in this Jehova himself—the Jew must remain a Jew. He must not submerge or diffuse himself, for then his strength becomes subdued and eventually it shall shrink into nothingness. If the Jew is to be true to his duty, he must first be true to himself. And if he is to perform that duty he must remain himself, a Jew—a real Jew—an undiluted, undistorted, unrevised Jew.

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NEO CHASSIDISM OR EMOTIONAL JUDAISM.

By Aaron Bray, M. D.

Read before the Dorshe Droth Society, January, 1918.

The history of Judaism since the beginning of the Christian era is replete with efforts to undermine Rabbinism and combat Talmudic Judaism. Well known among these movements are Karaism, Kabbalism, Mendelssohnism, Chassidism, and our modern Reformed Judaism. Each of these movements produced men of great power who served the spiritual interest of the people, as well as great imposters who served their own commercial or financial interest. Probably the most harmful of these movements was the so-called Kabbalistic period. Confusion of thought reigned supreme. Exponents of various shades of opinions were in constant conflict with each other, often necessitating an appeal to the Christian and civil authorities in an effort to down what they considered mischievous tendencies. The learned Jews were still able to steer clear on some middle ground clinging tenaciously to talmudic religion, the masses, however, suffered from mental confusion, their religious mind fluctuating to and fro knowing no way out of the chaos produced by the contesting elements. The faith of Judaism was hanging in the balance in the beginning of the eighteenth century. On the one hand the complete collapse of Kabbalism as a result of the failure of the Sabbateans to make good their promises, and the various exposures of fraud subsequently have been productive of considerable dissension among the masses. On the other hand a cold pantheism or Spinosaism has permeated the more cultured minds leading gradually to religious nihilism. In the center, midway between these two extremes, stood a dry cut Rabbinism which while of great intellectual and spiritual value, nourished a kind of learned aristocracy, satisfying the Talmudic student but not giving any impetus of religious fervor to the masses. The student of Jewish history and its philosophy must analyze and visualize the conditions that must have prevailed at that time in order to appreciate the value of neo-Chassidism as a contributory factor in the development and preservation of Judaism. We are apt to underestimate the value of the Chassidic movement if [illegible] do not view the subject from a clear, unbiased point of view. It is likewise essential that we take into consideration the emotional element that plays such an important part in religious movements. No man can satisfactorily explain his religion on the grounds of Reason. All so-called scientific religions are neither science nor religion. Science does not stimulate religious fervor; neither does religious emotionalism depend upon the verdict of science. Viewing, as we try to do, the evolutionary stages of a religious movement, and calling to our aid the experiences we have gained from present-day controversies in matters pertaining to religion, we shall probably be able to ascribe to the Chassidic movement possibly beneficial function in the religious development of the Jews in the 18th century.

All religions have this in common that they work for their self preservation; they vary in the methods employed and yet not infrequently methods employed by one are copied by others. The main object is to prevent decay or absorption. Judaism works its salvation in the same way. It will not die, and does not want to be absorbed either by religions antagonistic to it or even by a religion that claims some similarity. History will testify that while an individual may lose all religious feeling and become emancipated as an absolute free thinker or atheist, a people never emancipates itself from religious doctrines. Individuals may be guided by reason, a people is led by emotion. Emotionalism is the fountain of Religion. Emotionalism is the father of mysticism and all peoples are subject to it. This I hold to be a truth that no amount of subtle argument can controvert. This principle alone can explain the springing into existence of various cults and sects which become so infectious and contagious that they rapidly spread among the masses. The psychology of the masses plays the most important part in swinging a people from one extreme to another and only occasionally is there middle way to stem the tide of emotionalism. This holds good in all religions and can be observed in the evolution of Judaism. Judaism may be said to be more susceptible to this generalized principle, because of the peculiar environment under which it has to develop and especially because its evolution must take place in environments peculiarly strange to its atmosphere. A religion that has to grow in all atmospheres of various cultures influenced by external pressure, has a much more serious struggle for its preservation and cannot escape infection or infiltration of various emotional states from the surrounding elements.

Chassidism and Traditional Judaism.

The student of Jewish history must admit that Chassidism has injected a new element into Judaism. This new element, namely, the emphasis of moral universalism in which enthusiasm plays an important role, was a healthy one, whose primary object was to infuse a deep sense of religious feeling into the masses that could not discern the subtle pilpul of Talmudism or Rabbinism. Like all other religious movements in Judaism, Chassidism based all its doctrines on the Bible. All Biblical stories were crowned with a halo of deep religious and moral value. The manifest content of the Bible was merely an external garb containing a deep religious meaning in a latent form which could only be discerned by proper interpretation. The interpreter of necessity from this point of view must be a pious man who considers himself a part of the God Spirit or divinity. The interpreter must be a holy man, a righteous man who sees in everything the manifestation of God. Unlike all other movements in Judaism, Chassidism has not neglected the traditional or oral law but has combined written and oral laws for the advancement of its interest. These laws Chassidism considered merely as means to the end of sanctifying the holy scripture. Even Talmudic Judaism considered deed above creed; the chassidic doctrine lays, however, more stress on the motif of religion. Knowledge of the Thora and Talmud, while useful, was not considered essential, but the thought or idea or motif was the essence and substance leading man to the realization of God. According to Talmudic Judaism, the Am Haaretz in the old accepted meaning of the word could not be a pious man. In the new interpretation of Chassidism, Chasidoth is independent of Limudoth. A man may be a very pious and holy man without being at the same time a great Talmudic scholar. A Chasid is superior to the Talmid Chacham, and a penitent or Ba'al Teshuba is superior to all regardless, as to his Talmudic knowledge. This element of piety extolled by the new Chassidism has at once acted as a revolt against a learned Talmudic aristocracy and placed a doctrine into the hands of the masses which raised them to a level at least in their own estimation with the subtle Talmudic scholar. In short, Talmudic Judaism appealed to the intellect, Chassidism appealed to the emotion. Not all men are intellectually endowed, but all men respond quickly to the emotional element; hence the rapid rise of emotional religion. Chassidism still encouraged Talmudic studies, but not at the expense of the less learned. Chassidism did not choose its leaders or rabbis, because of a deep knowledge in Talmudic literature, but estimated the value of its leaders by the degree of piety or holiness. Consequently a Rabbinical degree of Semicha was not essential to leadership. In fact, Rabbinical degrees were not looked upon favorably and the holder thereof was regarded somewhat with suspicion. It may be said that the Chassidic movement was an effort to reclaim the masses to Judaism without the requirements of years of preparation in Talmudic studies.

Causes That Contributed to the Development of Chassidism.

Every new movement must of necessity find a fertile field for its propagation. A susceptibility to the movement must exist in order that it take root among the masses. First it requires that there should be a definite degree of dissatisfaction with the existing current ideas. There must be manifest a disagreement among the masses or a latent detachment from previous notions. Every new movement requires two essential elements for its progress. First a prepared ripe field, and second an ardent enthusiast to propagate the new thought or idea. It is the combined forces of these two elements that make a new movement possible. The time must have its man, even as the man must have the proper psychologic period. The historian can easily see both these elements present in the early part of the 18th century when Israel Baal Shem became the unconscious leader of a rapidly developing sect in Judaism. I say, unconscious leader, merely because Bal Shem did not lead, he was merely followed. Both classes of Jewish society were deeply affected and suffered from confusion in those days. On the one hand a cold rationalism or Spinosaic pantheism had made a deep breach into the old orthodoxy and had given rise to a certain amount of skepticism among the educated and semi educated classes. On the other hand, the unlearned classes, or rather masses, suffered a deep disappointment from the failure of the Cabbalistic wing and followers of Sabbati Zevi. The utter shameful collapse of the Sabbathian movement which was part of Cabbalistic Judaism was largely responsible for a considerable loss of faith among the masses. To this must be added the shameful conduct of Chajon, and Frank, which led to a wholesale conversion of thousands of Jews of the old type of Chassidism or Cabbalists who were preaching a doctrine of Trinity.

The Philosophy of Neo-Chassidism.

It is not an easy matter to define clearly the essential difference between Chassidism and Talmudic Judaism; neither can one clearly state the essence of Chassidism. There is indeed no special book that defines Chassidism. One can only gather from desultory and isolated references that Chassidism has evolved a peculiar philosophy of life. One may term it a spiritual pantheism in contradistinction to the Spinosaic spiritless Pantheism. Chassidism finds the spirit of God manifest in everything. There is nothing in the world that does not contain sparks of holiness (Nizuz Kadisha); that without that essence it could not exist. Schechter speaks of the essence of Chassidism as the universality of the Divinity from which all important propositions and rules of conduct are deduced. There is nothing which is void of God. God is present in every human thought, in everything created; one may therefore contemplate God even in the material joys of life. He who does not fully believe in the universality of God's presence has never properly acknowledged God's sovereignty, for he excludes God from an existing portion of the actual world. The cardinal dogma of Chassidism is "God, the father of Israel; God, the merciful; God, the all-powerful; the God of love not only created everything but is embodied in everything. Creation is continuous, so is revelation. This revelation can only be appreciated by faith; hence, faith is more efficacious than learning. It is faith and not knowledge that gives a man strength in the face of danger and emboldens him to become a martyr to a cause. In every man one must see the work of God. We must, therefore, honor him for the good, and abstain from judging the evil that is in him, but we must pray for him, we must work for his spiritual reclamation. Chassidism claims three cardinal virtues: Humility, Cheerfulness and Enthusiasm (Hislahavoth), the latter principle is emphasized everywhere and is supposed to be the most important means or medium by which one reaches the very presence of God. It must be remembered that no religious precepts have been abrogated by Chassidism and everybody was supposed to have lived up to all religious regulations, but these were merely the outward expression of true service or ABODAH. One must keep the commandments not because he will win grace in the eyes of God, but to learn how to love God. The Thora is eternal but its explanation is to be made by the spiritual leaders of Judaism. Of the three cardinal virtues the HISHLAHAVOTH plays a very important part in the Chassidoth. Prayer is the chief means of reaching or approaching God. Prayer must move in the realms above and not be concerned with affairs sublunary. Prayers should not be offered for the trivial wishes and needs of the individual, but should be the means to bring one nigh to God. In prayer man must lay aside his individuality and not even be conscious of his existence. The self or ego must entirely be obliterated. If the self is not entirely quiescent the object of prayer is not attained. Indeed it is only through God's grace that after true prayer man is yet alive; to such a point must the self-annihilation proceed. In order to reach such degree of self-annihilation it is necessary to employ certain methods preparatory to the prayer. The set time for prayer is not considered essential in Chassidism. This preparation consists of a ritual bath which is indulged in by the Chasid, even in cold weather. Kevonoh (devotion) and hislahavoth (enthusiasm) are the chief elements in prayer by means of which one may reach the high stage of self-forgetfulness. This is to be gotten by various bodily motions (shaking and jumping), to work oneself into an ecstasy. The real pious man has entrance to the Schechina, and may through such communion, radiate various powers to the followers of the creed. He may be able to heal the sick and obtain children for the childless mother and [illegible] future events. Service or [illegible] essential element and this must [illegible] with a certain amount of [illegible] mere mechanical performance [illegible] ordinance is valueless. A man is not nearer to his God when he has gone through the whole round of laws to be found in the code. The service of fear or for reward is likewise useless, it must be a service of love. Man must not remain on the same religious plane; merely repeating certain routines of yesterday is not service. There must be a daily advance in the knowledge and love of the divine master. Freedom from active sin constitutes merely a negative virtue and may be the result of a lack of temptation. Sin may be latent in the heart, even if not committed in act. Only the uninterrupted communion of God can free the heart from concealed sin. You must, therefore, have God always with you. Piety is the essence and substance of Chassidism. This can be expressed by prayer and singing of hymns. Satan is more afraid of these exercises than of all the controversies in the Meheram Shiff. Chassidism was not against learning, but it did not lay stress on it to the extent that Rabbinism did. Furthermore they were more interested in the so-called SIFRE MUSAR than the Talmud or Bible; learning that does not yield the fruit of piety is a useless thing.

The Spread of Chassidism.

Chassidism spread very rapidly; now it has practically claim to one-third of the Jewish population. One cannot always account for the rapid spread of some movements in the world of religion. One can see this rapid-spreading movement in the so-called Christian science movement which has some marked similarity to the Chassidic movement, inasmuch as both these sects claim the power to heal the sick by prayer. It seems man is a mystical animal and is willing to be led or misled by mysticism. The dry laws of science do not appeal to him; the flexible laws of emotion and the spiritual speculation do. The supernatural controls him, and he is by heredity susceptible to its forces. It requires years of learning to unlearn the impressions received in childhood and to be guided by reason rather than by emotion. It is therefore not altogether strange to observe that the ignorant are more susceptible to superstition and the supernatural and consult the oracle of the time. Chassidism, it must be remembered, developed in the communities where the least amount of learning prevailed. Rumania, Galicia, Russian Poland, part of Hungary, where Talmudic learning was at a low ebb, were fertile grounds for the new doctrine. It is a curious coincident that at the same time similar movements developed in Christianity. Thus the jumpers in Scotland and the Shakers in America appeared to have made considerable progress. The charitable feeling towards each other had naturally attracted some adherents. Of course, one must remember that Chassidism is as old as Judaism and certainly must have existed in a considerable number during the Maccabean period and, furthermore, that the Cabbalistic era was full of Chassidism, believing in all kinds of miracles and in the power of the Rabbi to heal all ailments, so that the neo-Chassid is an off-shoot, not of a short and rapid evolution, but the product of centuries. Still, it is not easy, on rational grounds, to explain the rapidity with which this Chassidism spread and why it still holds sway over a very large percent of Jewry. Fanaticism is the usual explanation; I confess, however, that the word does not explain.

Origin of Neo-Chassidism.

Neo-Chassidism begins with the Bal Shem Tob. It began to spread through the period of his life. He was apparently a sincere believer in religious pantheism. He had no idea of finding a new religious doctrine, he was merely one of those wandering souls who seek their own spiritual elevation in their own peculiar way. He did not try to change religion but change himself while tenaciously adhering to the traditional religous practices and finding happiness in it. He was deeply religious, not for gain, not for reward, but for the satisfaction of his soul. He did not establish a system of philosophy, but he lived a life that revealed a certain theory or religious system. He was born in the year 1700, somewhere in Wallachia, of poor parentage. In his early youth he was regarded of very little promise. He played truant very often and rather than be in chedar he would roam about in the mountains. He served as belfer (assistant teacher), later as shammes, and later still as Shochet; finally as a teacher. After his marriage he was an expressman, Bal Aagula, and finally with the aid of his brother-in-law he became an inn keeper. While trying hard to earn

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A WORLD IN THE REMAKING

By Dr. Max L. Margolis

Written for the B'nai B'rith News

For a full year the United States have been co-partners with the Allied nations in the war against the Central Powers. We have openly and formally declared Germany as our foe; with its confederates we have broken off diplomatic intercourse. We mean to fight to a finish. We shall not rest our arms until a decision is reached in line with our objects in leaving behind our traditional isolation. Thus it is at once brought home to us that we right here have concluded one period in our history and have launched another which must needs be of momentous consequences to us. With one stroke of the pen, as it were, we have gone back upon our policies of over a century old; we have intermeddled with a conflict primarily European and we have contracted alliances with European powers. Shall we say that we have let go the corollary of our previous position, the Monroe doctrine? Perhaps. At all events we cannot expect that at the concluison of the war we shall emerge quite the same people that we had been. In the stress of a struggle of unprecedented magnitude we have submitted to conscription and soon enough we may heed the cry for universal training in arms. The bane of militarism which we have all along shunned bids fair to overwhelm us and it makes little difference that it was not of our own choosing. Nor does it matter that we do not mean to use it for aggressive purposes. Aggression is frequently but another form of defense. To ward off peril at your doors you must strike out abroad and strike first and efficiently. We are witnessing round about us a highly commendable spirit of patriotism calling for and obtaining sacrifices of life and treasure; but with it is intermingled the high-handed lawlessness of the mob striking terror in the hearts of dissidents. Not that unpatriotic acts should be condoned, but then it is the business of constituted authorities, not of vigilance committees. What is going on here in America is but a sample of the transformations with which all the belligerent nations are confronted. There is a world in the remaking. No one knows when this war will end. It may drag on to the end of the first quarter of the twentieth century. We have therefore all reason to anticipate great changes in the humanity of the succeeding decades of reconstruction. Before we can attempt to delineate the nature of post-bellum conditions, we must seek to ascertain what the status was before the furies of the world war were let loose, the sum total of the achievements of the nineteenth century.

We shall, of course, have to start our retrospect a bit in advance. A well-known writer, in describing the nineteenth century, has found it expedient to begin, so to speak, with the creation of the world. But then he had set himself the task of studying the foundations of the century's civilization. With us the century that has passed away is to be understood as the precursor of the times we are going through now. We must therefore take much for granted.

The political history of the nineteenth century has as its starting point the French Revolution; for us Americans it sets in a decade earlier with the Declaration of Independence. Both upheavals were a sequel to the rationalist systems of philosophy of the close of the eighteenth century. On this side of the Atlantic we borrowed a few phrases as to the rights of man and the like; but on the whole we had the easier task which may be described as the detachment of a colony from its mother country. We became our own masters; readjustments of a formal character became necessary; but we took over our Anglo-Saxon heritage into the new order almost without a break. The fathers of the Constitution builded well and we have remained a stable community. Not so in Europe. There it meant a break with the feudal system, that relic of the Middle Ages. The Latin hotheads did not stop at liberating the third estate; they experimented with all sorts of vagaries; they resorted to carnage and internecine warfare, until they were held at bay by a coalition of powers fearing lest the contagion might invade their own territories. In the hour of danger a master-general seized the reins of government. The war of defense was turned into campaigns of aggression. The revolution issued into imperialism. The conqueror, at his will, moved the boundaries of nations; of his own kin he planted kinglets wherever it suited his whim; he swept away the old order, brushing it aside as so much cobweb, and let in the new light from the imperial seat, the center of the world's culture. At Moscow, and later on Belgian soil, before the doors of England, the empire was shattered, and Napoleon was carried away a prisoner to muse over his successes and failures. The period of restoration ensued. A romantic hankering after pre-revolutionary chimeras set in. The Holy Alliance entrenched itself in autocracy. Yet the national uprisings which brought on the collapse of imperialism left their impress. While France was rocking upon the unstable ground of change, now a kingdom, now a republic and now again an empire, Prussia with its policy of blood and iron crushed premature schemes for German unity until it could thrust out its rival Austria, consigning to it the impossible task of welding together a heterogeneous congeries of nationalities and dooming it to a state of dependence upon the northern empire, at last consolidated upon the ruins of the second French empire. Italy followed suit and Rome, the seat of the temporal power of the Pope, became the capital of the united kingdom, a third, but somewhat unwilling, partner in the alliance of the Central Powers. France meditated revenge, and at last entered into a compact with Russia; the Moscovite empire, balked for a time in its Balkan and Oriental policies by the German chancellor, kept nursing its Pan-Slavist dreams over against Pan-German machinations. England, watchful of the balance of power, cautiously threw in its lot with the Franco-Russian Entente. The Balkan wars led to the dismemberment of Turkey in Europe; at the doors of Constantinopie the Bulgars were halted. Austria was quick to snatch a slice. Italy annexed Tripoli and had its designs upon Albania. Russia had been weakened by the Japanese War and seemed to recuperate. Germany, feverishly perfecting its fighting machine on land and at sea and chafing under British restraint, was making ready against "the day." And suddenly the day came. The war was let loose under the pretext of defense with the maxim "Necessity knows no law". But as the bloody warfare continued, the schemes of Pan-Germanism unfolded themselves, and we are pretty well acquainted with the dream of Central Europe, with Austria and Bulgaria and Turkey as vassals of the Kaiser, with Russia dismembered, with the road opened overland to Central Asia and India. We are in the throes of another imperialism, more ruthless than the Napoleonic, and the menace of it extends to our own shores.

So much for the political antecedents of the world-war. Imperialism is the foe of small nations. It means to impose the will of a dominant race upon the vanquished races. Germany is past master in the art of spreading its "kultur". Where the Ostmark, called into being as a bulwark against Slav invasion, has failed, the northern states assembled under one head have succeeded only too well. Of old they sent out their colonies into Slav regions and into the Orient, and Bismarck attempted the Germanization of the Polish provinces through forced sales of land, through transplantation of Poles and the settlement of Germans in Polish territory. Naturally there were rumblings, as also among the Danes in the provinces snatched from Denmark and the Alsatians in the conquered lands beyond the Rhine. For it is indeed the weakness of imperialism that in the name of nationalism, the nationalism of the governing majority, it tramples underfoot the aspirations of minorities. Another foe of nationalism is internationalism. Its rise in the nineteenth century was conditioned by the struggle between capital and labor. The war of the classes superimposed itself upon, nay, placed itself athwart, the conflict of nationalities. The many questions of Pan-Slavism, Pan-Germanism, and whatnot are submerged in the all-absorbing question of the rise of the proletariat. Under whatever names the struggle manifests itself, be it Communism, Socialism, Nihilism, Anarchy, it partakes everywhere of an economic character. The mark of the nineteenth century was industrialism. It held its sway in the democracies of Western Europe and America as well as in the autocracies of the East. Sometimes it took on the form of agrarian plutocracy. The haves and the have-nots are locked in a combat just now held in abeyance because of the war. But the Russian revolution is upon us, and it is largely of an economic character. To what lengths internationalism may go, how it deadens all regard for national rights, though it feebly pronounces for self-determination, how it kills the fighting spirit and meekly submits to invasion, how it loses itself in Utopian dreams and lets go its grip upon the realities, we are witnessing with our own eyes. Collectivist internationalism is clearly pitted against the individualism of Anglo-Saxon civilization no less than against Teutonic imperialism. And when it comes, as it has come, to a decision by force of arms, individualism must at least for the time being yield to concentration of power and discipline.

Another factor, and the least appreciated, in the present struggle is the question of colonization. History knows of the migration of masses. Economic reasons usually lie back of them. Certainly it is the case with the migration of individuals leaving behind overpopulated countries or districts for such as are sparsely settled and thus afford an opportunity for obtaining a livelihood. Surplus population is a problem with which every civilized country has to reckon. The Teutonic powers of Central Europe found the world pretty much divided when they bethought themselves of colonizing. Germans and Austrians had migrated before as individuals or as groups. But then they found themselves lodged in ready-made states with a predominant civilization not their own to which they were forced to accommodate themselves. Underground attempts, fostered by the home government, might be made to maintain a semblance of separatism; but in the long run it could not prevail. Germany perforce had to recognize that she had sons in the diaspora whom she was rapidly losing. But colonies of the other order, planted amidst the blacks of Africa, with the chance of establishing the Germans as the dominant element, were but few. For their protection a navy had to be built up, and conversely, as the navy grew, it called for an object of protection, for more colonies in oversea dominions. Germany showed the mailed fist and demanded a share in the world's spoil. It reached out in thought for the possessions of other nations. Witness the Agadir incident. So far we have considered colonization from the point of view of the mother country. But colonization becomes a problem to the country in which large masses of foreigners proceed to settle, especially if by reason of a lower standard of living they tend to disturb the wage scale of native laborers or because of diversity of race and color they become unassimilable. Harsh and discriminating immigration laws will cause friction between one country and another and may precipitate a conflict. It is sometimes wise to offer the nation offended other outlets and spheres of colonizations elsewhere. Moreover, at all times the exigencies of trade will bring foreigners to our doors and all nations more or less tolerate expatriation or facilitate naturalization. Thus the homegeneity of national states becomes in a measure impaired. National civilizations everywhere become a matter of the dominant majority. Where races are so dovetailed that it becomes well nigh impossible to designate the territory after the one or the other everlasting friction must be the result. Think of Czechs and Germans, Croatians and Hungarians. Of such problems there will be a goodly number when the ambassadors of the belligerent nations shall sit down to compose their differences and to establish a lasting peace.

The plenipotentiaries will naturally deal with political and economic questions primarily. But there are other problems awaiting humanity as reconstituted after the war. It is felt that certain lines of thought will have to be re-examined. Men will go down to the bottom of the gigantic conflict if it is to be avoided in the future. The question of disarmament and of international law will come up. Shall the coming peace be merely a truce which in its turn will pave the way for a still bloodier conflict? The dream of the cessation of warfare once and for all times will occupy the minds of that pacifism which is grounded in idealism. Men will have realized that back of the world war lies a gross materialism which is the outgrowth of those marvelous achievements in scientific achievements for which the nineteenth century stood out pre-eminent. And of all the aberrations of the materialistic mind the most pernicious has been the elevation of the state out and above the sphere of morality. The state can do no wrong. Self-preservation is the supreme law of nations. Such maxims will have to be revised. Room must be found for international moral obligations. There must be a way to punish outlaw nations. Our President has outlined a plan for a League of Nations. That is something different from the International. For whereas the International levels the differences between nations and civilizations, the League of Nations contemplates unity in diversity. E pluribus unum must become the motto of the universe. In other words, humanity will be confronted with the problems of universalism and particularism. Each has been exaggerated in the past. Both may very well coexist. In the quest after larger spiritual values mankind will likewise grope its way to a solution of its attitude towards the Invisible. Accepted tenets of religion will pass through the crucible. Religion has divided and again united man. Here again it may be found that the truth lies in the middle. The absolute claim to truth may be given up and a spirit of true toleration find cultivation. We shall learn to accommodate ourselves to a diversity of forms in a unity of goal. It is not at all necessary that the One God must be worshipped everywhere after the same fashion.

As Jews we are particularly concerned with the outcome of the war. The nineteenth century brought us emancipation, but in its wake there came Anti-Semitism and the Jewish question. It is as irksome to the peoples among whom we live as to ourselves. Both sides will have to co-operate to find a solution. The Napoleonic formula may have to be revised. With a changed world we must expect transformation in the lot of the Jew. Among ourselves three modes of solution have been evolved. They all date from the conditions preceding the war. A new chapter is being opened up in universal history. It cannot but mean a new chapter in the story of our people.

Now that we have sketched the manifold problems with which mankind and the Jew will have to grapple in the twentieth century, when once the bloody war is over and done with, we may proceed to an analysis of the momentous questions before us. The contrasting points of view, such as Internationalism and Nationalism, Universalism and Particularism, Diaspora and Mother Country, Messianic Times and the Messiah, Reform and Orthodoxy, may be capable of a synthesis, were I to adopt Hegelian terminology such as underlies Krochmal's Guide to the Perplexed of Our Own Times. Perhaps that the following disquisitions will go to constitute a New Guide to the Perplexed of Our Own Times. Surely the times have changed since 1851.

EVERY JEW

By Rabbi Emanuel J. Jack.

Stockton, Cal.

All Jewish institutions stand out as bulwarks of Judaism. Some form the line of first defense, others the second line of defense, and so on; yet each in a greater or lesser degree serves as a protecting wall against the inroads and onslaughts of those many outside influences that make for the undermining and loosening of the foundation stones of our faith. Just as our glorious country for its protection against foes and invaders looks to the army, the navy, and the marines; so, too, do we look to the Jewish congregation, the Jewish club and the Jewish lodge for the protection of our Judaism for the preservation and promotion of our common ideals and for the engendering of loyalty to our birthright. And just as the marines are looked upon as the first to fight on land and sea, so, too, are our lodges, especially our beloved order of B'nai B'rith, which has ever shown itself the first to fight on land or sea for the rights and protection of every Jew.

The B'nai B'rith alone, of all our numberless organizations, has created a common ground on which can stand and tread all Jews, regardless of their religious inclinations, regardless of their national aspirations, regardless of their shades of belief and differences of custom. In this respect the B'nai B'rith is bigger and broader and more inclusive than any other Jewish organization. For all others, barring none, have restricted themselves in their powers for good through inviting responses to their appeals to particular groups only. Thus they present a paradoxical condition not unlike that which confronted the two youngsters who were watching a building in the process of erection. Said the one to the other, "What is it that keeps the bricks together?" "Why, it's a stuff called mortar that keeps them together," replied the little fellow. "Aw, you're wrong," corrected the first one, "that's the stuff that keeps them apart." And how true it is, institutions that should serve to keep the Jews together tend to keep the Jews apart. However, we find the B'nai B'rith, after years of struggle and discouragement and disheartenment, today standing alone in its wonderful, stupendous and colossal achievement of cementing all the various Jewish elements into one grand, massive, towering structure of strength and service.

Disobedience to the state in any manner within the state's competence is disobedience to God. Obedience to the state is loyalty to God, and patriotism is blessed by religion.—Cardinal O'Connell.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, April 15, 1918.

The great social and literary communal event of the past month was Mr. Israel Zangwill's first "Arthur Davis" memorial lecture, under the auspices of the Jewish Historical Society of England. Arthur Davis belonged to that type of man who, though devoted to business, yet finds time for scholarship. In this country Thomas Hodgkin was a banker, but he also wrote the best account of the barbarian invasion of Italy; Grote was a business man, but he found time to study the fortunes of ancient Greece. Arthur Davis was a manufacturer, but his leisure he devoted to the cultivation of Hebrew, and he became one of our foremost Hebraists, albeit self-taught. To him the community owes a beautiful and scholarly edition of the Festival Prayers, in which he was assisted among others by his gifted daughters, both poetesses of skill and charm. In order to honor his memory, his children and his friends decided to found an annual "Arthur Davis" lectureship, the purpose of which should be the advancement of any branch of Jewish or Hebraic learning. The foundation was made over to the Jewish Historical Society of England, and this year, during the Passover week, Mr. Zangwill, who was a friend of Arthur Davis, delivered the first lecture, Mr. Herbert Samuel being in the chair. His subject was the contrast between the Jewish and the Teutonic ideal of the chosen people, and those who were privileged to hear the lecture were agreed that it was a clever handling of an attractive theme. American Jewry will be in a position to read the lecture even before it is read here, for it is to be published before long in the Menorah Journal. We, however, had the advantage of listening to it, and it was a very representative gathering that showered applause on the lecturer's head.

Zangwill's production was not merely instructive, it also made one wish that more constructive work of this character were to be found in our midst. Two or three decades ago there were attempts made to produce original work in the field of Jewish literature. The Society of Hebrew Literature published some very useful volumes; the Jewish Chronicle encouraged literary and historical research; those were the days of Joseph Jacobs, Asher Myers, Myer Davis and others. That period was succeeded by the age of the Literary Society, when society was the main attraction and literature was merely incidental. Yet even then spasmodic efforts were made to produce collected opinions on a single theme. Books were published on aspects of the Hebrew genius, and pamphlets were issued giving the substance of single lectures. More solid work throve no longer. Today we are only distributors of literature, and, indeed, we actually have a Society for the Distribution of Jewish Literature. Distribution is both necessary and beneficial, but we lack creative work. In the States there is the Jewish Publication Society; and the English translation of the Bible by American Jewish scholars is much appreciated here. In England we seem to be sterile. The war is not to blame, though, of course, the war has meant putting things of the spirit on one side for the present. Even before the war we were tending intellectually in the direction of the desert. We have not the men. Jews' College might have become the center of a Jewish renaissance in England. But the institution in Queen's Square has never been able to emerge from the cloud of unpopularity that rested upon it. Give a dog a bad name—! That feeling weighed upon the staff and the students alike. At best Jews' College is only a tiny oasis in the desert. It may be that our intellectual energy was expended in other things. Most of our younger men were devoted to Zionism, and spent their leisure in working for Zion, work which promises to be crowned with success. Already classes have been favored in London for cultivating living Hebrew and Arabic, in preparation of the great return to the Holy Land.

The Zionist Commission reached Cairo safely and was given a right royal welcome both by the authorities, including General Allenby and Sir Reginald Wingate, England's High Commissioner in Egypt, and by the Jewish community. By the time these lines are in print the Commission will have reached Palestine, where much work awaits them. Above all, relief is urgently necessary, especially for resettling the war refugees. An appeal for the purpose, signed by that veteran worker in the cause of Jewish charity, Hermann Landau, has just been issued, and there is little doubt that it will meet with the response worthy of the cause.

Meanwhile the Zionist Commissioners were not the only visitors in Egypt from this country. The Judaeans—as the Jewish Regiment continues to be called—have also arrived, and a second batch of Jewish soldiers will follow soon. These may even include the first American contingent, who have been received here with warmth. It may interest our readers in America to know that when the troopship bringing them to English arrived at its destination, the officer in command called for three cheers for the Jews, who, he said, had been the life and soul of the party during the voyage. The Chief Rabbi arranged for a reception for them at his house, and last week a number of ladies undertook to show them the sights of London. It was curious to observe how the visitors were impressed by the antiquity of many a building and many an out-of-the-way corner. Perhaps that was because they themselves belong to an ancient race and were bent on going to fight for the land of their fathers. On this point the following extract from the report of the proceedings in the House of Commons on Tuesday, March 19, 1918, may be worth mentioning:

"Mr. Caradoc Rees asked the Under Secretary for War whether he could give an assurance that all Jews recruited for Jewish units would, as far as was reasonably possible, be utilized in the Palestine area.

"Mr. Macpherson: I am pleased to be able to give this assurance. All recruits enlisted for Jewish battalions will be drafted to Jewish units in Palestine if medically fit. As long as the exigencies of the service permit, Jewish battalions are definitely intended for employment in Palestine".

Colonel Paterson, who is with the contingent at present in Palestine, is to have two Jews at least as colleagues. Major E. Margolin (Distinguished Service Order) has taken over the command of the —th Battalion, and Colonel F. D. Samuel (Distinguished Service Order) of the —th. It is understood that Major Margolin will take out to Egypt the next batch, which will very likely include some of the American members of the regiment. Major Margolin is exceedingly popular among the men. Born in Russia, he emigrated to Palestine and then settled in Australia, where he joined the army at the outbreak of war. He has seen fighting both in Gallipoli and France, and his wide sympathies mark him out as an ideal commander.

Looking at these American Jews who had enlisted for service with Jewish units in the British Army in order to go to Palestine, one could not help thinking that the Jews of England and America ought to come into closer touch with each other. True, America is comparatively far off, but in these days of quick communication what does the distance really amount to? It must be confessed that the Jews of England will possibly be the gainers in the long run by this intercourse. Were it to be brought about, the enterprise and go-aheadedness of American Jewry might catch on here. Possibly, too, the American Jewish community might not think it altogether useless to cultivate the suggested intercourse. We are a small, compact community, but we have our points. Well do we remember the visit to London of the officers of the Order, and the stimulus they left behind. We ought to have common conferences on problems of charity, of religious education, of synagogual worship, of communal reform. Now that the bond between the two countries has been cemented in their alliance in the struggle against German unlimited monarchy, this plan ought to be easy to carry out. If it were, it would enable the two lodges of the Order in England to do a fine piece of work in acting as the bond between the two communities. The prospect is worth thinking about.

A year ago when the fortunes of war seemed to be turning against Germany a more chastened spirit filled the Germans. They were more subdued than usual; they passed that famous Reichstag resolution of July 19, protesting that they desired no annexations and no indemnities. The prodigal son wanted to return home. But the events of the last three months have puffed up the German people, have made them drunk with success, and once again their evil pride has swollen to bursting point. They forget that the fortunes of war sway backwards and forwards, and caution is the best policy of the wise man as of the wise nation. One of the worst sides of the German character is again emphasized by the recurrence of anti-Semitic activity. This rich product of German Pan Germanism has become so noticeable once more that the Society for Combatting Anti-Semitism, by no means a Jewish organization, finds it necessary to come forward with an appeal in the cause of elementary justice. The declaration confesses pitifully that many people had hoped that the trial of the nation in the fire of war suffering would burn out all civil discords and passions, and so make the existence of the society superfluous. That hope has been disappointed; "a new anti-Semitic campaign has commenced"—even before the war is over—and threatens to extend its operations after the war. It is a sad commentary on political conditions in Germany where Christian love and social idealism are conspicuous by their absence. At any rate, let us be thankful for the Society of Combatting Anti-Semitism. Yet while its work merits credit, its very existence is a testimony to the backsliding of Germany, which shows itself at almost every turn. Hermann Cohen has just died at the age of 76. He was recognized as the foremost Kantian scholar in Germany. Yet when the Prussian Academy was about to issue an authoritative edition of the works of Kant, Cohen was not selected as a member of the committee. Why? Only because he was a Jew.

Hermann Cohen had a brilliant career, and it was given to few men who attended the Rabbinical College at Breslau to end up as a full-fledged university professor. His father was the teacher of the small Jewish community at Coswig in Anhalt, and Hermann was intended for the ministry. But philosophy attracted him, and he became the founder of the famous Marburg school, which is characterized by Idealism. Hermann Cohen, the Jew, comes to the fore in this respect, as he came to the fore in his constant interest in Judaism and Jewish learning. When he retired from his chair at the University of Marburg in 1912 and settled in Berlin, he took a deep interest in the Lehranstalt für die Wissenschaft des Judentures, the governing body of which he joined. But the teacher had to teach, and Prof. Cohen delivered regular courses of lectures on aspects of Jewish philosophy to large audiences not only of students, but also of the general public. Geiger once called him "The soul and conscience of Judaism". Certainly his wonderful idealism won universal admiration, and he left his mark on the study of philosophy in Germany. Had he not been a Jew he would doubtless have been loaded with honors; being a Jew, he received only the recognition meted out to multitudes of average men. But that is the way of the German government.

MAN POWER.

Otto G. Finkelstein, Chicago, Ill.

Commencing about the middle of the year 1913, continuing through 1914 and the major part of 1915, the tread of countless thousands seeking work was heard throughout our land. With jobs at a premium and the situation so manifest, few there were who questioned the sincerity of any one seeking employment. During such abnormal times, social agencies were taxed to their utmost and countless panaceas were offered.

Many of us railed at the existing employment exchanges, while others opened or advocated the opening of additional employment offices. One can readily see that such changes do not create work—they merely act as clearing houses or connecting links between the job and the man.

Times have indeed changed, and the cry of "Labor Shortage" is now heard on all sides. This latter term is as misleading as it was unfounded during the whole of last year (1917). At the last annual meeting of the American Association of Public Employment Offices, held in Milwaukee in September, 1917, representatives from all sections of our country and Canada unanimously agreed that there was no so-called labor shortage at that time. While it is true that certain industries can not find sufficient help, it is equally true that there is a surplus of applications for other lines.

It is also well to bear in mind that in a country with a population of over one hundred million, there are many annuitants and idlers who work but occasionally. Not until we have another large draft for the army will these non-employed be drawn into industrial service.

Since we entered the war, [illegible] and construction lines have been [illegible] crippled, so that thousands of [illegible] artisans and helpers in these [illegible] out of work.

Mechanics are not born, and a scarcity of labor in any particular field does not warrant the assumption of a scarcity in all channels, nor can we be expected to transplant their families or uproot their entire surroundings in order to take positions thousands of miles away from their homes, especially when housing accommodations are not available in those localities where the shortage is now felt.

Our Eastern seaboard has been humming with war industries, but up to recently this has not been true of the great Central and Middle West states with a large working population.

Unemployment and Modern Industry.

Assuming that there is a universal shortage of labor at the present time, the fact remains that unemployment is a problem of normal times. Unemployment is a co efficient of modern industry.

The writer has before him a Turnover Chart which is in vogue in the employment departments in some of our largest industries, and under the heading "Exits" from the service, or discharge, there are 26 printed classifications, with blank columns for additional causes.

It has been stated that in one large plant of several thousand workers, there has been a complete change in one month. With our methods, or lack of methods, in hiring and firing, coupled with the industrial unrest due to the increased wages in war industries and the rising costs of necessities, it is not strange that this shifting process has assumed such large proportion, nor can the workers be blamed for this condition. We are safe in asserting that in many cases employers resort to "stealing" labor by offering higher wages or other inducements. It is entirely unfair to expect the workers to shift for themselves in an aimless search for employment; they are entitled to a most perfect system of information.

The Employment Exchange.

Employment exchanges, when fully developed and properly functioned, should be able to collate and classify all opportunities for employment.

We meet social workers who ask if there is any unemployment at the present time, and note their surprise when informed that there really is unemployment at this time and at all times. Their vision is often on a par with those employers who assert that a "good" man can always find work. Social workers, like all of us mortals, are apt to be engrossed in their own problems and fail to see the economic background which produces those same problems.

Unemployment should not be confounded with charity or dependency. It can and does exist without this unhappy result, except when long continued.

A great many of our social ills result after families have suffered either malemployment, under-employment, or unemployment. It is well to have a proper perspective and to reason from effect to cause.

Methods of Readjustment.

Our Federal Government is awakening to the needs of the situation. The first draft resulted in considerable maladjustment. By means of the questionnaire a vocational selection is being made.

Recently the Employment Service was taken out of the Immigration Department and established as a separate entity, to be known as the U. S. Employment Service. It intends to form an equal partnership with all State and Municipal Employment Offices that are now or will be created, and to bear equally the costs of operation. Offices are being opened in many cities throughout the country which heretofore had no employment facilities, and in conjunction with the National and State Councils of Defense and other bodies it is expected to facilitate the placing of men for essential industries, ship building, farm help, etc. Several bills are pending in Congress, one of which asks for an appropriation to advance railroad fares when necessary.

On Feb. 13, a representative of the U. S. Department of Labor, organized in Chicago a Federated Council of Employment Organizations for the State of Illinois. All non-commercial employment offices which may be recognized by the Government will be expected to clear through this Federated Council. Committees have been appointed, and rapid steps are being taken to perfect this organization.

In the latter part of January of this year the Employment Service commenced the issue of a weekly bulletin which chronicles all matters pertaining to this service.

May we voice a hope that as a result of the conditions forced upon us by this war, brighter days, greater achievements and important advances in social welfare will be the outcome.

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JEWISH CALENDAR

5678-1918

Rosh-Chodesch Sivan	Sun., May 12
Shabuoth (Confirmation Day)	Fri., May 17
Rosh-Chodesch Tammuz	Tues., June 11
Fast of Tammuz	Thurs., June 27
Rosh-Chodesch Ab	Wed., July 10
Fast of Ab	Thurs., July 18
Rosh-Chodesch Ellul	Fri., Aug. 9

5679-1918

New Year's Eve	Fri., Sept. 6

THE DOWER OF THE LAW.

Shabuoth, the festival of the giving of the law, occurs this month. To many of our children it is the festival of confirmation. We have no quarrel with those who borrowed the rite from elsewhere. Modern conditions had to be met. The problem as it presented itself concerned in particular the girls for whose consecration to Judaism the past had made no adequate provision. It is true, our children are born into Judaism. Nevertheless it was thought proper formally to initiate the boy. He became conscious of his heritage. He assumed the responsibility of membership in the household of Israel. He was made to feel that the Jew had received the dower of the law. Judaism may have its doctrines, its creed. But rehearsing the creed does not yet constitute the Jew. What characterizes Judaism is mainly obedience to the law. Christianity emphasizes the life and example of the founder. Believe in him, and you will do the right for his sake. Yes, Judaism realizes likewise that faith and conviction must underlie our actions. The righteous deed loses all significance unless it is accompanied by the right spirit. But the danger in the other view has been an all too easy sentimentalism which often exhausted itself in mere feeling. Judaism, on the other hand, undertakes the training of the will. We must learn to subject our will to the will of God. We recognize the weakness of the human will, the frailty of the flesh. We speak of the law as a yoke. Yet we bless God for having given us the law. The yoke can be irksome only to him who in overweening arrogance would be master of himself. Law dominates the universe. You would not extricate yourself if you could. A lawless universe would be a sad place to dwell in. We live in society, and society is governed by inexorable law. Place yourself en rapport with law, make yourself an instrument of law, and you will enjoy that measure of freedom which is consonant with the freedom of everybody else about you. The constitution of our country is a system of checks and counterchecks. So is the constitution of the world. By checking ourselves we realize liberty. For liberty is neither licentiousness nor anarchy; it is law. We may for a moment welcome the lack of restraint. But it plays havoc in the end. And so the Jewish system surrounds the Jewish child with a chain of restraints. Ceremonies serve a useful purpose; they are symbols of a life hedged in. The moral import may not always be perspicuous; but it is there nevertheless. Some tend to become obsolete; others take their place. They help in creating the psychological atmosphere; they are the outlying forts protecting the inner citadel. The truths of Judaism open themselves up through Jewish life. An abstract Judaism is condemned to impotence. It may be repeated after the manner of the parrot. The Jewish life is the all-important thing. It does not shut itself off in a world of its own. The place for the exercise of the will is the world right about us. There is no other world. All the problems with which we meet in our avocations, in our business life, in our civic duties, constitute the dominion of Judaism. God commanded the law, but the law obtains between man and man. Such was the message of our prophets. The prophets were preachers, exhorters. We have had them in the sequel, to guard against the deadening of mechanical piety, to spur on the will when it was dormant, to comfort in the hour of trial. But the prophetic exhortation would have been powerless without the co-operation of the masters who undertook to train a whole people in subservience to law. We stand today as their disciples. We transmit their energy to our children. The Jewish family life is the creation of the law. Wedlock is a consecrated union, hedged in by restraint, made holy by the chastity of body and mind. And the covenant between Israel and God which our festival commemorates was pictured in the terms of weeded affection with the law as our dower. God enters into the family life of the Jew in the form of an immutable law by which the universe is regulated and which dominates human conduct and the life of human society. Happy is our lot in the possession of God's law!

OUR PUBLIC SCHOOLS.

With the war coming nearer and nearer home to every family in the land, there is a natural resentment on the part of the citizen of actions and utterances smacking of lukewarmness, if not downright hostility to the American cause. Unquestionably in a great number of cases the diffident citizen—of alien enemies the government makes short shrfit—is ill-advised when pursuing particularistic policies at a time when the nation must present a united front. If he cannot enter wholeheartedly into the cause of America let him, to say the very least, keep in the background and keep silence. There is no excuse for any other mode of behavior. At the same time it cannot be gainsaid that undue hysteria has taken hold on the minds of the citizens, with which is coupled the mob spirit of taking the law out of the hands of responsible agents of the government. Treason and disloyalty are scented where none exists. A cry is now being raised against the curriculum of our public schools. Be it said that we unhesitatingly indorse the view that the public schools should be nurseries of the loftiest patriotism. We are no friends of the parochial system. Our children should meet on common ground. We discountenance any attempt at division. The Catholics at least withdraw their children. The Protestants have been clamoring for imposing a measure of Protestant Christianity on the schools supported by the taxes of the entire body of citizens. But we have come to realize other insidious dangers. If they are there, it has been our own fault, the fault of our political system. For the sake of votes the politician has catered to the wishes of certain minorities. We believe that foreign languages should be taught in the public schools. But then they must be taught for the cultural element in them or because they may prove useful. Any other motive should never have been permitted to enter into consideration. It will be eminently useful to the American soldier to know the language of the soil in which he is fighting, and also the language of the enemy he is contending against. But there should be no room in the public schools for any foreign language simply to please certain constituencies.

The mistake in the past has been in the motive, not in the matter. The time may come when Hebrew will be taught in the high schools along with Greek and Latin. Languages are the door to literature. Literatures are the key to culture. Our modern culture is rooted in the past civilization of Rome and Greece and Judea. But modern culture is also a product of many living civilizations. Cultivate by all means and above all the study of the English language and Anglo-Saxon institutions and American history. Those are the things that unite us. And when a foreign subject is introduced it ought to be handled in such a manner as to bring out the things in which we differ from the foreigner. Comparison and contrast bring out the native peculiarity. We study the history of mankind, past and present. But the touchstone must be made to reside in our own history. Our children must be made to see and appreciate the institutions and the standard of life and the mental horizon of this country. Let us therefore do away with the spirit of particularism. But let us not sacrifice useful subjects of instruction. By narrowing down the curriculum we shall shut out from the education of our children the very things which should broaden them. We want a broadening education. Only through breadth of view can a free people remain free. Text-books may be faulty; they can be improvel. Bad school-books should never have been tolerated. But above all it is the teacher that counts. If he or she is imbued with the true spirit of Americanism, nothing else matters.

THE JEWISH MILITARY IN RUSSIA SUPPORT THE JEWISH PARAGRAPHS OF THE STOCKHOLM PEACE MANIFESTO.

The Jewish press bureau in Stockholm communicates:

The newly formed union of the Jewish military held at Odessa a conference at which the work and the forms of organization of this national confederation embracing all the Jewish military organizations were discussed.

Mr. Revutzky, whose candidature to the elections to the Constituent Assembly was supported by the Poale-Zion moved an address to the International Socialist Bureau in Stockholm with congratulations on the insertion of the Peace Manifesto of this Bureau of the Jewish demands. After a discussion, the following resolution, as formulated by Revutzky was carried:

"The General Assembly of the Odessa Branch of the Jewish Military Union of Russia hails with animation the principles proclaimed by the Socialist International on the Jewish question, and requests the International to further support the programme which forms the hopes and aspirations of the Jewish proletariat and of the entire Jewish people, namely, an internationally guaranteed personal-national Autonomy for the Jews in Russia, Poland, Austria and Rumania, and protection for the Jewish immigration and colonization in Palestine".

Similar resolutions were carried by crowded meetings of Jews in Odessa, Shitomir, Jekaterinoslaw and other towns.

JEWISH GENERALS IN FRENCH ARMY.

There are at least three Jewish generals in the French army, two of whom are by birth Alsatians. These are General Gideon Geismar, a native of Dambach, and General Camille Levy, commanding the 31st Division, who is a native of Ingweiler. Colonel Gideon Geismar was brought up in orthodox Jewish surroundings and faithfully observes Jewish traditions. As a diversion from his absorbing labors as chief of staff of an army corps before the war, Brigadier-General Geismar devoted much of his leisure to making translations from Hebrew classic works. The rank of Brigadier-General in the French army has recently been bestowed upon Colonel Libman.

BULGARIAN GOVERNMENT AND RUMANIAN JEWS.

The Bulgarian Minister at Berlin, in the course of an interview with a representative of the Judische Rundschau, stated that his government intends, at the Peace Congress, to press for the grant of full rights to the Jews in Rumania. He also promised that steps would be taken to protest against the cruelties to Bessarabian Jews, and added that his government sincerely sympathized with Zionist endeavors.

ANTI-DEFAMATION LEAGUE.

The attention of the Administrative Committee of the Anti-Defamation League was called to a song entitled, "What's the Use to Worry When You're Broke". The picture on the front cover showed a Jewish character sprinkling the floor of his store with gasoline. The words of the song implied that this was a common custom of the Jewish people. A committee of the Anti-Defamation League called upon the publishers and as a result of this visit, the words of the song were changed, the picture on the front cover was changed, and the Administrative Committee now has on file an entirely new song breathing not the slightest bit of prejudice against the Jewish people.

A letter was received from Doubleday Page & Co., publishers of Grimm's Fairy Tales, advising us that they would take up with the English publishers of the work, the matter of eliminating the fable entitled "The Jew Among the Thorns." No further copies of the book are now available for sale through the publishing houses.

The Chicago Abendpost saw fit to publish an offensive Yiddish joke. The attention of the editors was called to the matter and they replied to the committee, expressing their regret that the joke was permitted to appear in the columns of the paper. They advised us that they would be very careful with all such matters in the future.

In a column of the Chicago Tribune, devoted to letters from readers, appeared a letter entitled, "A Tightwad." The letter carried the implication that the Jewish people made a habit of being tightwads in Liberty Loan Campaigns. The editors of the Tribune were written to and they replied stating that they regretted that mention was made of the nationality of the man and assured us that they would be very careful not to allow such occurrences to take place in the future.

An ad appeared in the Philadelphia Inquirer reading as follows:

> Lost—If the little short man of Jewish denomination, who picked the pocket of the undersigned of $103 on Navy Yard car, at Thirteenth and Walnut streets, 2:15 p.m., last Saturday, communicates with the undersigned, he positively can have $6.50 which was in another pocket and will not prosecute.—E. T. Peterson, 810 N. Broad street.

The matter was taken up by the Philadelphia representatives of the League, Brothers Meyerhoff and Rabbi Krauskopf, who received the following reply from the editors of the paper.

"Referring to your letter of the 8th, inst., in reference to the advertisement that appeared in the Lost and Found column of the Inquirer, we find that this was accepted by a new operator.

"It is strictly against the rules of this office to accept advertisements of this kind, and while we take every precaution to avoid any such errors, they occasionally will occur. We regret it very much indeed.

"Following your suggestion, the enclosed editorial was inserted in today's Inquirer. We trust it meets with your approbation.

"Sincerely yours,
"E. I. BACON".

The editorial referred to is given below:

Why Specify a Denomination?

An advertisement in the Lost and Found column of the Inquirer produces an indignant protest from an esteemed citizen. The advertiser had been relieved of a pocketbook and he asks "the little short man of Jewish denomination", whom he accuses of the theft to communicate with him and avoid prosecution. "By what manner of reason", our correspondent asks, "did the advertiser obtain the information that the one who picked his pocket is of the Jewish denomination? When and where did he catechise him as to his religion? And even if the pickpocket professes himself of the Jewish faith, is the Jewish denomination responsible for his guilt"?

The protest is well put. We add to it a question of our own: By what right is a man's religious faith dragged into any shady transaction? Would the advertiser in this instance have written, "the little short man of Presbyterian denomination," or Baptist, or Methodist, or Catholic denomination? Then why the Jewish denomination? For a denomination is the religious organization to which a man attaches himself, and most assuredly a religious denomination cannot be held to account for the doings of an individual.

Doubtless the advertiser did not have in mind a slur at the Jewish faith. Nevertheless the sting is there, and it is very properly resented.

LEADING JEWISH ORGANIZATIONS OF GERMANY UNITE.

All shades of Jewish opinion, from extreme assimilation to ultra-nationalism are represented in the newly perfected "League of Organizations of Germany for the Defense of the Rights of the Jews of the East", with a program covering practically every phase of life, religious, national, civic and cultural. The organizations which have thus far entered the new league, which is known as "V. J. O. D.", are:

The Central League of German Citizens of the Jewish Faith.

The Jewish League for the Defense of the interests of the Eastern Jews.

The German-Israelite Communal Union.

The Grand Lodge of Germany.

The Frankfort-on-the-Main Relief Committee for the Suffering Jews of Eastern Europe.

The Hilfsverein der Deutschen Juden.

The Committee for the East.

The Union of German Jews.

The League of German Liberal Jewry.

The Zionist Federation of Germany.

The president of the V. J. O. D. is James Simon; Oscar Cassel and Dr. Frank Oppenheimer, vice-presidents; P. Mankivitz, treasurer; Dr. S. Kahn and R. Lichtheim, honorary secretaries; Dr. Hantke and Dr. Paul Nathan, honorary directors.

The chief function of the League, as announced in its official statement, is to place before the proper authorities, now, during the war and also before the peace conference the viewpoint of German Jewry concerning all Jewish problems in the East, and in the Orient. It has assumed the task of perfecting similar organizations and for the same purposes in Austro-Hungary, Turkey and Bulgaria, and to secure the co-operation of these and already existing organizations for concerted action.

The specific principles for treatment of the Jewish Problem in the East and the Orient as formulated by the new league are:

1. Legal and actual equality with all rights and duties of a citizen.
2. Religious liberty.
3. The right to an independent Jewish culture.
4. The right of free Jewish immigration and economic activities in all parts of the Ottoman Empire.
5. The right to Jewish immigration and cultural autonomy in Palestine.

In a long commentary on this document the Juedische Rundschau, the organ of the German Zionist Federation, throws light on the meaning of this new union of Jewish forces in Germany. In the first place, the initiative came from the Anti-Zionist Jewish organizations, whose association with the German Government is not obscure. In the second place, the original idea of the promoters was to exclude Zionists from it, but (here again it is not reckless to detect official influence), this plan had to be dropped, and in point of fact the German Zionists played an important part in drafting the program of the new organization and share very important offices in it, including the vice-presidency, the chairmanship and the secretariat. The last three objects on the program indicate the character of the new organization. The first of the three, the claim to the right to national culture, is undoubtedly intended primarily for application in the client states which the German state is establishing on its Eastern frontier. The second and third of these three are directed to Turkey in general and to Palestine in particular.

CAPTAIN JULIUS I. PEYSER GIVEN IMPORTANT POST.

Captain Julius I. Peyser of Washington, Past President of District Grand Lodge No. 5 has practically been placed in charge of the work of housing all of the United States war workers. At the present moment, this problem is of the greatest importance to this country, and Congress has appropriated sixty million dollars for the housing of these workers. Captain Peyser's work has been highly commented by the Congressional Committee.

A JEWISH NATIONAL COUNCIL IN RUSSIA.

In view of the present trend of events in Russia, the general Russo-Jewish Congress is to be delayed for an indefinite time. All parties have agreed to establish a Provisional National Council on which all these parties will be represented according to the number of the mandates they received at the elections to the Jewish Congress. This council will represent the Russia Jewry temporarily until the Congress will be gathered.

GOLDEN ANNIVERSARY TO BE OBSERVED BY ORPHAN ASYLUM.

Cleveland Jewish Institution Will Celebrate Fiftieth Anniversary of Its Establishment.

FOUNDED BY B'NAI B'RITH JULY 14, 1868

Arrangements are under way for the celebration of the Golden Anniversary of the founding of the Cleveland Jewish Orphan Asylum.

The fiftieth anniversary celebration will take place in this city Sunday, July 14. There will be a gathering in one of the large down-town theaters on that day and a program is now being arranged by the local board. The annual meeting of the board of trustees and directors will take place on the day following the anniversary celebration.

First steps looking toward the erection of the Jewish Orphan Asylum were taken by District No. 2, I. O. B. B., when the Civil War was in progress. The first board of trustees was chosen in 1867 and in 1868 it was decided to purchase the tract known as the Cleveland Water Cure property. The committee named by Trustee Chairman Jacob Aub consisted of Messrs. Abraham Wiener, S. Newmark, Kaufman Hays, Jacob Rohrheimer and Jacob Goldsmith. The purchase price was $25,000. The tract then acquired had a frontage of 165 feet on Woodland Avenue and a depth of 680 feet. There was a large brick building on the site. The trustees took possession March 3, 1868, and soon afterwards additional property with a frontage of 165 feet on Woodland Avenue was acquired for $6,000. The annual meeting of the Grand Lodge, I. O. B. B., was held in this city in July, 1868, and the brick building, acquired with the land, remodeled for orphan asylum purposes, was dedicated July 14, 1868. The dedication ceremonies included addresses by Dr. Isaac M. Wise of Cincinnati, Mayor Stephen Buhrer of Cleveland, President Bamburger of the Grand Lodge, Miss Theresa Aub of Cincinnati, Benjamin F. Peixotto, Isidor Bush and Simon Wolf. Members of the B'nai B'rith marched to the asylum grounds.

In 1879 Dr. and Mrs. Samuel Wolfenstein became superintendent and matron. The present structure was completed in 1888. Following the resignation of Dr. Wolfenstein, Rabbi Simon Peiser was elected superintendent and Mrs. Peiser matron.

The institution has acquired the tract known as Cherry Farm as a site for a new home. It will be built on the cottage plan. A number of the children may spend their vacation at the farm this summer.

The report of Superintendent Peiser read at the recent quarterly meeting showed that the present population is 485 children, 300 boys and 185 girls. The superintendent reported further that there are sixty-five graduates of the Home in the Army and Navy and five in the Red Cross service. The Alumni has presented a service flag to the institution. The boys and girls have contributed to the Red Cross War Fund and have purchased Liberty Bonds of both the second and third issues.

Announcement is made in the Jewish Orphan Asylum Quarterly Magazine just issued that a book of Dr. Wolfenstein's addresses and sermons is to be issued as a Fiftieth Anniversary token.

A collection of over 2,000 photographs, taking in the complete history of the Home, will be exhibited during the coming celebration.

THE HILSNER CASE.

Prisoner Released.

Leopold Hilsner has at length been released as a participant in the amnesty granted by the Emperor of Austria on the occasion of the birth of an Archduke. Hilsner, it will be remembered, was sentenced to death for participation in an alleged murder said to have been perpetrated for ritual purposes. The sentence was eventually commuted to imprisonment for life. All the efforts made since then by Jews and Gentiles to procure his release on the ground that he was innocent of the crime imputed to him proved unavailing.

THE JEWISH AUTONOMY IN THE UKRAINE.

The Jewish press bureau in Stockholm has received the following telegram from Petrograd: In connection with the proclamation in the Ukraine of National Autonomy on a personal basis for all nationalities, the Ukrainian Rada has also published a law concerning the constitution of the Jewish Communities on a democratic basis. The elections to the community-councils will begin on February 17.

RECEPTION TO PRESIDENT M. P. DAVIDSON.

The informal dinner and reception tendered to President Maurice P. Davidson and Mrs. Davidson, of which announcement was made in the April bulletin, took place on Monday evening, April 22, at Bergfeld's Restaurant, opposite I. O. B. B. headquarters. In departing from the customary form of reception, the Advancement Committee undertook an experiment that could be justified only by success and that justification was amply provided. The affair was exceedingly well attended and those present represented all of the manifold activities of the district. The excellent dinner was so arranged by the dinner committee that while exceptional in quality and service, it was nevertheless entirely in accord with the precepts of the Food Administration, not a single viand being offered of any kind needed for troops or civilians abroad.

At the conclusion of the dinner a number of brief but brilliant addresses were made dealing with the work of the district and with the part taken in it by President Davidson. The utmost jollity pervaded the entire evening and all present seemed to find in the cordial and infectious good humor a marked respite from the stress and strain of the times. At the close of the evening many of the party visited headquarters and the younger folks ended a happy evening with a dance.

Bro. Clarence G. Bachrach, chairman of the District Advancement Committee, officiated as toastmaster and found the post a sinecure by reason of the pith and wit of the several speakers, for whose pearls of eloquence his own good-natured remarks needed but to form the string. The speakers were Dr. Bernard M. Kaplan, secretary of the district; Charles Hartman, executive member of the district; Joseph Rosenzweig, Past-President of the district; Philip Davidson, father of President Davidson; Joseph Levinson; Aaron W. Levy; Louis Quitman; Henry Duschnes; Alfred Weil and President Maurice P. Davidson. President Davidson spoke enthusiastically of the splendid work being done by District No. 1 in support of the Third Liberty Loan, both as to the creditable results accomplished and as to the spirit and energy displayed in the work. He reported that the district had already obtained subscriptions exceeding $500,000, in addition to the large subscriptions made by or through our members, but filed through other channels. He thanked those present for the good work they had done in the Liberty Loan campaign and complimented the ladies of the Auxiliary of the Home upon their self-sacrificing work for the Red Cross. Prolonged applause and cheers followed his fervent closing appeal for continued support in the war work of his administration.

The committee which arranged and had charge of this most successful occasion consisted of Lester Brucks, chairman; Wm. Asher, Dr. J. L. Blumenthal, Henry Harkavy and John J. Jalien.

Those in attendance included the following: Wm. Asher, Miss Amy Asher, Edwin Brucks and Miss Edna Brucks, Lester Brucks and Miss Harriet Brucks, Dr. J. L. Blumenthal, Miss Blumenthal and Mrs. Blumenthal, Nelson A. Bardow, Maurice Beck and Miss Beck, Mr. and Mrs. Clarence G. Bachrach, Dr. Harry Bloom, Isadore Bieber, I. Victor Burger, Maurice P. Davidson, Mr. and Mrs. Henry Duschnes and son, Gabriel Davidson, Julius Davidson and Miss Parsonet, Philip Davidson, Alfred Davidson, Mr. and Mrs. Isidor Enselman, Mr. and Mrs. Fred I Ettlinger, Horace Eckhouse, Herman Eldot and Miss Tobias, Lester B. Friedman, Mr. and Mrs. Jacob S. Glaser, Dr. Samuel Greenfield, Henry Gutenstein, Dr. Harry G. Goldman, Charles Hartman, Henry Harkavy, John J. Jalien, Dr. Bernard M. Kaplan and son, Wm. Klapp, Moses H. Kahn, Sydney S. Landau, Mr. and Mrs. Eugene H. Levy, Jr., Mr. and Mrs. Mark G. Levy, Mr. and Mrs. Aaron W. Levy, Louis Lorence, Joseph Levinson, Leopold Phillipp, Daniel Nachbar, Louis Quitman, Joseph Rosenzweig, Ely Rosenberg, Morris Rosenbaum, Max Rockmore, Ferdinand Reinheimer, Charles Schnitzer and Miss Schnitzer, Mr. and Mrs. George M. Sachs, Jacob Shapiro, Benjamin Schieber, Mr. and Mrs. Samuel Stark, Milton Steiner, Myer L. Victorius, Alfred Weil and Miss Weil.

JEWISH HUNGARIAN MINISTER AND ZIONISM.

The new member of the Hungarian Cabinet, Dr. Vazsonyi, has upon the first occasion of addressing a Jewish gathering in his new capacity expressed his opposition to Zionism. He said: "The Hungarian Jews do not carry on separate national politics because they see their future in the truly national and democratic politics of Hungary".

OFFICIAL.

Independent Order B'nai B'[illegible]
of Executive Committee [illegible]

Chicago, Ma[illegible]

A hearty and emphatic endo[illegible] the coming Red Cross campaign was sent by wire by Mr. Adolf Kraus, President of the Order, to every lodge in the American Districts. The telegram reads as follows:

"The Red Cross work of alleviating suffering should appeal to every citizen and especially to every member of our Order, its purposes being identical with our principles and ideals. In helping this work we carry out the teachings of serving our country and fellowmen"

FOOD CONSERVATION.

Washington, D. C., May 14, 1918.

Adolf Kraus, President Independent Order of B'nai B'rith, 1228 Tribune Building, Chicago.

In view of serious wheat situation and our obligations to the Allies until next harvest, I would appreciate a special appeal to the members and families of all fraternal organizations to voluntarily give up wheat and wheat products until next harvest, so far as circumstances of individuals permit following example of the General Federation of Women's Clubs, first-class hotels, many clubs, and other organizations. We also suggest at the same time that your members be asked to avoid waste in meat, reducing consumption as nearly as possible of all meats and poultry to two pounds per week per person over four years of age, also exercise economy in use of sugar. Please wire collect: First, do you approve this appeal to your membership? Second, are you prepared to circulate appeal to all your lodges? Third, do you believe that it will be effective with your membership? We plan to make similar appeal through all religious organizations to be presented from pulpit May 26th. Upon advice from you we will forward further instructions.

HERBERT HOOVER.

Chicago, May 15, 1918.

Hon. Herbert Hoover,
Washington, D. C.

To your first and second questions my answer is yes. Will publish your appeal in our official newspaper. My answer to third question is the average of our membership will intellectually and loyally compare favorably with any other fraternity, therefore believe appeal will be fairly effective.

ADOLF KRAUS,
President B'nai B'rith.

JEWS NAMED RUSSIAN ENVOYS

Adolph Joffe, who was chairman of the Russian peace delegation at Brest-Litovsk, has been appointed Ambassador to Berlin. Leon Kameneff, who was a member of the peace delegation, has been named as Ambassador to Vienna. Both of these are prominent leaders in the Bolsheviki party.

TRANSITION MEASURES TO PEACE CONDITIONS.

The Jewish press bureau in Stockholm reports that the Society for Jewish Artisanship Development, in co-operation with the Jewish Soldiers' Organization have decided to take measures of economic assistance to the demobilized Jewish soldiers and returning prisoners. These organizations contemplate the establishment of Labor Exchanges, professional schools and courses. One of the outstanding features of the new programme of work under consideration is the development of horticulture and higher forms of agriculture and the establishment of dairies. In the neighborhood of Petrograd considerable allotments were given to Jews who start there now the horticultural work. The school of the Sisters of the Red Mogen Dovid in Odessa has been converted into a primary medical school.

STATUS OF JEWS IN ROUMANIA DEFINED IN PEACE TREATY BETWEEN CENTRAL POWERS AND ROUMANIA.

The peace treaty signed by Germany and her allies with Roumania, guarantees a quality of all religions in Roumania.

Article 27 provides equal rights for all religious denominations, including Jews and Moslems, in Roumania, including the right to establish private schools.

Article 28 provides that diversity of religions does not affect legal, political or civil rights of the inhabitants and pending ratification of the treaty, a decree will be proclaimed giving the full rights of Roumania subjects to all those, such as Jews, having no nationality.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE, NO. 7

The 45th Annual Convention of District Grand Lodge No. 7 convened in the banquet hall of the Rice Hotel at Houston, Texas, on Sunday morning, April 21, 1918, with 135 delegates in attendance.

The gathering was called to order by Chairman S. J. Westheimer of Houston, Texas, who called upon Rabbi Henry Barnstein to offer prayer. The invocation was followed by the singing of the "Star Spangled Banner", after which Judge Chester Bryan welcomed the delegates in behalf of the city of Houston. Brothers J. L. Aronson and M. C. Wagner welcomed all in behalf of the Houston B'nai B'rith Lodges and the Jewish community.

Past President Brother Nathan Cohn of Nashville, Tenn., responded for the District Grand Lodge. The convention was then turned over to the President of the District Grand Lodge, Brother Ralph J. Schwarz of New Orleans, who read his annual message which was received with much enthusiasm and hearty applause. The President's message was followed by reading of various reports such as the District Endowment Fund, Secretary's report and reports of chairmen of various standing committees.

At the conclusion of the morning session Brother Leon Wolmer in a few well chosen words presented in the name of the New Orleans lodges, Brother President Schwarz, with a handsome silver service as a mark of esteem of the lodges.

Upon the adjournment of the morning session the delegates were entertained in the homes of the members of the local lodges.

In the afternoon the convention reassembled and the President announced the personnel of the various convention committees appointed by him.

Sunday evening is always given over to the committee on Cultural Advancement, and on this night the exercises were held at the Concordia Club with Brother Joseph Hirsh presiding. The program was of a high quality, the oration was delivered by Brother Rabbi William Fineshriber of Memphis, Tenn. Brother Rabbi E. W. Leipziger of New Orleans, who was to deliver the oration was unable to attend. The essay was read by Brother A. B. Freyer of Shreveport, on the subject of "Jewries part in post-war problems".

Monday Session.

On Monday there were two business sessions during the day and a war relief meeting in the evening. At the morning session, which was opened at the Rice Hotel by President Schwarz at 9:30 o'clock, the convention took up several reports and communications. A number of contributions to the Jewish Orphans' Home were reported, and Brother Jacob Singer read a resolution, which was adopted calling upon members to contribute more freely to the Widows and Orphans Home at New Orleans.

The session on Monday produced active debate on a number of questions of vital importance to the District, among which were those of welfare work amongst the soldiers and sailors, the advisability of erecting a B'nai B'rith Home for the aged and infirm, the method to be pursued for a membership drive and the conclusion not to liquidate the endowment feature of the District as it now stands. The form of cooperation entered into between the Welfare Board of New York and the Order was ratified without a single objection.

The question of Welfare Work and Social Service also occupied the Convention on Monday afternoon. Patriotism ran high and the resolutions recommending to the Board of Endowment Trustees the investment of $5,000 in Liberty Bonds was adopted by a rising vote accompanied by patriotic applause.

Another resolution which was adopted with loud applause was an indorsement of the request that the proposal to make "The Battle Hymn of the Republic" the official anthem at the camps be disapproved.

The Committee on Leo N. Levi Hospital then submitted a resolution endorsing the resolution of the Board of Trustees offering the use of the hospital to the government during the period of the war or as long thereafter as the war department may desire to use it. This was unanimously adopted.

A recommendation that the dues of all men in the armed service of the company be remitted and that paid up membership indentification card be issued to them was adopted.

Following the afternoon session the visiting delegates were taken on automobile rides about the city and for a visit to Camp Logan.

War Relief Meeting.

On Monday evening an inspiring meeting took place at Temple Beth Israel, followed by a reception at Concordia Club. The meeting had been arranged for the delegates and the community of Houston in behalf of Jewish war relief. The address on that occasion was given by Rabbi Samuel Sale of St. Louis, and the effect was such that a fund of $8,000 was subscribed by lodges of the district for the relief of Jewish war sufferers. In addition to this a large amount was subscribed by individual members of Houston.

In his address Dr. Sale proclaimed the Jewish faith the religion of humanity, and protested against the many and persistent efforts which have been made in the past to detract from the glory and purpose of Israel's mission on earth. This effort, he declared, was furthered by the statement that the Jews had merely borrowed the religious principles and teachings which they are seeking to spread either from the Egyptians, Babylonians or other ancient races.

He declared that the mere fact that the Jewish race has survived and lives today while the other ancient peoples lie dead and buried is an evidence that neither the Babylonians nor the others were the creative genius of the religious principles and moral ideals which the Jewish religion teaches.

This meeting was opened with a service, conducted by Rabbi Morris Newfield of Birmingham, Ala., and closed with a benediction by Rabbi Isidore Lewinthal of Nashville, Tenn.

Tuesday Session.

Tuesday's session brought forth the reports of all convention committees. Brother Rabbi Samuel Sale of St. Louis, Mo., in the forenoon, in bidding "good-bye" to the convention, delivered an eloquent talk on Americanism and patriotism and the part that Jewry plays in both. As a result of this talk the delegates in attendance pledged themselves to purchase on their return to their respective communities, in addition to that already purchased, Liberty Bonds in the sum of $56,000, said purchase to be reported to the Secretary of the District with the certificate of the selling bank or broker attached. District Grand Lodge No. 7, in addition to this, ordered the purchase of Liberty Bonds in the sum of $10,000, a total of $66,000. As a further mark of patriotism a collection was taken up among the delegates in attendance for the purpose of purchasing for each of the 145 inmates of the Jewish Orphans' Home of New Orleans, La., a $5.00 war savings thrift stamp book, and before the convention adjourned Brother Superintendent Volmer had in his possession a thrift stamp book for each orphan in his home.

In view of the prevailing conditions no selection for the meeting for 1919 was made, and this matter was left to the discretion of the General Committee of the District.

The following officers were elected for the ensuing year:

President—Sol. Schoenemann, Houston, Tex.

First Vice-President—A. Leo Oberdorfer, Birmingham, Ala.

Second Vice-President—Victor H. Hexter, Dallas, Tex.

Treasurer—Archibald A. Marx, New Orleans, La.

Secretary—Myron M. Goldman, New Orleans, La.

In a few well chosen words Brother President Sol. Schoenemann declared the Forty-fifth Annual Convention of District Grand Lodge No. 7 adjourned sine die.

Entertainment.

In the morning the visiting ladies were taken for an auto ride to Camp Logan and given a luncheon at the Herman Park by the Council of Jewish Women. The big event of the day was a fish dinner at Sylvan Beach Tuesday evening, which was attended by about 600 persons.

Although the convention came to a close, it was decided to go through with the entertainment features scheduled for Wednesday as many of the delegates remained over. These included a musicale at the Rice Wednesday afternoon at 4 o'clock, an auto ride to the Humble oil fields at 9 a. m., and an entertainment at the Jewish Literary Society in the evening at 8:30 o'clock.

LAG BA-OMER

THE JEWISH MAY FESTIVAL

By Gotthard Deutsch

The first principle required for the understanding of history is the appreciation of the fact that human nature is the same in all ages and zones. The beauty of nature, awakening from its winter sleep with its flower clad meadows and its blooming trees, always aroused joy in the human heart and made men chime in with the song of the birds. Whatever the Bible critics may say and even prove, King Solomon surely might have sung: "Rise up fair one, and come away, for lo the winter is passed . . . the flowers appear on the earth, the time of the singing of birds is come".

In the ghetto the love of nature was partly lost. Morris Rosenfeld expresses this regret in his fine poem: "Der Yiddisher May", and long before him Berthold Auerbach in his novel "Dichter und Kaufmann" expressed the same thought. He presents to us the young poet Moses Ephraim Kuh driving through the country on a beautiful spring morning with his uncle, the rich banker, Veitel Heine. Ephraim Kuh is bubbling over with enthusiasm at the sight of the spring landscape, but his prosaic uncle cannot see why one should feel joy at real estate which he does not own.

In city dwellings, where there was no space in front of the houses to plant a geranium, and among people who, wandering through the country, had to think of the danger of being stoned or of the humiliation of being abused, love of nature could indeed not become a powerful sentiment. But it never was completely lost. Human nature is human nature, and so the Jewish youth had its spring holyday on the eighteenth of Iyar, commonly called the thirty-third day of the Omer, which means the thirty-third of the forty-nine days between Passover and Pentecost (the Fiftieth) which is the Greek name for our Shabuot festival.

This holiday interrupts a period of mourning, called the Sefirah, or the time of counting the forty-nine days beginning with the second day of Passover and ending with the eve of Shabuot. This counting is done audibly every evening. On the reason for this practice we shall not speak now, for our concern is with the question, why this period, called the Sefirah, is observed as a time of mourning, and the thirty-third day of it as a holiday.

Rabbinical law books tell us that the mourning was introduced in memory of the numerous disciples of Rabbi Akiba who died during that time. The Talmud indeed contains the notice that Rabbi Akiba had 12,000 disciples, all of whom died because they did not treat each other with respect, a bad habit which has not entirely died out in our days, not even among the reformers who otherwise have become emancipated from Talmudic traditions. A later author adds the remark that these deaths took place between Passover and Pentecost. Graetz believes that these 12,000 disciples mean the followers of Bar Kochba, the heroic leader of the last attempt of the Jews to liberate their home country by the force of arms, and Akiba, as the spiritual leader in this war of independence, was considered the teacher of the soldiers, I have my doubts about this, for Talmudic literature abounds with similar exaggerations, and the Talmud says that the Rabbis spoke often in hyperbolic language. It is certain, however, that neither Talmud nor any rabbinical author before the twelfth century records the law or the practice that in memory of this event no marriages shall be celebrated and Jews shall observe the mourning customs of not trimming their hair and beard. The first author to mention this custom is the French Rabbi Abraham Ha-Yarhi of Israel, though later authorities claim that the practice originated with the Geonim, not later than the eleventh century.

Samson Raphael Hirsch, the leader of modern German orthodoxy (1808-1888), suggests as reason that the persecutions of the crusade of 1096, which occurred about this time, helped to establish the practice. If this were true, it would remain strange that old authors like Yarhi should not have mentioned it, and in addition these butcheries continued into the month of Sivan. It is therefore probable that Rabbi Julius Landsberger of Armstadt (1819-1890), was right, when he suggested that the practice not to solemnize marriages during the Sefirah has its origin in the Roman custom to observe this month as sacred to Venus, the goddess of beauty who was so jealous that she would not tolerate any other lovemaking. We see today that June is the favorite month for celebrating marriages, which is due to the fact that people abstained from marrying in May. In such matters people are very superstitious, as we can see from a remark made by Rabbi Jacob Reischer of Metz (died 1733), who says that in one case, when a couple married during the Sefirah against his warning, their marriage turned out unhappily. The aged Rabbi of Vercelli, Isaac Jacob Cingoli, a representative of the old orthodox and cabbalistic school, quoted this statement in a similar case some years ago, and provoked his flock by his fanaticism.

The liberal school of rabbis ignores this prohibition, and the "Synod" held in Augsburg in 1871, declared it abrogated, but the conservatives still respect it. The late Lord Pribright, formerly Baron Henry de Worms (1840-1903), a prominent English politician, married a Baroness, Todesco of Vienna in 1864. The marriage was set for the Sefirah, and Isaac N. Mannheimer, the preacher of Vienna (1793-1865), was to perform the ceremony. He refused to do it, unless a recognized orthodox authority, Rabbi Abraham Placzek, Landrabbiner of Moravia (1779-1884), would give his consent. The latter refused to do this, and the families finally yielded, postponing the date. The respect for the opinion of Jacob Reischer did not prove felicitous for the young couple, and least of all from the Jewish point of view. The baroness died young, and her two daughters married out of the faith. Lord Pribright, angered at the censure which this fact brought upon him, caused genuine grief to those who gratefully remembered the services which he had previously rendered to the Jewish community, when after his death it became known that he had ordered in his will that he be buried in a Christian cemetery.

The only exception to the rule of mourning is made, as has been already stated, for the eighteenth of Iyar, or the thirty-third day of the Omer. The reason for this exception is still more obscure than the reason for the prohibition of marriages during the rest of the period. Just as a specimen of the fanciful attempts at an explanation, the following are quoted. One author suggests that the preparations for a holyday begin according to Talmudic rule two weeks before, and the eighteenth of Iyar is just fifteen days before Shabuot, and is therefore a holiday. Another author gives a still more artificial reason. He figures out that if we count off the seven Sabbaths of the period and the two new moon days, there are only thirty-three days left, and therefore the thirty-third day is a holyday. Rabbi Moses Sofer (1762-1839), gives another reason which is no better. According to his calculations, the first Manna fell on that day, a hypothesis which is not borne out by Talmudic testimony.

May I, therefore, not offer a solution of my own? The Jewish youth like other children love the spring, and the teachers gave them a holiday with an outing. For the date the middle of Iyar, corresponding to May, was selected. The eighteenth of the month offered the advantage that it would never fall on a Sabbath, and so suggested itself as the most appropriate date. It became the "Yiddisher May" and even the superstitious fear which prohibited marriages during this period, yielded to the call of King Solomon: "Rise up, my fair one, and come away, for lo the winter is past, the flowers appear on the earth, the time of birds is come, and the voice of the turtle"—the symbol of love and domestic felicity—"is heard in the land. Rise up my fair one and come away".

UNDERPAID GALICIAN JEWS DIE OF STARVATION.

Fifty thousand workmen of Galicia, most of them Jews, die annually of starvation, according to Dr. Straucher, a member of the Austrian Reichstag. The author of this startling statement, which was made at the recent meeting of the Jewish National Federation of Austria, said this dreadful state of affairs was due to the fact that the Galician workman is the most underpaid in all Europe.

"The Jews of Whitechapel roll in luxury by contrast with the Ghetto-denizens of Cracow, among whom the death-rate is 6 per cent per annum, compared to 3 per cent for the rest of the population. The maximum income of a Jewish artisan is 200 gulden ($40) annually.

Dr. Straucher was bitter in his arraignment of the type he described as "The Polish Club Jews" who hobnob with the most outspoken anti-semites and "have never lifted a finger to alleviate the condition of their own flesh and blood".

"ISRAEL'S WAR AIMS AND POST WAR PROBLEMS"

Essay by A. B. Freyer, Shreveport, La., at Houston, Tex., Convention District Lodge No. 7, I. O. B. B., April 21, 1918.

Brother Chairman, Fellow Delegates of the Convention, Ladies and Gentlemen:

When our worthy president, Bro. Schwartz, wrote me a few weeks ago inviting me to serve as your essayist on this occasion, I contemplated my acceptance with trepidation, realizing both my unworthiness of the honor and my inability to do justice to the cause, and in accepting it I did so, not because I felt I had any message to bring to you peculiar to my own mind, or one which would be more impressive or important than that which any one of you may have, but with the selfish thought of the inspiration which I would receive to intensify my zeal and my enthusiasm in the work of our Order. In accepting this duty and privilege I reminded Bro. Schwarz that the modern day lawyer was not necessarily an orator. I shall not repeat this warning to you as I am here in person to prove the fact.

My next difficulty was with the choice of a subject which could be made of sufficient interest to you and, as I was in New Orleans a few days later, I appealed to Grand Lodge officers to assist me by advising what to talk about. With one accord the great satisfaction I received was "to talk about—well say twenty-five minutes". I at least received a limitation on the length of the essay for which you are no doubt duly grateful.

Thus left to my own resources it occurred to me as the utmost folly to attempt to engage the attention and interest of the audience, or even arouse the enthusiasm of myself as speaker, with any subject wholly unassociated with the great conflict now occupying the world's intense interest. As satiated as we are with all the harrowing details of the suffering and hardships, the unprecedented destruction of human life and property, the wholesale slaughter of the aged, the infirm, the innocent, the ruthless ravages of the inhuman Hun, led by their power-mad war lord, yet our eyes cannot turn for a moment from the horrible picture and our minds cannot concentrate upon any other thought.

With this in mind I readily yielded to the suggestion that I discuss "Israel's War Aims and Post War Problems" as being of great present interest and even greater future importance, though, of necessity, largely speculative.

In this darkest hour of the world's history civilization stands on trial before the tribunal of right and might. The supreme test of man's superiority over the animal is at hand, the proof must establish as well as supremacy of man over institutions. In this mighty conflict, in which two-thirds of the civilized world is engaged, the struggle for world supremacy is between two great ideas, two great systems of government—Democracy, representing the voice of the people governed, on the one hand, and Autocracy, representing the will of a mighty ruler, by alleged Divine right, on the other.

In all the world's history the sons of Israel have been the grain between the millstones of contention. Never has the world required a sacrifice to expiate its blunders that it did not come to Israel's door for its offering. Never has there waged mighty conflict between man and man that one side and often both did not visit its iniquities upon the Jew, and so it is now that Israel's future grows brighter or darker as the weight of battle sways back and forth. In comparative numbers Israel is playing more than her part in the struggle but in even greater proportion is the importance of the issues to Israel's future. By this war it is hoped the world will be made to recognize the rights of all people, whosoever dispersed, however small in numbers and under whatsoever rule.

For many long weary years some seven millions of Israel's sons and daughters suffered untold persecutions, torture, violations of every sacred right secured by God to man; nay, veritable martyrdom under the cruel hand of an autocratic Czar, yet not a nation's hand was raised to stay the descending blows, not a nation's sword was drawn to shield them. No treaty protected their lives and properties and no intervention could be sustained. It took a savage invasion of beautiful Belgium, a ruthless ravage of that innocent little nation of peaceful people by another autocratic Kaiser, a war lord mad with thirst for world power, to awaken the world to a realization that even a nation cannot be content within itself and ignore the inhuman injustice done mankind—though thousands of miles away. Such a crime was necessary to teach the world that all nations are responsible for the welfare of civilization and all peoples must be respected in their lives, their liberties and pursuit of happiness.

At our last convention in Chattanooga we viewed the situation more as an observer whose ideals, traditions, patience, sense of decency and justice had been tried to the breaking point and our country had finally answered its call to duty by linking her fate indissolubly with that of the Allies and casting her fortunes with theirs. Coming as we do from a race of warriors and heroes of battle from the world's earliest recorded history, the Jew responded to his country's call and we now find him doing his part and more in battle, in finance, in relief, in charity, in field, factory and workshops. standing alone on his merits as a man and a citizen. Before the entrance of the United States into the conflict the "War Aim" of the Jew was without expression save in the ambitions and aspirations which burned deep in his breast and the fervent prayers which ascended unto Heaven. His one hope and dream was that in the end justice would prevail and in the council of nations fixing the terms of peace the freedom of all people would be recognized throughout the world. To plant this seed of righteousness in the heart of mankind the Jew fought courageously for his country's cause that it may be seen he too is entitled to his country's consideration and protection.

However, with the declaration of war by the United States there was given to the world the "War Aim" of the Jew as a people as well as that of our government. When our illustrious President Wilson, in his epoch making address, declared to the world that the object of the United States in the war was to "make the world safe for Democracy", he also voiced the sentiment of Israel, for with the world safe for Democracy it will also be safe for Judaism—when "life, liberty and the pursuit of happiness"; freedom of speech and thought; the right to worship God as we may see His light, safety of person and property are all guaranteed by the governments of the world, Judaism may cease its defensive labors and concentrate on constructive activities. A world wide democratic spirit will tolerate no organized political persecutions or prejudices, no pales, no pogroms, no anti-semitic associations and civilization will have advanced one huge step forward towards the ideal of universal Fatherhood of God and brotherhood of man, towards universal peace.

For many months before our entrance into the conflict we heard much of preparedness for war and when the inevitable came we learned the awful cost of our indifference. Let us then profit by that experience, let us reverse the epigram of the sage and "in time of war prepare for peace", which will come upon us quite as suddenly as did the war and with almost as grave results, if we be not "prepared" in mind and spirit.

Israel's work, those problems which our noble Order has pledged itself to solve, will undergo great changes, evolutions, nay even revolutions, after peace has come. History will have written its greatest chapter and will leave the problems of the past over shadowed by those of the future. With the new conditions must come new questions for solution, new remedies, new activities. To these we must turn our attention in reflection and speculative contemplation if we would be forearmed.

The sixty-five thousand Jewish soldiers and sailors now in our country's service and the probable equal number who will be called before the end, or those of that number who will be spared to return to us, will come back new men, changed in mind and thought, in ideals and ideas. Theirs will have been no ordinary experience and their war environments will leave indellible imprints, with tendencies to efface the effect of years of Jewish home life and culture. To bring back into full life, to awaken and re-establish in the heart and soul of those Jewish sons the ideals and aspirations born and nurtured in the midst of the family life of the Jew will be no mean task for the temple, the synagogue, the Jewish institutions and Jewish parents. Many are the war marriages which will have to be re-established and reconciled with the changed condition of the husband and wife. The hasty decision, amidst the glare and flash of a soldier's uniform and the call for foreign duty, the years of separation; the wife fighting courageously her lonely battle of life and the husband fighting bravely the battle of nations; the change of outlook on life as a result thereof; the wound resulting in helplessness or disfigurement; all this and more will bring back together two entirely different persons from those who entered the holy bonds of matrimony. This, too, will offer no mean task to the workers in Israel.

The activities of our own noble Order will undergo great change. Already we have reported to us by our agricultural committee the temporary abandonment of one of the greatest undertakings of our District, the Farm City enterprise, a venture made unnecessary by the new situation brought about by the war. The whole immigration problem has been wiped out during the period of the war and after the war will present an entirely different aspect. Whatever the developments may bring it bids fair that the immigration of Jews will assume a normal aspect and be reduced to a minimum. At all events the question will not be a momentous one after the situation has once adjusted itself and will not require the machinery nor labor it has required in the past.

With a practical certainty of a Palestine of Freedom alike for all men, under the protection of the world powers, whether the dream of the Zionist for a restored nationalized Judaism be realized or not, European Judaism will have its haven of rest and peace in the land where its forefathers dwelt and will find no necessity to flee thousands of miles to a strange land, of strange people, speaking a strange tongue, in order to find an opportunity to shape its destiny, worship God in its own way and enjoy the fruits of the blessings which nature and nature's God has bestowed upon its people.

Again we also find the greatest mass of our suffering brethren liberated from the autocratic heel which once made its cruel imprint upon their necks. Though the Russian Government is today in chaos, suffering under the iron hand of Prussian rule and influence, the end of the war will bring peace to its people, civil, industrial, political, religious peace, and the one greatest achievement of the world's bloodiest carnage will be made effective and permanent with a Democratic Russia, a Russia which will offer all freedom to its people of every class and every faith and which will turn the tide of Jewish immigration into, instead of out of, its land.

With such a change about it Roumania cannot long continue to be the only black spot of Jewish persecution on the face of civilization and she too will come to realize the national value of her Jewish people and will make it to their interest to remain within her domain as free men and citizens.

With political persecution unknown, anti-semitism will have lost its strongest support; the immigration question will be known no more as we have long known it, and the Jewish question will become a National one for the Jews of each country to solve for themselves as their interest appears in their own land.

True it is we can expect more or less racial prejudice and persecution against the Jew in Germany and even Austria after the war, for at least a time. With Germany's war lord conquered and his dream of world domination shattered, as it will be as surely as there is a Divine Power in Heaven, a sacrifice will have to be made to explain the cause of his failure. Israel will again no doubt be called upon to furnish the offering. We note even today the Prussian ruler's iron hand attempting to force the leading parties in Austria to take from the Jew his well-earned liberties and civil and political rights. The Jewish influence in Austria is against the Hun policy to Prussianize the whole of Austria, and anything which stands in the way of the Kaiser is wiped out, regardless of the methods used. In the recent Jewish publications we note the dean of the medical faculty of the University of Cracow has expelled all Jewish non-matriculated students who register themselves as members of the Jewish nationality. In this also is felt the hidden power of Prussian influence.

The position of the Jew in Austria has been most satisfactory for many years and even in Germany has not been the cause of serious concern. It would indeed be most disastrous now if the end of the war should leave or create anti-semitism in either or both of these countries. Let us hope that both will be so utterly crushed in military power that the people will rise up in their might, strike from their arms the shackles of autocracy and secure the eternal peace of the universe by establishing the democracies of both Germany and Russia. Then indeed will Israel find peace and comfort, political, civil and reli[illegible]dom wherever it may choo[illegible] throughout the civilized world

On the other hand, should [illegible] prove a fact after the war, the [illegible] Jewish nation will find itself confronted with even greater difficulties than did the new Government of America after the Revolution. What these difficulties of state and people will be, or how they can be met, even the most speculative of us cannot undertake to suggest.

With immigration reduced to a normal minimum American Orthodoxy will lose its great source of reinforcement; its younger generation persistently abandoning its folds and affiliating with reform congregations and its older members passing away as time goes by. The question then presents itself—will American Orthodoxy be absorbed by Reform Judaism? Only time can tell. And then, too, with the younger generations of Reform Congregations becoming more and more indifferent to the traditions and history of their fathers, less intense in their devotion to their faith; with no Orthodoxy stimulating and keeping alive those traditions, from which Reform Judaism can in turn draw its reinforcement; will heroic measures be necessary to turn back this tide which may lead to uncertain fate? I cannot even contemplate a solution.

But less of speculation: In place of the immigration question absorbing our greater activity we will be called upon to give more attention to those of our faith who are now in our midst; crowded in the tenement districts of our cities. Instead of answering a crying need for more room in which to put the arriving immigrants, fleeing from the persecution of their country's rulers, the time can be devoted to bettering the conditions of those who are here with us. The free institutions of learning, night schools, industrial schools, can well be filled with eager children and parents earnestly desiring to become good citizens and remain good Jews. To teach them the best uses of our wonderful liberty and freedom in connection with their natural talents and industry will be a constructive work of great importance. To show them the practicability of uniting American ideas with Jewish ideals will prove to them that they can live in an American environment without losing one bit of their Jewishness. No other institution can bring before them these facts better and more forcefully than can the I. O. B. B., and when once this object is attained, American Israel will have no partisanship, no factions and no lines of distinctions whatsoever, but represent a solid front for unity of purpose and endeavor.

The Big Brother and Big Sister Leagues will find larger fields of usefulness and added responsibilities. With fathers and older brothers lost or disabled in battle the discipline on younger children will consequently suffer and juvenile offenders increase. To direct this youthful energy along constructive instead of destructive lines, will save to Israel much future concern. To save them from the inevitable ruin of vice and sin and develop their natural talents will yield to Israel's credit worthy sons and future mothers. To this end also must our religious schools be made attractive as well as instructive in order that the coming generations may become familiar with the principles for which their ancestors so nobly fought and suffered. In the youth is Israel's hope and the future of our faith rests in their hands. Their guardianship of it depends upon our moulding of their ideals as well as our example before them.

As has already been suggested, in a world where the security of small bodies of people is guaranteed by all nations there can be no room for political persecution or organized anti-semitism, but we know, of course, that so long as society is less than ideal there will be personal prejudices, and race distinctions. However, with the Jew having proven his patriotism, his courage and valor in battle, his devotion to his country's cause throughout the world, men cannot but reflect upon the injustice of religious prejudices and begin to meet upon a common plane of brotherhood as man to man, each rising or falling on his own merit without regard to faith or creed. My friends, I want to go on record here and now as stating and emphasizing it as my firm conviction that the end of this war will mark the beginning of an era of a new social standard which will make unnecessary our constant citing of our own virtues in order to offset innumerable false charges of alleged vices. Then will the magnificent work of our Anti-Defamation League bear fullest fruit and its labors be reduced to a minimum.

Again, with the return of disabled, disfigured and diseased soldiers of our

(Continued on page 16.)

THE JEWS IN SERBIA

By Isaac Alcalay, Ph.D., Chief Rabbi of Serbia.

I come from Serbia, a country hardly known to the majority of men and women here. Though small in size, there is not a Serbian living who does not lament that Serbia should have been introduced to the world at large at the tremendous cost that history will never forget. It is in extent about 30,000 square miles. The total population is approximately 5,000,000. That we were ever a God-fearing and peaceful people can readily be adduced from the fact that fully 90 per cent of the people are tillers of the soil. Besides food products raised there which satisfied not only Serbia, but fed Austria and other countries, Serbia yields abundantly certain fruits. Pasture being plentiful makes possible the raising of cattle. Our agricultural exports represented before the war an excess of $8,000,000 yearly. Its imports, on the other hand, drew upon the rest of Europe and America for textiles, machinery and such goods as are lacking in a country devoted chiefly to agricultural life.

Serbia, since its liberation from the Turks, has enjoyed a constitutional government. Its Parliament is conducted upon a democrating basis, near to the American form. The majority in the Parliament shapes the policy and the program of the states' activity. The language is one of Slavic type and has much in common with its kindred neighbors of the same race, especially Russia. Its literature, though not known to English-speaking people, is by no means so poor that it has not contributed, and largely, its share of the beautiful to the rest of the world. Its folk-lore, including national songs and lyrics, as well as legends, is truly beautiful because of its simplicity and honest revelation of our people's soul and strivings. Every village has its school, every township its high school, and Belgrade, the capital, has a national university supported by the Government. From this university the country draws its leaders, both intellectual and political. The religion of the majority is the Greek Orthodox Church, just as is the case in Russia, but there is this difference, that our people have a sufficient native intelligence which has made them a reflective people. And it is this contemplative mood of theirs that has made them a very liberal and not at all fanatic folk.

There are 40,000 Jews in Serbia, of whom fully 10,000 live in Belgrade; the rest are in smaller cities. They came from Spain about the same time America was discovered. What peace and toleration the early Jewish settlers in America enjoyed after years of hardship and persecution was enjoyed by the Spanish or Sephardic Jews who went to the Orient and settled in the land now known as Serbia.

The Jews in my country enjoy every right accorded to the rest of the people, and the rights are many and are not restricted in any case, religious, economic or political. The Government supports materially the spread of Jewish teaching and contributes toward our people's religious development. The Rabbis are paid by the Government and are free to preach our religion as we desire. The Jews in Serbia are thoroughly organized and representatives of the various districts throughout the land form a religious board for the administration of the religious affairs of the Jewish communities throughout the country. The Chief Rabbi, whose office I have the great honor of holding, is the adviser and the intermediary between the Jewish community and the Government of the State. No question that has bearing upon Jewish interests is ever presented before the Government unless the opinion of the Chief Rabbi is first secured. Every community has its own local Jewish tribunal, presided over by the Rabbi of that district. There is also a higher tribunal in Belgrade, where questions that afford dispute are finally decided in the light of religious right and justice. The Beth Din, or court of this nature, obviates much litigation and delay and saves legal expenses. As marriage and divorce are not civil, but religious functions, the decisions of the Rabbis are sanctioned and recognized by the Government.

The Jews thus privileged have not only progressed, but have at the same time learned to gratefully appreciate the full rights accorded them. The Jewish schools flourished up to the war, the Jewish communal institutions were well advanced, and, as our people are thrifty, poverty was not a factor that made it necessary for the Jews of Serbia to seek aid from without. If this is the reason why the Jews of Serbia are not and have not been known to you, then I am sure you have no reason to regret it. We were, in a word, happy and contented.

The Balkan war gave us the first shock. In 1912 the Jews of Serbia gave themselves whole-heartedly to the cause of our fatherland. Among the men who won honor and recognition on the battlefield as soldiers, tried and true, were many of the former peaceful and loyal citizens of our religion.

It is well known that young Abramovitch, the humble Jewish soldier, held the battlefield of Kumanovo against the Turks. "Forward, my comrade", he cried, seizing the regiment's battle flag as the standard bearer was killed. He carried the flag and led his brave men in an attack that drove back the Turks and made Kumanovo a proud name in Serbian history. But there are too many single instances to draw upon which I feel it may be best not to narrate in detail, lest you imagine my motive is to single out the Jew of Serbia for especial commendation. I am sure that the Jews in the American army, and, in fact, in all of the armies of the Allies, will do the same. Not alone have the young men in Serbia done their share, but the older men and women have always been ready to make sacrifices. Ben Zion Bulli, a leading banker of Belgrade, offered the government the half of his fortune. The Jews of Serbia have built government hospitals out of their private funds and women have given up their jewelry for patriotic purposes. I am glad to note during my short stay here that the Jews and Jewesses of America are equally loyal, that they will continue to prove their appreciation of their rights as American citizens and will discharge their full responsibilities, both as Jews and Americans. The loyalty of the Jews during the Balkan wars was not alone commented upon in the most flattering terms, but was especially commended by the king and government. At the outbreak of the present war, the government appointed many Jews to serve on various commissions for the development of our country's cause.

The enactment of the present world drama unhappily forms its pretext in little Serbia. What has followed every one knows and every one regrets. But in our sorrow, and even reduced to practical penury, we have this consolation, that we are not only fighting for existence, but for world justice and the liberation of humanity. Had we been in the wrong, America would not be on our side. We have lost our cities and our villages, we have sacrificed all of our churches and synagogues, we have not been able to perform the burial rites of our dear ones, but, in spite of all, in spite of our unparalleled sorrows and disaster, in spite of Zeppelins and guns that carry 72 or 172 miles, we have not lost our courage, and, with God's help, and with the aid of the powers that are fighting their fight as well as our fight, we see hope for a happier future; we see final victory.

President Wilson, in all of his statements and messages, has ever encouraged us in a truly brotherly manner. He has proved himself to be not alone a man amongst men, but a father to suffering children and women by directing the Red Cross to spare no pains in stamping out hunger and disease.

The sacrifices and the loyalty of the Jew in Serbia are but a reflex of the readiness which the Jews in all other countries invariably demonstrate. In England, for example, in the beginning of the war, it is a known fact that Lloyd George, acting then as Secretary to the Treasury, called upon the late Lord Rothschild, consulting with him as to matters of special national war finance. "Wherefrom are we to get the vast sums required"? asked Lloyd George, among other important questions that he put to his lordship. The simple reply of the eminent Jew was, "We are paying smaller taxes than any other people, considering the wonderful advantages we enjoy. If you were to raise the tax 150 per cent you will find that people will not grumble, but will gladly meet their obligations. I am ready right now to make payment in accordance with the scale suggested by me". This little episode is not taken from manuscript but was narrated to me personally by the late Lord Rothschild in a very simple and innocent manner. The Jews of England followed the example of the Grand Old Leader and they did so when conscription was enacted to a percentage that was more than in keeping with their numbers. I will not dwell upon purely philanthropic contributions, including war relief of a certain type and nature occasioned by the world battle.

What is true of the Jews of Serbia, of England, is true of the Jews of France and now that I am in America I am happy to have convinced myself that the Jews here, not alone the native born, but the foreign born, have and are demonstrating their loyalty to a degree which makes me doubly proud of both my calling and my religion.

We are today witnessing more than half of Europe as a vast battlefield that drinks in the blood of the flower of our youth. We are today witnessing destruction and devastation that have visited hunger upon millions and millions of women and innocent children. And when the naive question shall be asked of us, "Why such calamity should have befallen civilization at its height"? the stern answer will be, "Because civilization was threatened by despotic materialistic powers". The world must free itself at every cost, so that its present price may pay for the future guarantees of a peace and plenty. Each nation will be mastering its own destiny and no single power will be able to enslave any people, no matter how humble its life and how meagre its strength. It is, therefore, the highest honor of the American Republic that it is sending material aid, and above all, her sons. In this America has proved that she has a robust heart and a young soul. In this idealization, America has demonstrated her loftiness, her capacity to serve mankind for all times, her deathless honor. I might be free to tell you that formerly America was known to us simple Europeans as the Land of the Dollar; today America has translated itself as the symbol of all that is noble and of nothing that suggests selfishness. Your entrance into the war was not for material gain, not for land acquisition, but to see to it that the bleeding nations of the world have plenty, not of land, but of the things that count more than land, more than anything in life—freedom—and love of brotherhood.

I have gone into this last phase more minutely not to praise America, because America needs not empty praises, but as a guest and a stranger coming, as I do, from a land where the blood was first shed. I feel your blood and our blood have been offered for justice and right. To you, my fellow Jews, I have brought a message from your brethren in Europe. To Europe I hope to carry your message of readiness to continue to serve America in its Godly task of aiding bleeding Europe, remembering also your loyalty to the cause of Judaism.

It would be presumption on my part to proclaim your duty, to stand back of President Wilson and the cabinet in their program of fighting to a finish—a finish that will secure democracy for the world, "Peace with Honor" for the world, righteousness and justice for the world. We will fight to a finish to make democracy safe for the world—this splendid thought of your great President has given to history. We will fight to a finish to win—Peace with Honor—this noble phrase Disraeli, a Jew, gave to the world. We will fight to a finish, to strive, to fight, to die for righteousness and justice—that is our war cry of history given to Abraham, our Father, by God Himself, a war cry for all humanity throughout the centuries, expressive of our deepest heart-thought, expressive of that idealism by which alone mankind can be redeemed and saved.—Hebrew Standard.

SKETCHES OF MODERN JEWISH HISTORY.

(Continued from page 3.)

father's work, though not a Hebrew scholar, and a third one Benjamin, a clinical professor, was entirely indifferent to Judaism. A grandson of Rapoport, an ennobled financier, Arnold Rapoport Edler von Porada (1840-1907) showed his interest in Judaism by generous charity, but various great grandchildren have left the fold of Judaism. Zunz had no children and one feels almost tempted to say that this was a typical tragedy. He survived all his contemporaries, and even many of those who, stimulated by his works, may be called his disciples, for he died March 18, 1886, in his ninety-second year. In his youth he was the main stay of a society for the "Kultur und Wissenschaft des Judentums", founded in 1819, of which Eduard Gans (1798-1839) afterwards a convert and professor at the University of Berlin, was president, and Heinrich Heine (1798-1856) one of the members. Heine, himself an apostate, sneers at Gans, who cowardly left the ship, entrusted to his care, instead of perishing with it, and expresses his admiration for Zunz, who remained faithful to the "noble whim of his life". Whatever finally history will decide as to the future of Judaism, the work done by these men will never be forgotten.

"ONE."

(Continued from page 4.)

The world is as a great violin. The earth is its body and its strings are the races of mankind, the Caucasian or white race, the Mongolian or yellow race, the Ethiopian or black race, and the American or red race. These four races form the four strings upon the violin of the world, and they are supported upon the bridge of nature which supplies them with food, clothing and shelter.

Now, upon each string of any violin we find that there are several different scales and that each scale has several different and distinct notes or tones within itself. The same is true of the violin of the world. Each string, each race, has several different scales within itself, called peoples, and these scales have several different and distinct tones within themselves called nations.

The "E" string of humanity, the Caucasian race, has the Aryan scale or people, the Semitic scale and the Caucasic scale. And each scale has its own separate and distinct notes or nations.

The Aryan scale has the German, the English, the Russian, the Spanish, the Greek. The Semitic scale has the Arabians, the Syrians, the Jews. Each is a separate and distinct tone or note upon this violin of the world. The English are the sounds of the law, the Germans are notes of science, and the Jews are the tones of religion.

For a violin to give forth its finest music each string upon it must be of purest fiber and each tone called forth must be a clear, strong, vibrant self—it must not be a difused note, but must be a clear note, and must be a distinct note, must be itself.

Upon the violin of the world each string, each race, should also be of the purest quality and each note, each nation, must be a strong, pure, determined self. Many have already recognized this fact.

The Jew who is asking for a home, a seat of government in Jerusalem is not asking for a weapon with which to wage wars of conquest and aggrandisement amongst us. He is merely pleading for the establishment of a central source from which new strength, new courage, new inspiration, new life, might be instilled into the hearts of the Jewish people. So that when this war shall have ceased and men, torn and bleeding, shall again return to their homes and shall again endeavor to readjust themselves, and shall seek for some guiding ray of hope or some soothing sound of comfort, and when the master musician —Jehova—in answering their prayer, draws the bow of time across the strengthened strings of humanity and places his finger of opportunity upon the awakened scale of the Jew—there shall come forth the clear, soothing inspiring melody of Israel's religion. And Jewry shall be prepared to do its duty and to do it well.

When all of men shall have learned to do their duties, when each note upon this violin shall be clear, shall be pure, shall be itself, this violin shall bring forth the aeolian masterpiece of which our sages have dream't—"The Symphony of Peace".

When this violin shall sing in rhythmic measure,
When Israel's God shall lead to tasks undone,
All hate shall vanish; Love shall bring its treasure
For men and man—at last—shall live as—one.

FOR THE RIGHTS OF THE JEWISH LANGUAGE.

A memorandum prepared and supported by Jewish, Ukrainian and Rumanian members of the Austrian Chamber of Representatives demands the abolition of the prohibition of 1814 to use Yiddish (and Hebrew) in document. Though, according to the opinion of known scientists, the above prohibition introduced by an old Court Decret was abolished by the Art. 19 of the Constitution, the Austrian Government and administration keep the standpoint that this prohibition is still valid, and base upon it their measures against the Jewish language.

RUMANIAN MINISTER'S PROMISE.

The new Rumanian Minister for Foreign Affairs, M. Misu, ex-Minister to London, on his return to Bucharest via Berne, received a delegation of the Pro Causa Judaica, consisting of Mr. Conheim, of New York; Mr. Boneff, president of the Berne Community, and Dr. Felix Pinkus, secretary of the Pro Causa Judaica. He promised to do his utmost to bring about the complete and immediate emancipation of the Jews in Rumania. The statement has been received with great satisfaction here. Many prominent newspapers have published accounts of the interview.

B'NAI B'RITH OF CHICAGO.

All the lodges of Chicago, namely Ramah, Oriental-Hillel and David Fish, devoted all their energies and activities during the past month in the matter of furthering the campaign for the sale of Liberty Bonds and a most magnificent result was achieved by the committees representing these lodges. From tabulated statements it appears that as a result of the activities of the lodges about half a million dollars in bonds were sold, aside from a large number of purchases made by our members direct who failed to report to their lodge.

The lodges will now devote their energies in the matter of aiding the National War Savings Committee to secure war savings pledges and committees will be appointed and it is expected that good results will be achieved.

In the matter of furthering the work of the Red Cross, the lodges will be represented by committees.

Initiations were held at the meetings of the three lodges and a number of applications for membership were presented.

Covenant Club of Chicago.

A patriotic rally was held at the Covenant Club on Friday noon, May 3, 1918, in the interest of the Third Liberty Loan campaign. The full Marine Band from the Great Lakes Naval Station were the guests of the club and entertained the members present, nearly 300, with patriotic music and its chief addressed those present, urging them to follow President Wilson's plan of "Buying Another Bond". As a result of the enthusiasm prevailing, $103,900 worth of Liberty Bonds were sold during the luncheon, which was a remarkable showing in view of the fact that all of the members of the club had previously purchased bonds in large amounts.

A notable feature of the meeting was also the presence of the Juvenile Band of the Marks Nathan Jewish Orphan Home, which was engaged in patriotic work in the downtown section of the city and were invited for luncheon at the club.

Soldiers' Welfare Work.

At a well attended meeting held in the month of April at the Covenant Club, the merger of activities of the American Soldiers' and Sailors' Welfare League of the Independent Order of B'nai B'rith and the Jewish Welfare Board was effected. Both organizations have been active in helping Jewish men in the army and navy.

A branch of the Welfare Board was organized to take charge of the work in Rockford, Ill., and the Great Lakes Naval Station, Waukegan. Judge Philip Stein was chosen chairman of the branch and the other officers elected were as follows:

First vice-president, Rabbi Samuel Cohon; second vice-president, Mrs. M. A. Weinberg; secretary, Mrs. Moses L. Purvin; treasurer, Nathan Herzog.

At the Great Lakes Station the work will be supervised by Rabbi Levinger and at Camp Grant, Rockford, Messrs. Aaron Horvitz and Maurice Cohen will be in charge.

ADULLAM LODGE, PITTSFIELD, MASS.

By James M. Rosenthal.

Adullam Lodge, No. 326, Pittsfield, Mass., gave a moving-picture show, Sunday, April 13, 1918, at the Union Square Theatre for the benefit of the Jewish War Relief Fund. More than $100 was realized. The success of the entertainment was largely due to the efforts of Bro. Max H. Berkwitz.

At the meeting of Adullam Lodge held Monday, April 22, 1918, it was voted that the lodge buy a Liberty Bond. District Deputy Leo Zander was in charge of the campaign to sell Third Liberty Bonds to every Jewish family in Pittsfield, and reported great success, there being about 425 subscriptions from the 1100 Jewish men, women and children in Pittsfield. Past President M. A. Hartstall, of Ararat Lodge, No. 13, Hartford, Conn., was the guest of the lodge and gave a very interesting talk on the 'war relief work being carried on by the B'nai B'rith in conjunction with the Jewish Welfare Board.

JOSEPH LODGE, ST. JOSEPH.

Joseph Lodge No. 73 of St. Joseph, Mo., at a well attended meeting held on May 1, made liberal appropriations to the Jewish war sufferers and Jewish Communal Council of St. Joseph, and to the Jewish Soldiers Welfare Work of the community. All Jewish boys leaving for their military camps will be visited by the committee of the Lodge who have charge of this work and will be presented with suitable remembrances. The committee which has charge of this work consists of Brothers I. J. Binswanger, chairman; S. Assenbusch; S. L. Sunstein, H. S. Hess, B. E. Westheimer, Dr. Eliscu and Bernstein.

KANSAS CITY LODGE ORGANIZES JEWISH BIG BROTHER MOVEMENT.

Kansas City Lodge No. 184, was visited on Monday evening, April the 29th, by the Director of the B'nai B'rith Social Service Bureau, who addressed the lodge on a number of B'nai B'rith topics, calling particular attention to the work of the Social Service Bureau. He explained the need for volunteers to engage in the various forms of Social Service work. He made an appeal for volunteers to undertake Big Brother work in Kansas City. As the result of the appeal over twenty men met at luncheon the following day and organized themselves into a Big Brother Committee, to take care of Jewish boys who needed the guidance of older men. The work will be directed by Brother Herman Passamaneck, Exec. Secretary of the Young Men's Hebrew Association.

The lodge meeting, which was one of a series of cultural meetings held every two months, was very well attended. A class of four candidates was initiated. The meeting opened with vocal solos by Miss Frieda Feffer and ended with refreshments.

Kansas City Lodge has organized a Compaign Committee which committee plans to go "over the top" in filling the quota assigned to the Lodge by the general committee of District No. 2.

B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN OF DISTRICT NO. 3, ERIE, PA.

Donations.

March 30—Mr. and Mrs. M. J. Strauss, Erie; 6 baseballs, 6 gloves, 4 jumping ropes.

March 31—Mrs. Lyman Felheim, Erie; 23 Victrola records.

April 5—Mr. S. S. Cahn, Erie; treat of ice cream and cake. Miss A. Auerbach, Cleveland, Ohio; donation of $1.00 for Treat Fund.

April 11—Mr. Henry Kolbert, Farrell, Pa.; donation of $5.00.

April 21—Mr. and Mrs. Philip Hanauer, Erie; treat of ice cream in honor of the birth of a daughter.

Donations to the Flower Fund.

In memory of Max W. Schuster, Erie: From Mr. Dave Davis, North East; Mr. Sol. Schnurman, Erie; Mr. H. Oppenheimer, Erie; Mr. A. Schuster, Erie; Mr. Edgar W. Warner, Buffalo; Mr. A. Daneman, Erie; Mr. Abe Schaffner, Erie; Mrs. Jacob Schaffner, Erie; Mr. Morris Schaffner, Erie; Mrs. M. D. Levy; Mrs. J. Myers; Mrs. Isador Simon.

In memory of Isaac Kirschbaum, Newark, N. J.: From Mr. and Mrs. Jack B. Sugarman, Newark; Miss Rae P. Sugarman, Newark.

Names of deceased benefactors for May—the date of death is kept on record and Kaddish is recited in their memory:

May 12—Cass Sunstein.

May 19—Eleazor Goldsmit.

We are also pleased to announce that Barney Price, one of our inmates, who came from Trenton, N. J., will be Bar Mitzvah at the West Eighth Street Temple during the Sabbath morning services on May 11. Two of our old girls, Lillian Eisenberger of Farrell, Pa., the first child admitted to our Home, and Eva Pollitz of Wilkes-Barre, Pa., will be confirmed with the Class of the West Eighth Street Temple on Shabuoth, May 17.

PATRIOTIC MEETING BY WORCESTER LODGE, WORCESTER, MASS.

A patriotic meeting in the interest of the Liberty Loan Campaign was held under the auspices of Worcester Lodge, No. 600, of Worcester, Mass. The speakers were Mayor Holmes, Rabbi Harry Levi, of Boston, Charles Hartman, of New York, member of the Executive Committee of the Order, M. P. Davidson, of New York, president of District Grand Lodge No. 1.

To add a diverting influence to the meeting various musical selections were interspersed. Judge Jacob Asher, in opening the meeting spoke of the high ideals of the B'nai B'rith and of its readiness in offering its vast organization to the government.

Mayor Holmes reviewed the strenuous times through which the country is passing and the duties and obligations which confront its citizens.

Rabbi Levi's speech was full of interest and was of an historic nature, reviewing the incidents of the period before the war.

The meeting was closed with the singing of "The Star Spangled Banner", and as a result of the meeting a large number of subscriptions for Liberty Bonds were secured from the audience of more than 500 who were present.

B'NAI B'RITH OF CLEVELAND.

The Cleveland branch of the Jewish Orphan Asylum Alumni held its fifteenth annual ball Sunday evening, April 28, at the B'nai B'rith Building. Nearly 100 former boys of the Home are now in the service and a number of girls are serving as nurses. The proceeds of the affair will be devoted to war welfare work now being raised under the auspices of the National Alumni Association.

Saturday, May 24, has been fixed as Cleveland Day at Camp Sherman, Chillicothe.

All members of the Jewish community are urged to make reservations as soon as possible. A special train will take the parents, sisters and brothers of the soldiers direct to the camp. For further information, call B. B. Given, president of the I. O. B. B., at Main 876.

The annual Bernard B. Given Oratorical Contest, under the auspices of the Junior B'nai B'rith, will be held Saturday evening, May 11, at the B'nai B'rith Building. The contest is open to all Jewish organizations in Cleveland.

The Junior B'nai B'rith is planning to have a camp of its own on the lake shore near Cleveland. The chairman of the committee in charge is Herman Stone.

The membership campaign is now on. The organization is making an effort to obtain 300 new members by June 1.

Three hundred newly-elected members of Cleveland Lodge B'nai B'rith will be initiated at a patriotic and athletic rally to be held at the B'nai B'rith Building during the week of May 19.

Under the direction of Mr. Max M. Ozersky, arrangements are now being made for the coming B'nai B'rith event. Addresses will be made by prominent speakers, including Secretary Charles Nadler, of the Youngstown Y. M. H. A. Members of the Cleveland baseball team will be invited guests of the organization at the rally. Initiation of the newly-elected members will precede the rally and smoker. This is the largest class initiated in two years. With these new members, Cleveland Lodge will have a total membership of about 1,300.

At the coming rally, the representative of the Youngstown Y. M. H. A. will address the Junior B'nai B'rith members in the interest of a movement to bring about the affliation of that organization with the Y. M. H. A. group.

PRESENTATION OF SERVICE FLAG.

Seventy-two names of Jewish boys of Sioux City who have entered the services of the country were read at a service flag presentation ceremony at the Hebrew Institute in Sioux City, Iowa, on Wednesday evening, April 24, 1918. A farewell reception was held in connection with the dedication of the flag. The flag was presented to the Hebrew Institute by the Jews of the city under the auspices of Sioux City Lodge, No. 598, with the co-operation of a number of other Jewish organizations. The presentation address was made by Edward E. Baron, president of the B'nai B'rith Lodge and was responded to by Rabbi Emanuel Sternheim, president of the Hebrew Institute. Other speakers were Dave Davidson, chairman of the meeting; Mayor Wallace M. Short; Superintendent of Schools M. G. Clark, A. L. Gilinsky, chairman of Sioux City Red Cross, and Guy T. Struble, chairman of the Third Liberty Loan drive. In addition to the addresses a number of artists rendered entertaining numbers.

TOLEDO LODGE, TOLEDO, OHIO.

On Sunday, April 21, at the request of President Borinstein, of District Grand Lodge No. 2, L. M. Frank, of Toledo Lodge, went down to Chillicothe, O., to assist Zion Lodge in the institution of a new lodge in the latter city.

There are 19 charter members in the newly instituted lodge.

For the purpose of initiating a large class in Mansfield, O., L. M. Frank and the Degree Team of Toledo Lodge went down to that city on Sunday, May 5.

The annual memorial services of Toledo Lodge, in honor of those members who had departed during the past year, were held on Sunday, May 12, at the B'nai Israel Synagogue.

The boys' choir of that congregation furnished appropriate music. Rabbi David Alexander, of Collingwood Temple, delivered the memorial address.

At its regular meeting on Tuesday, May 14, Toledo Lodge was addressed by Bro. Alfred B. Koch, on the subject, "Why a War Chest for Toledo"? This talk explained the War Chest campaign which was later very successfully carried on in Toledo for the purpose of raising funds for the Red Cross, other war needs and all local charities, to cover an entire year's needs.

B'NAI B'RITH OF SAN FRANCISCO

Definite plans for increasing the membership of the B'nai B'rith in the jurisdiction of District Grand Lodge No. [illegible] were formulated and discussed at an important conference held in San Francisco on Sunday morning, April 14, 1918, between Second Grand Vice-President Louis Mendelsohn, of Fresno, as chairman of the membership committee and members of the Committee of Fifty of the San Francisco lodges.

The meeting took place in the B'nai B'rith Building following a session of the general committee. Mr. Mendelsohn impressed upon the members present the necessity of concerted effort for increasing the membership in the district. He proposed in carrying on the campaign for new members, the division of the jurisdiction into geographical units, each to be under the direction of one man in the membership work. The meeting was marked by keen enthusiasm and on all sides was manifested a deep desire to co-operate with Mr. Mendelsohn in his laudable undertaking.

Patriotic service is occupying attention of the members of the committee of fifty of the San Fransisco lodges.

With a large number of members of the local lodges in the army and navy, the committee has arranged to send newsy letters to these brethren at frequent intervals and the sub-committee with Past Grand President Henry Newburgh as chairman, has been appointed to take charge of this work.

Another service of the committee is in furthering the sale of Thrift Stamps. The members have organized a Thrift Stamp club, pledging themselves to make weekly purchases of such stamps.

Columbia, Modin and Ophir Ladies' Auxiliary of the B'nai B'rith, gave a dance on Sunday evening, April 7, 1918, at the Scottish Rite Hall. A large number of army and navy men attended the affair.

Golden Gate Lodge No. 129 has secured a charter giving the lodge formal authority to sell Thrift Stamps to its members. Under the auspices of the lodge a whist party and reunion will be held on May 15, to give the members a splendid opportunity to renew their old lodge acquaintances and meet old time friends. The ladies are especially invited to be present as valuable prizes will be distributed.

On Sunday, May 5, a hike under the direction of Golden Gate Lodge, was made to "Big Lagoon". Bro. Max Aftergoot had charge of the outing.

The meeting of the lodge held on April 17, at which Bro. Judge A. T. Barnett addressed, the members proved to be a very enthusiastic one. Patriotism and loyalty were the keynotes of the evening.

This seems to be the banner year of the Committee of Fifty, representing the San Francisco lodges. The attendances at the weekly meetings are satisfactory and enthusiasm is shown by the members such as has never before been observed. Upon suggestion of the local branch of the National War Savings Committee, a war savings society was organized, the members of which have pledged themselves to purchase Thrift and War Savings Stamps every week.

AKRON LODGE, AKRON, OHIO.

Akron Lodge No. 719 held its fortnightly meeting Wednesday evening, May 8. The lodge has at present a membership of 172.

The chief item of business transacted concerned the great district meeting to be held in Akron, May 26, 27 and 28. It was announced that B'nai B'rith notables from all over the country would attend. At the opening session on Sunday morning, May 26, Governor Cox and Mayor Meyers will be among the speakers. Extensive arrangements are in progress for the entertainment of the guests. The customary automobile rides, luncheon, etc., will not be lacking. A ladies' committee will look after the entertainment of the ladies accompanying the delegates, of whom some 125 from many parts of the United States are expected to attend. Col. Harry Cutler, head of the Jewish Welfare Board for Soldiers and Sailors, will be the speaker, Sunday evening, May 26, at Temple Israel, where a great rally meeting will be held.

It was voted to honor with some gift every member of the lodge entering the country's fighting forces. The entertainment committee reported successful results for the dance given April 28, notwithstanding the handicap of bad weather. It was further resolved to confine lodge business to the first meeting of every month and to reserve the second meeting for initiations of new members and social meetings. An enthusiastic patriotic rally was also considered at the suggestion of a communication from the district vice-president.

What Our Lodges Are Doing

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

B'nai B'rith Entertainment Clears $1,000 for Red Cross Purposes.

An audience which nearly filled Court Square Theater, enjoyed immensely, judging from the applause bestowed upon the local amateurs, the Red Cross benefit production by the Springfield Lodge of "Her Soldier Boy", on May 2, the proceeds of which amounted to about $1,000. From the patriotic prologue when Sidney Kohn sang the difficult "Mother" song to the drop of the curtain on the final ensemble, every moment was as full of fun for the audience as for the players themselves, who deserved the full benefit of the showers of applause and roses bestowed upon them.

The guest of honor, Charles M. Stern, Past President of District 1, voiced the sentiments of the audience when introduced by the president of Springfield Lodge, Frederick Robinovitz, to speak between the acts, he said: "I thoroughly enjoyed the performance tonight as much as the players themselves, now that their consciousness of good friendship among the audience has worn off. Each part is so fine, so clear cut, the voices so attractive that I am proud to be here as a representative of the Grand Lodge".

Speaking further of the spirit which the local Order has shown, Mr. Stern said: "I point with pride to the Springfield Lodge, which I have watched from its infancy and am assured that tonight is only another instance of what can be done by our Order". He also praised the wonderful spirit shown in the Liberty Loan drive here.

The songs and the dance specialty by Miss Sallie Tuber, Miss Jane Goldberg and Mr. Peter Gaudette, were hits and the whole cast was a credit to amateurs, the audience finding it difficult to divide the honors between Miss Sarah Savitt as Marlene, Miss Minna Kohn, cleverly acting the part of the peasant girl Elsje, and Harry M. Ehrlich, who, as Teddy, was the life of the show. And the "Amsterdam" song by Miss Kohn, the "Kiss Waltz" by Miss Savitt and Nathan Goldstein, as well as Mrs. Henry Lasker's "Smile, Smile, Smile", deserved the applause with which they were greeted.

SPOKANE, WASH.

Abraham Geiger Lodge No. 423 of Spokane, Wash., held an interesting meeting on Thursday evening, April 25, 1918. A large attendance was present and an interesting program was held. At the former meeting the chairman of the Third Liberty Loan reported $63,650 and an additional subscription of $2,400 was secured at this meeting. Mr. Jacob Schiller dedicated a service flag with 22 stars and an additional three to be added. Mr. Samuel Stein gave an interesting and patriotic talk. Rabbi Rosen delivered a lecture on the subject "A Jew Cannot Be a Good Patriot Unless He is a Good Jew, for Judaism Teaches Patriotism".

The Ida Blum Strauss Auxiliary of the I. O. B. B. gave a benefit card party in the club rooms on Tuesday evening, April 23, 1918. All the proceeds will be devoted to the Red Cross.

B'NAI B'RITH DAY AT WYNNE, ARK.

The celebration of B'nai B'rith Day at Wynne, Ark., was an unqualified success. The exercises were opened by the rendition of "America" by the orchestra of the Wynne High School, with the audience in chorus. Prayer was offered by Rev. Mr. Newell, pastor of the Wynne Methodist Church. Hon. Benjamin Hirsch of Memphis then introduced Professor Willis, superintendent of the Wynne High chool, who delivered a brilliant address. Mr. Hirsch made an impassioned appeal for a contribution in behalf of the war sufferers, the Red Cross Society and the Leo N. Levi Memorial Hospital, which resulted in subscription of about $500, which will be prorated equally between the three worthy charities mentioned above.

The celebration closed with the spirited singing and playing of "The Star Spangled Banner" by the audience and the Wynne High chool Orchestra.

The committee of Wynne citizens who had charge of the conduct and arrangement of this most enjoyable event was made up of S. Daltroff, J. Abramson and M. Drexler.

MEMPHIS LODGE, MEMPHIS, TENN.

Memphis Lodge No. 35 of Memphis, Tenn., in conjunction with the Y. M. H. A., has inaugurated a dormitory for the use of aviators at Park Field who spend their leave of absence in Memphis on Saturday and Sunday.

The Y. M. H. A. has tendered the entire second floor of its handsome quarters at Madison and Dunlap, with all of its facilities for the purpose, and the B'nai B'rith Lodge will furnish the funds by popular subscription for the necessary equipment. At a recent meeting the Lodge decided to co-operate with the Y. M. H. A. in this laudable undertaking, and when Gilbert Schloss, chairman of the local welfare work of the Lodge made the announcement quite a neat fund was subscribed on the spot by patriotic members who were present at the meeting, and the balance necessary will soon be forthcoming.

Thirty cots with bedding have been purchased, and the dormitory will be opened next Saturday night, and will be at the disposal of the Park Field aviators at Millington during the period of the war. Other quarters that have been opened to the flyers have been overcrowded and unable to accommodate the large number who seek quarters during their stay in Memphis. The Y. M. H. A. quarters will be open to as many aviators who desire to avail themselves of the opportunity, irrespective of their religious affiliation. This was a most commendable move, and met with instant approval by members of both organizations.

KANSAS CITY LODGE, KANSAS CITY, MO.

By L. E. Bloch.

Kansas City Lodge No. 184, I. O. B. B., listened to an interesting address by L. Edward Lashman of Chicago, director of the B'nai B'rith Social Service Bureau, at its cultural meeting, held on Monday, April 20, 1918, at the temple.

The speaker dwelt upon the Jewish war activities, giving numerous incidents and experiences. He gave a full report of the I. O. B. B. houses maintained in towns adjacent to the cantonments.

As a part of his visit to this city, he organized the Big Brother movement, explaining the intricacies of the Big Brother movement, and in this meeting and in subsequent meeting he met with a liberal response from all the members who were present. This meeting assures the success of the Big Brother movement in Kansas City.

Steps were taken to assist in the plea for raising twenty-five thousand new members throughout the country.

MISSOURI LODGE, ST. LOUIS.

A real patriotic meeting was held under the auspices of Missouri Lodge, No. 22, of St. Louis, on Sunday evening, April 28, 1918, and although the attendance was not as large as was expected, yet those who were present were well repaid by listening to the address of Mr. Charles M. Hay, who inspired them with his talk on the subject, "Back up the Boys Over There". As a result of appeal of Bro. Harry Simon, 52 members present subscribed $5,200 for Liberty Loan Bonds, to which sum the lodge added $1,000 from its treasury.

A great deal of business was transacted and a number of candidates were initiated by a Degree Team composed of Past Presidents of the lodge Several petitions for membership were presented and after the close of the meeting lunch was served and a social hour was spent.

B'NAI B'RITH OF ST. PAUL.

On Monday evening, April 8, 1918, at the Arcanum Hall, in the presence of about 359 members and friends, B'nai B'rith dedicated its service flag for its members at the front. The unfurling of the flag during the dedication and the address of Dr. S. M. Deinard, showed enrollment of 15 members in the service. A splendid program followed consisting of "Songs and Stories of Navy Life", by Leon Blehert, recruiting officer for the navy, vocal selections by Miss Sarah Frisch, accompanied by Miss Rose McClellan, both of Minneapolis; address by Frank L. Powers, county assessor, representing the America First Association; four minute talk on "Zionist Membership Campaign", by Mrs. Belle Calmenson; and the singing of "The Star Spangled Banner".

JEPHTHA LODGE, PATERSON, N. J.

Few of the lodges in our Order have been more active and progressive within the past three or four months than Jephtha Lodge, No. 143, I. O. B. B., of Paterson, N. J., for within that period of time the lodge has increased its membership by 25 per cent, has conducted a campaign for the benefit of the Jewish soldiers welfare work, in which, by canvassing the Jewish business men of the community, it raised a fund of over $5,000; on a number of occasions has entertained in Paterson a large number of the Jewish soldiers of Camp Merritt, the Government cantonment, which is only about 10 or 12 miles from Paterson; and in these and other ways has attained a place of prominence among fraternal organizations in its community, which it has never occupied before.

With reference to the new members it is notable that many are young men, and nearly all are men of prominence and substance, so that their affiliation with the lodge will surely add to its importance and beneficent activity.

MAHONING LODGE, YOUNGSTOWN, OHIO.

Although Mahoning Lodge No. 339 of Youngstown, Ohio, started its Liberty Bond drive only a few days before the close of the subscription period and its 117 members had previously bought bonds, they have all fallen in line with the order of the Government and President Wilson to "Buy another bond" and have subscribed over $6,000.

The committee known as the "shock troops" was picked with Judge W. P. Barnum as chairman, and the assaults upon the B'nai B'rith members have been executed with fine success and good results.

Mahoning Lodge is also doing good work in connection with the American Soldiers and Sailors Welfare League to provide comforts and recreation for the boys in the government service.

B'NAI B'RITH OF PORTLAND

Oregon Auxiliary, Daughters of the Covenant, held an enjoyable card party in the club rooms of the B'nai B'rith Building on Tuesday afternoon, April 16, 1918. The doors of the B'nai B'rith Building in Portland are open wide to welcome all soldiers coming to the city. The writing desks are provided with writing material especially placed there for their use.

Tuesday, April 23, 1918, marked the close of the B'nai B'rith gym membership contest. The contest closed after six weeks of active work on the part of the members. Isaac Swett, president of the B'nai B'rith Building Association, addressed the gym class and friends and a large number of spectators and awarded prizes to the winners of the contest.

CINCINNATI DAY AT THE B'NAI B'RITH CLUB, CHILLICOTHE.

Sunday, April 13, was Cincinnati Day at the B'nai B'rith Club. Fifty-five of Cincinnati's charming women came to Chillicothe as the guests of the B'nai B'rith Club. The entire party was quartered at the Clinton Hotel, and a banquet was served them in the club rooms of the B'nai B'rith Club, the visitors and soldiers of the camp forming the party.

Elaborate preparations were made for the dance and reception at the Elks Hall, where the party prepared following the banquet. The military band furnished the music and the Chillicothe people provided refreshments. The entire arrangement of the function was the work of Rabbi Joseph Leiser, director of the B'nai B'rith Club.

B'NAI B'RITH OF SEATTLE

On Wednesday, April 17, 1918, Rainier Lodge No. 627 held a well attended meeting at the Educational Center.

President Ostrow announced that the members have decided to aid the government in every way and to that end a portion of the time at each meeting will be given to the sale of Thrift Stamps.

Hildesheimer Lodge No. 503, of Seattle, held a meeting on Wednesday, April 10, 1918. Much business was transacted and among recommendations adopted was one to make an appropriation to a fund for comfort boxes to be sent to boys in uniform. President Rickles appointed a committee to be known as the "Patriotic Committee", the duties of which will be to attend to any patriotic work which may from time to time arise.

HARMONY LODGE, BRIDGEPORT, CONN.

Members of the Harmony Lodge, of Bridgeport, announced the formulation of plans to add to the social life of Jewish farmers in this vicinity, following an appeal made last night by Louis Busker, representing the Jewish Agricultural and Industrial Aid Society of New York, before the forum members of those organizations. Mr. Busker spoke in place of Jacob Pincus, editor of the Jewish Farmer, who was to have addressed the meeting but was prevented from so doing by other engagements.

The work which the Jewish organizations have undertaken will include social, religious and educational rallies which will bring the Jewish farmers near Bridgeport, together.

Bro. Charles H. Shapiro, who presided at the meeting, announced that a patriotic rally will be held in Stepney for the Jewish farmers, during the latter part of May, at which Isaac Alcalay, chief rabbi of Serbia and one of the Royal High Commissioners to this country, and Gabriel Davidson, manager of the Jewish Agricultural and Industrial Aid Society, will be the speakers. The meeting will be held under the auspices of the Independent Order of B'nai B'rith and the Council of Jewish Women, and further plans are being made for meetings among the Jewish farmers in this state.

WORCESTER LODGE, WORCESTER, MASS.

A Liberty Loan committee was organized by our Lodge consisting of about forty members, to further the sale of the Liberty Bonds, particularly among the Jewish people of Worcester. The committee consisted of David Goldstein, who acted as Major, Captains, David B. Isenberg, Jacob Asher, A. M. Hillman and Adolph Hirsch. A women's team, with Mrs. Samuel Kumin as Captain, was organized by the Jewish Council of Women, and acted under the direction of our committee. The amount procured personally by this committee amounted to $74,200, the number of subscriptions totaling 720.

On April 24, the patriotic meeting of the Lodge, to which the friends of the members were also invited, was held at Hotel Bancroft. There were about five hundred present. The principal speakers of the evening were Rabbi Harry Levy, of Temple Israel, Boston; Maurice P. Davidson, President of the District Grand Lodge No. 1; Charles Hartman, member of the executive committee of the Order; Mayor Pehr G. Holmes, and Frank A. Drury, chairman of the Liberty Loan Committee for the City of Worcester. This meeting was very enthusiastic and patriotic.

B. F. PEIXOTTO LODGE, SALT LAKE CITY, UTAH.

B. F. Peixotto Lodge, No. 421, gave a cabaret luncheon and dance in the B'nai B'rith Hall on May 2, 1918, where covers were laid for 150 people. The affair was exclusively for the members and their ladies.

A number of the members having joined the colors, the object of the gathering was to formulate plans for a campaign to secure other members to replace those who left to fight for their country.

The Lodge has taken an active part in providing for the comfort and welfare of the Jewish soldiers stationed at Ft. Douglas, Utah, near Salt Lake City, and arrangements for furthering this work was taken up at this meeting.

Mr. Morris Rosenblatt was the principal speaker of the evening, his theme being "The More Members We Can Secure the More Liberty Bonds We are Able to Purchase". Entertainers of the evening were Max Rosenblatt, J. Ginsberg, Mrs. Max Grimes, Mrs. Adolph White, Miss Eugenia Parver, Miss Sarah Schapiro, Miss Samuelson, Mrs. Young and Miss Jennie Cline.

SPOKANE, WASH.

Abraham Geiger Lodge, No. 423, of Spokane, Wash., held an unusually well attended meeting on Thursday evening, April 11, 1918. Mr. Sam Edelstein, after a short speech, introduced Judge Hincks, who gave an interesting lecture on "Justice."

The War Saving Stamp Committee reported $2,600 pledged and the Liberty Loan Committee reported securing of subscriptions amounting to nearly $7,000 for the first day's drive. Plans are also being made for a large membership campaign in the near future.

What Our Lodges Are Doing

CREMIEUX LODGE, SAN FRANCISCO.

Cremieux Lodge, No. 325, I. O. B. B., held its regular meeting on Monday evening, April 22 last. The Social Committee's announcement that arrangements have been made for a whist party to be held on May 27, was enthusiastically received, and an enjoyable evening is anticipated. It will take place after the conclusion of the meeting promptly at 9:00 o'clock. Members of the Order and their ladies are cordially invited.

Cremieux has again "approved its Americanism" by answering the Nation's call, and has subscribed for another $100 worth of Bonds of the Third Liberty Loan, which, together with the subscriptions to the First and Second Loans, makes a total of $800 for the Lodge.

The Thrift Stamp Club organized at the last meeting bids fair to prove a popular success, judging from the results obtained in the ways of sales, and every meeting night no doubt will see its rapid growth.

Cremieux points with pride to the three additional names on the Roll of Honor, and the Committee has been instructed to place three more stars on the Service Flag, which totals 11 at the present time. Those who have recently joined the colors are A. Shapiro, W. Glasser and A. Speiser.

RESOLUTIONS.

Corsicana Lodge I. O. B. B., No. 275.

Whereas, on March 22, 1918, the Almighty Father, in his infinite wisdom, removed from the sphere of human endeavor and usefulness, our worthy Bro. William M. Herman, and whereas, The Corsicana Lodge I. O. B. B., No. 275, has lost in him a most valued member, and his family a loved and devoted husband and father, therefore be it

RESOLVED, That while realizing the futility of human sympathy in such an hour of sad bereavement we extend to the family of our departed brother, our sincere condolence over the irreparable loss visited upon them by an all-wise Creator, be it further

RESOLVED, That a copy of these resolutions be sent to the bereaved family, and a copy to be published in the B'nai B'rith News and that they be spread upon the minutes of our order.

M. M. MILLER,
H. GROSMAN,
Committee.

MANHATTAN - WASHINGTON LODGE, NEW YORK.

Manhattan-Washington Lodge No. 19, held a smoker at the B'nai B'rith headquarters, Wednesday evening, April 24, at which a number of brothers of other lodges were present. A very interesting program was rendered on the occasion. Bro. Gabriel Davidson is president of Manhattan - Washington Lodge No. 19 and Bro. Philip Cowen is the secretary of the lodge. The committee in charge of the smoker consisted of the following members: Brothers Emanuel W. Glucksman, Dr. Meyer M. Stark, Charles J. Foltz.

ASARIAH LODGE, NEW YORK

Monday evening, April 15, Asariah Lodge No. 164 had a house warming at Harlem Palace, where the lodge will meet in the future. Asariah Lodge No. 164 and Rehobeth Lodge No. 38, in the Bronx, are the only lodges in the Metropolitan district that do not meet at the B'nai B'rith headquarters. The Intellectual Advancement Committee was well represented on the occasion, headed by Bro. Clarence G. Bachrach. Among others who addressed the lodge were Bro. Paul Gold, of Brooklyn Lodge No. 753; Bro. Dr. Bernard M. Kaplan, secretary of District No. 1; Bro. Julius Robbins, president of Asariah Lodge No. 164; and Bro. Edward Rosenfeld.

PROVIDENCE, R. I.

Subscriptions for $50,000 worth of Liberty Bonds were taken on the evening of April 14, 1918, by the audience which packed Emery Theatre for the Liberty Loan rally under the auspices of Haggai Lodge, No. 132. Colonel Cutler acted as salesman and following an appeal to the audience to respond he called upon a force of young women to aid him in his canvass. At the close of the meeting Colonel Cutler announced that the $50,000 mark was reached. An extensive program consisting of addresses and music was carried out.

B'NAI B'RITH OF MINNEAPOLIS.

On Sunday, April 21, Minneapolis Lodge No. 271 held an open meeting at which time the action of the lodge in the purchase of Liberty Bonds was confirmed. Dr. Slobin addressed the members and their friends on the subject, "Palestine and the Jewish Hope".

That there is considerable local dramatic talent among the young Jewish people of the Minneapolis Jewish community was demonstrated and corroborated by the B'nai B'rith play "Family", given at the Metropolitan Theatre on Sunday evening, April 7, 1918, before a representative Jewish audience of both Minneapolis and St. Paul, netting the sum of about $600.

TRINIDAD, COLO.

The Fortieth Anniversary of Trinidad Lodge No. 293 of Trinidad, Colo., was celebrated by a banquet held in the lodge rooms of the Temple. In the afternoon a class of nine candidates was initiated by the degree team sent by Denver Lodge. The members from Denver composing the degree team were Brothers Anfenger, Zvetow, Friedman and Heller. At the banquet several interesting talks were made by Leopold Sanders, Sol Jaffa and Milton Anfenger. Mr. Milton accompanied by Mrs. S. Gottlieb rendered several vocal selections.

FRESNO, CAL.

Fresno Lodge, No. 723, initiated five candidates at its regular meeting held April 18. Another class initiation is expected to take place in May, there being already four applications on file for that event.

At the above named meeting the auxiliary joined the lodge in a social evening and a very pleasant time was enjoyed by both the hosts and the visitors.

On Saturday, April 20, a luncheon was served at the Fresno Commercial Club to Bros. Harold Samuel and Fred Levy, who have orders to leave for Camp Lewis at the end of the month. This makes five members of Fresno Lodge in the service of the country.

DISTRICT NO. 1.

Bro. Dr. H. T. Kahn, of Maimonides Lodge, No. 809, of Liberty, N. Y., has moved to New York City and has identified himself with Manhattan-Washington Lodge, No. 19, to which he will devote much time and energy, as he did to Maimonides Lodge. Dr. Kahn is a very ardent Ben B'rith, and he has many friends in this city.

The Liberty Loan Drive Campaign, under the auspices of the I. O. B. B., District No. 1, opened at the headquarters, Saturday evening, April 6. The meeting was presided over by the president of the district, Bro. Maurice P. Davidson. The principal speaker of the evening was Bro. Abram I. Elkus, Ex-Ambassador to Turkey.

Manhattan-Washington Lodge No. 19 had a Liberty Loan meeting, Wednesday evening, April 10, which was well attended. The principal speaker on the occasion was the president of the district, Bro. Maurice P. Davidson.

The president of the district, Bro. Maurice P. Davidson and Bro. Charles Hartman, member of the executive committee from District No. 1, visited and addressed Springfield Lodge No. 684, Monday, April 8. Bro. Henry Lasker, who is a member of the general committee and one of the recognized B'nai B'rith leaders in New England, was also one of the speakers.

The Ladies' Auxiliary of Jordan Lodge No. 15 gave a dance for the benefit of the soldiers and sailors, Saturday evening, April 20. The affair was largely attended. Mrs. Sanford Friedlander is the president of the Ladies' Auxiliary of Jordan Lodge.

Bro. Charles Stern, of Albany, visited and addressed Springfield Lodge, Thursday, April 25.

The Springfield Lodge No. 684 gave a performance for the benefit of the Red Cross, which yielded over a thousand dollars.

Bro. M. Kochman, of San Francisco, Cal., was the guest of honor of Maccabee Lodge No. 71, New York, Tuesday evening, May 7. Brother Kochman's older brother was one of the charter members of the lodge.

The Chief Rabbi of Serbia, who is a member of the Royal Commission of this country, was the guest of honor of Manhattan-Washington Lodge No. 19, Wednesday evening, May 8. The distinguished brother gave an interesting account of conditions in Serbia.

Springfield Lodge No. 684 gave an entertainment to the soldiers at Camp Upton, Sunday, May 12.

At the dedication of the new temple of the B'nai Jeshurun Congregation, the service flag was dedicated by Bro. Dr. Stephen S. Wise and Bro. Dr. Bernard M. Kaplan, the secretary of the district, delivered the dedication sermon. Hon. Bro. Abram I. Elkus delivered an address on patriotism. The new temple is considered one of the finest, sacred edifices in the country.

Manhattan-Washington Lodge No. 19 will hold a strawberry festival, Wednesday, May 22.

The Daughters of B'nai B'rith, of Maccabee Lodge No. 71, will hold a strawberry festival followed by a dance, Saturday evening, May 25.

Monday evening, May 27, a special memorial service will be held at the B'nai B'rith headquarters in memory of the brothers who departed this life during the year 1917-1918.

Bro. Louis G. Schwartz has been elected secretary to Henry Jones-Lebanon Lodge No. 79 in place of Bro. Benjamin Weingart, who has been called to the colors in the United States army.

Bro. Mo. Minzesheimer gave an interesting address entitled, "The Story of Civil War Days" at a meeting of Henry Jones-Lebanon Lodge No. 79, Thursday evening, May 9. The meeting was presided over by Bro. Louis Fabricant.

Through Bro. Maurice P. Davidson's patriotic appeal over a million dollars' worth of Liberty Bonds have been subscribed by the brothers in the various lodges in the district.

Bro. Bernard M. Kaplan, secretary of the district, installed the officers of Mt. Sinai Lodge No. 2. The officers of the lodge being Bro. Myron Sulzberger, president; Bro. Dr. S. Greenfield, vice-president; Bro. Hugo Taussig, secretary; and Bro. Edward Sandler, treasurer, Brother Sander succeeds the late Solomon Sulzberger, who was treasurer of his lodge for 42 years.

Among the interesting meetings held in District No. 1 in the interest of the Third Liberty Loan, was the one in Liberty, N. Y., at which quite a number of Jewish farmers from the Catskill Mountains were present. The meeting was addressed by Bro. Maurice P. Davidson, president of the district, Bro. Charles H. Shapiro, first vice-president of the district and the mayor of the city.

Maccabee Lodge No. 71 mourns the death of its venerable treasurer, the late Manuel L. Manhein, who died April 23. He was treasurer of the lodge since 1879.

Among the ladies who were of great assistance to President Davidson in the Third Liberty Loan campaign were Mrs. Edward Loeb, president of the Ladies' Auxiliary of the Home for the Aged; Mrs. Henry Duschnes and Miss Florence Marks, president and secretary, respectively, of the Edward Everett Ladies' Auxiliary.

Monday evening, April 22, a dinner was tendered to the president of the district, under the auspices of the Metropolitan lodges. Bro. Clarence G. Bachrach, chairman of the Intellectual Advancement Committee, was the toast master on the occasion. The speakers were Brothers Charles Hartman, Joseph Rosenzweig, Dr. Bernard M. Kaplan, Philip Davidson, Joseph Levinson, Aaron W. Levy, Louis Quitman, Henry Duschnes, Alfred Weil and President Maurice P. Davidson.

The president of District No. 1, Bro. Maurice P. Davidson and Bro. Charles Hartman, attended and addressed a large public meeting at Worcester, Mass., Wednesday, April 24.

Sunday evening, May 5, Brockton Lodge No. 821, of Brockton, Mass., held a large class initiation which was followed by a banquet. The Springfield Degree Team, headed by Bro. Henry Lasker, exemplified the ritual. The secretary of the district, Dr. Bernard M. Kaplan, was the principal speaker of the evening.

A large and enthusiastic meeting was held in New Haven, Conn., Sunday, May 5, at which about 600 brothers were present. The meeting was addressed by the president of the district, Bro. Maurice P. Davidson, Bro. Charles Hartman, Bro. Dr. Joseph Silverman, of Temple Emanuel, New York, Bro. Joseph H. Ullman, of New Haven and Bro. Judge A. K. Cohen.

In the Third Liberty Loan drive in Springfield, Mass., the Jewish people subscribed over $221,000.00 as a result of a campaign in which Springfield Lodge of the B'nai B'rith took an active part.

DISTRICT NO. 2.

A get together meeting and luncheon was held on Thursday night, April 11, 1918, at Harburger Hall, by Ebn Ezra Lodge No. 47, of St. Louis, Mo.

Quarterly reports were read and a class of candidates was initiated by a selected team and short talks were delivered by prominent members on timely subjects.

Missouri Lodge No. 22, of St. Louis, postponed its meeting scheduled for April 21, until Sunday, April 28, on account of the visit of Hon. Samuel Bamberger, governor of Utah, who delivered an address at the United Hebrew Temple on the former day.

A meeting of co-religionists located in the Calumet region embracing the cities of Gary, Hammond, East Chicago, Indiana Harbor and Whiting, Ind., was held at Gary, Ind., on Sunday, April 21, 1918, for the purpose of effecting the organization of a B'nai B'rith lodge in the region. Although the weather was most inclement, more than forty men from the cities named were in attendance, of which number more than half are members of the Order. The meeting was called by Mr. Wm. Feder, of Gary and was supposed to have been addressed by the president of District No. 2, Mr. Louis J. Borinstein, of Indianapolis, who, however, was detained in Washington on important government busuiness. Mr. A. B. Seelenfreund, the secretary of the Order, attended the meeting and addressed those present on the work of the Order, its aims and objects and after finishing his remarks a petition for a charter was circulated which received the signatures of all those present. The various committees were thereupon appointed to make the necessary arrangements for the institution of the lodge to take place in the very near future.

Missouri Lodge No. 22, of St. Louis, held a patriotic meeting on Sunday, April 28, 1918, at which time the members had the pleasure of listening to an eloquent address by Charles N. Hay.

Under the auspices of Akron Lodge No. 719, of Akron, O., more than $2,000 was raised for Jewish soldiers' and sailors' welfare work in the camps.

At a semi-monthly meeting of Cincinnati Lodge No. 4, of Cincinnati, O., held in Rockdale Club, more than 150 members were present and a class of fifteen candidates were initiated. After addresses by Brothers Levi and Kaplan, subscriptions for Liberty Loan Bonds and Thrift Stamps were taken.

Jewish services at the Ohio Penitentiary, of Columbus, O., were conducted by Rabbi Jashenoski, on Sunday, April 28, 1918. He spoke on the subject, "Aaron and His Posterity". Another speaker was Mr. Levinson, who brought a short message on the subject, "God's Love for Man and Man's Love for Work".

DISTRICT NO. 4.

At a meeting of B. F. Piexotto Lodge No. 421, held on April 16, 1918, a number of subscriptions for Liberty Bonds were secured from the members and an appropriation was also made for the same purpose from the treasury of the lodge.

Bro. Morris Schneider, of Oakland, Cal., who recently returned from an extended Eastern trip, was guest of honor at the meeting of Oakland Lodge No. 252, of Oakland, Cal., on Tuesday, April 30, 1918. Bro. Schneider related his experience during his trip to the East and vividly told of patriotic pageants he had viewed and other patriotic incidents during his travels.

DISTRICT NO. 6.

Gilead Lodge, No. 41, of Milwaukee, has secured a large class of candidates as a result of its propaganda campaign. Twenty-five applicants have been elected to membership and the lodge is arranging to have a class initiation on the evening of May 23.

DISTRICT NO. 7.

As a result of a benefit dance given by the welfare workers of Shreveport, La., the sum of $402 was realized and was turned into the soldiers' and sailors' welfare fund as an additional contribution from Shreveport.

Owing to the unsettled conditions arising from the war, Mr. J. K. Hexter, of Dallas, Texas, chairman of the Farm City Committee appointed by the District Grand Lodge at its last meeting held in

Chattanooga, announced that the project to establish a farm city in Texas has been indefinitely deferred.

On Sunday, March 17, 1918, Rabbi Sol L. Kory, of Vicksburg, Miss., with assistance of Elis Engel, president of Jackson Lodge, of Jackson, Miss., duly instituted Yazoo Lodge No. 829, at Yazoo City, Miss., with a membership of 32.

Under the auspices of Barnett Lodge No. 754, of Forrest City, Ark., a mass meeting was held at Cotton Plant, Ark., for the purpose of raising funds for the Jewish war sufferers. Rabbi R. Goldenstein, of Pine Bluff, was the speaker of the occasion.

ISRAEL'S WAR AIMS.

(Continued from page 11.)

faith, the problems of our present elcemoysnary institutions will begin to increase and there will be a corresponding necessity for additional ones to meet the added demands. However, with customary zeal the B'nai B'rith will supply all occurring needs and fulfill its obligations, as it has always done. Particularly will there be added need for Old Folks' Homes, to care for the aged parents whose support has been taken away or lessened by war's ravages. In our own District this matter is already receiving due and timely consideration.

Again I say, whether Jerusalem becomes the seat of a nationalized Israel or not, the problems of Israel will be national rather than international. If it does become the seat of our Government as a nation, Israel's international affairs will be directed, controlled and protected through proper political channels under a central authority and will cease to be an institutional activity. Even if Palestine proves simply an open land of freedom and peace to all people the persecuted Jew can at least escape his tormentors and find relief near at hand. Thus will Israel's problem be nationalized and each country can deal with it as may be found necessary.

Then will it even more be emphasized that it is the work of the I. O. B. B. to unite all shades of Israel into one compact indivisible unit. However may various houses of worship, clubs and associations divide Israel into as many "divisions as there are interpretations of Judaism", it is the purpose of the B'nai B'rith to unite Israel upon his common religious agreements and wcld a union of all links into one indestructible chain.

The position of the B'nai B'rith today recalls to mind the simple parable from the Midrash—that when God had created the world He paused before creating man, lest one discordant tone might mar the harmony of His handiwork. So while the music of the spheres accompanied the glad song of nature's voice in all this perfection, He summoned to His side His three trusted counsellors, the Archangels of Wisdom, Truth and Mercy. "Shall I make man"? he asked them. "Make him not, O God", cried Wisdom, "He will trample on Thy laws". "Make him not, O God", added the voice of Truth, "He will defile Thy sanctuaries". But Mercy, kneeling before the throne of Righteousness, sobbed out, "Make him, O God, make him, and I will walk beside him in his dark hour". So God made man and sent him forth as the child of Mercy to live with his brother. As Mercy, has the B'nai B'rith ever walked with Israel's sons in his dark hours and until his night is passed and his day of light has come will it ever continue to walk.

NEO CHASSIDISM.

(Continued from page 5.)

a livelihood and though very poor, he was considered a very pious man by the community. During the many years he lived in the wood he came in contact with the peasants and learned how to use plants for healing purposes, with which he affected some wonderful cures. He soon became known as a great healer and a wonderful man. In 1740 he settled in Miedzyboz, where he expounded to his followers his religious teaching. All he accomplished he attributed to the power of praying. Besht left no books, all that is known about him has come to us through his followers. Bal Shem was an optimist and preached happiness through Judaism. Since God is in everything there must be some good in everything. Therefore, every man must be considered good. If he sins we must explain his sin, not condemn him. No man has sunk so low as not to be able to raise himself to God, was his favorite saying. He believed not only in Olam Habah, but he also preached on Olam Hazeh. "Whoever maintains that this life is worthless is in error; it is worth a great deal, only one must know how to use it properly". He was opposed to asceticism of the Cabbalist and preached a religion of Simcha or joy through God. The ideal of man is to recognize himself as a manifestation of God. Of course, only a few men can attain such lofty stage and these exceptional men, therefore, become the righteous or the Zadickim who may radiate blessings to others. It may be mentioned here that Bal Shem the (by the Talmudist) most hated man in his time, was in 1759 a member of a committee, a strong advocate in favor of Talmudic study as against the Frankists who brought charges against the teachings of the Talmuds which resulted in the confiscation of all Talmudic volumes that could be found, and the final conversation of Frankists to Christianity. Besht was not a Talmudic scholar nor a great orator, but it seems that he must have possessed some personal magnetism through his piety and through his friendly intercourse with the poor and lowly. His little medical knowledge helped him a great deal, for he supplied it to the poor free of charge. He was looked upon as a miracle worker, as the holy man who has direct communion with God. He died at the age of sixty, leaving many disciples and hundreds of thousands of followers who were known as the Chassidim. There was a great animosity developing among the Talmudists against this sect. It will be remembered that Cabbalists persecuted the Talmudist; in return the Talmudists relentlessly persecuted the Chassidim. The opposition party was known as the Mithnagdim. In several places they appealed to the government against the Chassidim, but of no avail; the sect spread rapidly in spite of all efforts to down it.

The decline of Chassidism began simultaneously with the rise of the Haskala movement. The progress of the former really constituted the regress of the latter. The chief cause of the decline of Chassidism is to be found in the leaders of the sect. There developed the Zadikim dynasty that turned the originally pure and wholesome doctrines of the sect into a commercial institution. Still it must be remembered that even today a very large percent of Polish and Galician, Rumanian and even Hungarian Jewry, are of the Chassidic elements. Whatever may be said against the present-day followers of the Bal Shem, this much I think must be admitted: that the early and original purposes of the neo-Chassidism were high, its doctrine fairly pure, its aspirations ideal and sublime. This is the conclusion of no less a scholar (who was himself raised in the atmosphere of Chassidism) than the late Dr. S. Schechter.

ORGANIZATION OF THE JERUSALEM COMMUNITY.

The communal council of Jerusalem, which was elected recently, to reorganize the Jewish affairs of the city, pending the arrival of the Jewish Administrative Commission, is organized on a basis of class representation. Seventeen delegates were chosen by the merchants, rabbis, lawyers, doctors, mechanics, clerks and other employees, the different groups of the Sephardic community, eight; the Galician community, two; other Ashkenasic groups, five, totaling seventeen, to represent the various religious sects. Nine deputies were chosen at large, without regard to class or origin, by the entire population, making the membership of the council 43.

PROMINENT JEWS TO ADDRESS CONVENTION TO BE HELD IN PHILADELPHIA.

Washington.—It is announced in Washington, that the "Win the War" Convention, under the auspices of the League to Enforce Peace, is to be held at the Bellevue-Stratford Hotel in Philadelphia, from May 16 to 18, and that the following prominent Jews are expected to deliver addresses: Lord Reading, who is to speak for Great Britain; Rabbi Stephen S. Wise, who will talk on "Battling for a New World"; and the Hon. Oscar S. Straus, whose topic is "A War Basis for Business and Labor". Ex-President Taft will preside and many of the most prominent Americans are expected to participate.

THE B'NAI B'RITH, THE GREAT CONCILIATOR.

What better Jewish organization in American or world Jewry to accomplish this grand purposc than the Independent Order B'nai B'rith? In its ranks are found Jews of every possible and no shade in relation to Judaism. In the B'nai B'rith lodge room Jews meet in amity and understanding regardless of particular synagogue affiliation. Our grand Order could possibly be the great conciliator betwcen Zionist and non-Zionist, bring both together in a conference which shall end in a union of Jewry into a Jewish unity for Jewish services.—Portland Jewish Tribune.

JEWISH OFFICERS FOR JEWISH LEGION.

The American volunteers who comprise the Judacan battalion, which is now in training in Canada, is to be officered entirely by Jews, according to a report just received by the Provisional Zionist Committee. Louis Kaufman, of Minneapolis, has been raised to the rank of Sergeant Major.

Moses Brainin, A. Chaikind of Philadelphia, and Melnikoff and Menoff of Chicago, are commanding sergeants, each in charge of a platoon. Gerson Agronsky is now quartermaster sergeant.

Two hundred members of the battalion fully equipped have already gone to Halifax barracks where they will be joined by the balance of the legion in a few days. They will remain at Halifax until they embark for the other side.

AMERICANISM AND ZIONISM.

(Continued from page 1.)

a solid historical foundation; a dream though it be, it has a power of its own, a driving power over men and their souls". And nothing has come into the life of the Jews throughout all the centuries of the dispersion that has lifted up so many of them from the utmost poverty and despair and has made them feel in their hearts and souls so fully the richness of Jewish life. Nothing in the history of the Jews, especially in the last quarter of a century, has come like Zionism to save so many of them from the crass materialism into which, until this war for democracy and the rights of small nations, all the world was in danger of falling; nothing like it, to give them noble visions. Hundreds of thousands of them have hitched their chariots to the stars and have risen to the heights of idealism.

But, as in all ages, they have remained planted on solid ground, they have never forgotten that to consummate their hopes and their prayers, practical work is essential. For thirty-five years, small groups of Jews have demonstrated the pioneering strength and the creative power that is in the Jewish people. While an individual, Eliezer Ben Jehuda, conceived of a renaissance of the Hebrew language for every-day use, it was the Jewish people in the colonies of Palestine that re-created it as a living tongue, the mother speech of the entire younger generation. And in those colonies, they have shown the capability of the Jews as agriculturists; nay, more, they have demonstrated what every scientist knows, that Palestine is indeed a land flowing with milk and honey. And when Turkish misrule, devastating and deforesting the country, shall be replaced by an orderly, modern government, developing the water power, reclaiming the swamps and the deserts, building the irrigation works, afforesting the hills and the mountain sides, and utilizing the underground waters and mineral oils, Palestine can again maintain in comfort a population of millions. But more than this; those colonists have shown that the Jew knows how to die as well as to live; to die, not merely because he wants to die in the holy land, but because he wants to die for the holy land, for the holy land and its redemption for the Jewish people. Our Jewish pioneers and their children have given their blood with the blood of our Allies to rescue that land. Some of my own personal friends among them have died, sacrificing themselves, without a moment's hesitation, young men and women who in the bloom of life had all to look forward to, old men who in their declining years had hoped to live in peace under the orange and the olive trees that they had planted, all of them fighting to save the land of our forefathers; and to save it, not for themselves or for their own children, but for the Jewish people. They have shown us how much a Jew should be willing to risk on his faith in his people; it is up to us now to act so that the wandering Jew may disappear, so that the Jew who must go forth, or who desires to join the pioneers of his race, may find a national home on the ancient soil.

Let us come to the practical problem; it is this: Great Britain has spoken to the Jews of the world; remember, it is not a Mr. Balfour who wrote a letter to a Lord Rothschild; it is the Foreign Minister of Great Britain, speaking in the name of the Government of Great Britain, who wrote a letter to the leader of British Zionist organization, and through him to the Zionist organization and to the Jews of the world; therein Great Britain pledged herself "to use her best endeavors to facilitate the achievement of the establishment of Palestine as a national home for the Jewish people". And during the last month, officially and publicly, France has said Amen to Great Britain's declaration. All of our other allies favor the Zionist ideals, and the Pope, vitally interested in the Christian holy places in Palestine, has spoken for the Jewish commonwealth. Our country is not at war with Turkey; our Government must remain silent at this time, but there can be no question as to where the sympathies of American leaders are; indeed, the publication of the British Declaration demonstrates this. Even Turkey and the Central Powers are now planning some measure of Jewish autonomy in Palestine.

The reasons for favoring the British Declaration, for becoming a Zionist, are various; some join the movement because they believe that from its realization will come a revival and a deepening of the religious feeling of the Jews in Palestine and in all other lands; others because they believe that the Jews of old set an ideal for social justice that the world has not yet reached and that may be attained in this Jewish Commonwealth, to the advantage of the people there and through their kindred, citizens or subjects of other countries, to the benefit of mankind; others because they believe that the Jews have vast capabilities in the arts and sciences, which will be unfolded in and through the schools and universities of Palestine, as well as in the industrial crafts, commerce and agriculture, which will be developed in the enterprises that the Jewish people will establish there; and still others because they believe that in all these respects, a nucleus of the Jewish people, enjoying liberty as a home rule commonwealth under the protection or suzerainty of one or the other of the great powers, or internationalized and neutralized by their consent, will be creative in religion, in ethics, in social justice, in the arts and in the sciences, in every field of human thought and endeavor, and thus again make the Jewish People the Chosen People—chosen not for self-glorification or domination, but for service to all men.

On the Basle platform, the declaration of the first Zionist World Congress, the establishment in Palestine of a home for the Jewish People recognized and secured by the law of nations, interpreted as the Declaration of Great Britain has interpreted it, every Jew can stand; the Orthodox Jew will derive from its fulfilment the grant of his and his ancestors' prayers, for the restoration of his people; the Reform Jew can still pursue his Mission of spreading the light of Judaism throughout the nations of the world.

The British Zionist Commission is at work; a commission of British, French and Russian Jews sent by the Government of Great Britain to survey the entire situation; to start, where the People of the Book would want to start, with learning, by laying the foundation for a great modern University; to build up the Anglo-Palestine Bank, the financial institution of the Zionist organization; and to strengthen it in every way so that if given the necessary funds it can, by loans, aid the thousands of non-Ottoman Jews who had left the colonies at the outbreak of the war, to begin a new exodus from Egypt to the Promised Land, to return to their homes, partially and in some cases completely destroyed, to re-establish the schools and the synagogues and, with a fortitude born of a new hope, again to take up their daily tasks. These pioneers are asking not for charity, but for opportunity; not for gifts, but for loans; not for alleviation, but for reconstruction.

The Zionist Organization is not attempting to duplicate the invaluable work of the War Sufferers' Relief Funds. The latter have the much-needed task of relieving the temporary suffering that has come to the Jews in these times of war, in Palestine, in Poland, in Galicia, everywhere. The Palestine Restoration Fund aims to build up the organization, to lend a helping hand to the creators of the future commonwealth, and thus to lay the foundations now for the institutions of the coming era. You may say this is premature; but, in the light of the British Declaration, no Palestinian work can be premature. Jewry must show to the world that for this ideal of the Jewish commonwealth it is willing even now to offer the most substantial support. In so doing, it strengthens the hands of Great Britain and our Allies by assuring them that it believes in their work, that it is their ally in every sense of the word, that it has full faith in their faith.

Now, my friends, we can build only as we have the means to build. We shall come to you later not for gifts, but for subscriptions to a great national loan; I mean that commonwealth will come to the Jews of the world for a loan of one hundred millions or even five hundred millions, in order that it may do the work of a modern state. Today for the Palestine Restoration Fund we want only the beginning. We want only a few million dollars. But we want all Jews who feel themselves Jews, who are ready now to stand up and be counted before all the world as Jews, to give as they ought to give to that fund.

B'NAI B'RITH NEWS

BENEVOLENCE — BROTHERLY LOVE — AND HARMONY

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The Independent Order of B'nai B'rith

Address by Mr. Adolf Kraus

President of the Order

at the Convention of District Grand Lodge No. 2, I. O. B. B., Akron, Ohio, May 26, 1918

To the loyalty of our members the Executive Committee is indebted for being able to present a record of achievements by the Order of which every member of the Order may justly be proud.

To report all of the activities of the Executive Committee would take more time than you or I have at our disposal. I will call attention to some of them, however, for it is a good thing at times to recall what has been done, and from consideration of it, gain strength for the things we have got to do.

The Order is destined to live for many years to come and do good service in Israel's cause. It is today stronger than it ever was in its history and occupies a more commanding position. In 1905 the total number of members in the American Districts was less than 17,000; it is now over 40,000. The increase in other lands is in like proportion. Lodges have been established in Canada and in countries in Europe, Asia and Africa where none had previously existed, and in countries in which the Order existed, the number of lodges has increased so that at the time of the breaking out of the present war it was an international power in Jewish affairs.

I call attention to the prevention of a massacre of Jews in Russia in 1906 and the removal from office of an anti-Semitic Governor of Jaffa in 1908, as part of our work as an international organization. (For particulars I refer you to my report of 1910). The activities of the Order in other lands equal, if not surpass, its activities in this country. But I will confine my remarks to some of the activities which have been carried on in America.

In the year 1911 the section of the city of Constantinople inhabited principally by Jews was destroyed by fire. In 1912 an earthquake destroyed a number of cities in European Turkey. During the same year the war of Bulgaria, Servia, Greece and Montenegro against Turkey was fought and concluded, leaving in its wake much misery and destruction. In each of those cases we promptly forwarded money for relief by cable. In several instances relief funds from the Executive Committee reached the sufferers before assistance came from any of the European organizations.

President Taft presented us with the pen with which he signed notice of the abrogation of the Russian Treaty as recognition of our services in aiding to bring about that desired result.

By the aid of Bro. Simon Wolf, we successfuly prosecuted appeals in several thousand cases of judgments of deportation of immigrants who sought our shores to avoid religious persecution.

We have established in the different Districts in this country Hospitals, Orphan Asylums, Homes for Aged and Infirm, Night Schools, Nurses' Training Schools, Free Employment Bureaus, Summer Camps for Boys, and many other institutions to benefit mankind.

After the San Francisco earthquake and the Ohio floods, we in each instance were among the first to furnish financial relief.

There has always been in certain quarters some prejudice against our people. About fifty years ago it was hardly perceptible in this country. It has been growing steadily since and had reached such dimensions in late years that the Executive Committee considered it wise and necessary to undertake the work of eradicating it as far as possible, or at least to diminish and prevent its further growth; for if permitted to grow it might become dangerous, if not to us who are now among the living, then surely to the next generations.

Prejudice against any sect or nationality incites agitation against such sect or nationality and continuous agitation all in one direction causes changes in laws and even constitutions. That the view the Executive Committee held in that regard was not the view of alarmists, but rather the view of a clear sightedness, is proven by late events. What was law yesterday is not law today. What may be against the law today may be within the law tomorrow. When the passions of a people are aroused, they draw together and array themselves against what may be justly or unjustly regarded as the common enemy. In this attitude human judgment is incapable of justice. The continuous defamation of an element of society which is in the minority is bound in time to color the mental attitude of the majority toward it, and sooner or later this bias or prejudice will find expression in the laws which the majority fancies are necessary for its protection.

Bearing that in mind, we formed the Anti-Defamation League, and in that work, at least, no one can charge that we have encroached upon the task undertaken by any other organization or set of men.

We devoted our first attention to the Press, as that is the spokesman of the public. It was quite common for the Associated Press, when reporting the acts of some offender against the law, who happened to be a Jew, to call attention to the fact that he was a Jew. The religion of other offenders was, however, never referred to. In 1908, I wrote to Mr. Melville E. Stone, manager of the Associated Press, calling his attention to that practice and the injustice such practice might do to law-abiding Jews. He answered promptly that we were right and that he had given orders not to repeat the offense to our people in the future. But many papers throughout the country in reporting local news continued the practice so we had to take up the same question with each paper separately. To the credit of the American Press be it said that with only one exception, every publisher acknowledged the correctness of our position and promised to cause such practice to be stopped. Here and there some new reporter repeats the offense, but throughout the country the giving of such offense is not now a general rule, but rather the exception.

Even "Life," which was recognized as a strong anti-Semitic paper, has finally listened to reason and for months no objectionable picture from our standpoint has appeared in that paper.

The next to combat was the caricature of the Jew on the vaudeville stage. We are not thin-skinned and can stand good natured criticism or caricatures. But when the vaudeville stage portrayed the Jew in the role of a grasping, heartless pawnbroker or a swindler of fire insurance companies, or a dead beat, we protested and did so in such an effective manner that those offenses are now rare. Of our efforts in that direction in the St. Louis "Star" commented editorially as follows:

"Fight Hebrew Comedian".

> "The fight on him has been taken up in many places by the B'nai B'rith lodges. In an issue of the B'nai B'rith News there is a strong editorial against this abomination. It is likely that this editorial will stir lodges all over the country to drive the 'Hebrew' comedian off the boards".

In some of the school books used there were references made to Jews which in their nature tended to poison the children's minds against them. As a sample let us take four lines out of the Mother Goose story:

"Jack sold his egg
To a rogue of a Jew,
Who cheated him out
Of half his due."

Each child reading that rhyme will naturally sympathize with poor Jack and will have a bad opinion of the Jew and, of course, will ever afterward associate every Jew with the one he learned about in the book.

Some of the books have at our request been withdrawn from the school curriculum, and as to others, the publishers agreed to oust the offending portions in the new editions to be published.

In one of Mr. Griffith's moving pictures, "Mother and the Law", the crucifixion of Jesus was represented in making the picture, and a large number of poor long-bearded Jews of Los Angeles were hired to throw stones at the person representing Jesus carrying the cross. The effect that picture would have had upon the minds not only of the young but even the old, if exhibited in every city and town in the country, can easily be imagined. We learned of the picture before it was exhibited and took the matter up with Mr. Griffiths, first on the ground that such a picture would not be historically correct, as it was not the Jews who crucified Jesus, but the Romans; that crucifixion was a punishment unknown to the Jews; that it was a Roman punishment; and next that the production of such a picture would be almost certain to create class hatred. Our arguments appealed to him, and although he produced the picture at a considerable cost, he promptly caused the scene to be cut out. I take special pleasure in calling attention to this, not so much because it is to the credit of our organization, but because of the high-minded action of Mr. Griffith in the matter which ought to be recorded.

It is unnecessary to specify the hundreds of cases we passed and acted on, such as signs in buildings, "Flat for rent, but not to Jews"; advertisements of summer hotels such as "Jews and dogs not allowed on these premises", or "Jews and consumptives not permitted here", etc. It is sufficient to say that we have had some success in our efforts to eradicate such defamations. It would have been useleess to appeal for fair play to those who so maliciously offended. We succeeded by aid of city authorities in having such "to rent" signs removed. We drafted a law making such acts of hotel-keepers punishable by fine and imprisonment and succeeded in having the law adopted in several states. We intend to submit the law to the Legislatures in every state in which managers of hotels are guilty of similar offenses. There is no provision in the act to compel any hotel-keeper to accept Jews as guests. In fact no self-respecting Jew would under the circumstances accept lodging or food in such a hotel. Our sole aim is to prevent such advertisements by posters, mail, newspapers or otherwise.

In 1907, there appeared in print that white slave traffic, so-called, was almost exclusively in the hands of Jews in some of the cities, principally in Chicago. We caused an investigation to be made and found that while the charge was exaggerated, there was some foundation for that statement. There was no law at that time in any State in this country declaring white slavery an offense and punishable as such. We caused a draft of a law providing for fine and imprisonment against such offenders to be drawn, and I presented it to the Illinois Legislature, where is was unanimously adopted. Similar laws were afterwards adopted by other States and the Mann Act by Congress. As soon as the law was enacted in Illinois I formed a committee in Chicago, which is still in existence, and is known as the "Committee of Fifteen", of which a majority were then and still are Gentiles. We retained an attorney to prosecute and detectives to ferret out the offenders, and raisd sufficient funds to pay them. For some period of time I acted as Chairman of that Committee. My orders to the detectives were to catch every Jew engaged in that business and bring him to justice. It did not take long until we had the Jewish panderers in jail, except such as escaped by leaving for parts unknown, never to return. No one can now truthfully say that the infamous trade of white slavery is in the hands of Jews. Lodges in other cities took up similar work. The Federation Review commented on our efforts as follows:

> "In taking up the cudgel against white slave traffickers the B'nai B'rith has shown its just contempt for that nervous unhealthy fear Jews usually have of exposing their own evil doers. The B'nai B'rith has proved itself wise and practical. Earnest, fearless work such as that will lend additional justification for the existence of the lodges and will reflect honor on the Order".

There was a time when in nearly every State the Jews prided themselves upon the fact that no Jews were in the poorhouse or the penitentiaries. For some years that claim had to be given up. Jews can now be found in prison just like their brothers of other creeds, doing time for the State, for all kinds of crimes, large and small. That the number of Jews performing such involuntary service is proportionately smaller than that of other creeds can be no satisfaction to us. One guilty of a crime is just one too many. But to prevent crime, the criminals must not be shielded, for shielding them only encourages them in evil ways. They must be brought to justice. If they will not avoid crime because of the wrong involved, then they must fear to commit one because of the certainty of adequate punishment. And so it is our duty to ourselves and to society to help to bring every one of our people who violates the law, to justice—the duty particularly of every member of our Order, as thereby we will protect the good name of our people. But after we have helped to bring an offender to justice, we have another duty to perform and that is, after he has paid the penalty for his crime, to try to restore him to a life of usefulness—not to shun him but take him by the hand and aid him to lead a proper life. Three years ago, with this in mind, we formed a Social Service League of the Order, whose duty among other things is to watch over those who have fallen by the wayside and try to uplift them. The service has cost the Order several thousand dollars for every man saved. We can record, so far, only a few with whom we have had success. I will mention one case, which if it were the only one, which it is not, would be sufficient recompense for all our efforts. It is the case of a young man who served a lengthy term in Sing Sing. We secured a position for him in one of the largest manufacturing establishments in the country after having submitted his entire record to the head of the house. He was at first given a humble position, but has risen rapidly and is now one of the trusted employes at a good salary with nearly 100 men working under him.

Since this country entered the war, we have raised money for the purpose of establishing, and have established, clubs for the entertainment and benefit of soldiers, not only of Jewish faith but regardless of creed. This—our work—was endorsed by the War Department and praised by the press. We were in a position to carry on that work independently, but some of our most loyal members urged that we cambine with the Jewish Welfare Board, as by a united effort more effective service could be secured for the benefit of the soldiers. We tell each candidate for membership that ours is a service of love, duty and sacrifice; that the offer of membership is not so much a privilege as responsibility, not so much reward as burden. The lesson which we so teach to candidates should at all times be also the guiding motive for the Order. With these things in mind, we entered into an agreement with the Jewish Welfare Board under which the clubs established by us shall be known as B'nai B'rith Branch of the Jewish Welfare Board and shall remain under the control and management of the B'nai B'rith, subject only to the general rules of the Welfare Board, and all funds collected for that purpose go to the Treasurer of the Jewish Welfare Board and that Board shall assume all liabilities of the clubs and shall defray all future expenses during the pendency of the war. While it is true that a certain Field Secretary of the Welfare Board has undertaken in the name of the Board to violate the agreement, it is no less true that the Welfare Board has promised and can be depended on to correct the Secretary's mistakes.

Some enthusiasts among us think the Order should be a leader in all Jewish movements. With the various Jewish organizations in existence it would be folly to attempt to lead in everything, for that would simply insure failure in everything. To be recognized as a leading force in Jewish affairs we first of all must recognize our own limitations. To illustrate: The Jewish War Relief Committee which has as its head the richest Jews in the country, is in a much better position to collect large sums of money than the Order possibly could. To make collections independently of that Committee would spell failure for us and injury to the War Relief Committee in its efforts. By united efforts that Committee has made a wonderful success. Our best wishes and best efforts should be with that Committee as long as relief is necessary.

As we have not engaged advance agents to advertise our doings, opinion as to whether or not the Order in the last few years had been making progress in America may differ. Dr. Emil G. Hirsch three years ago, at a banquet at which nearly one thousand persons were present, mostly young men and women, said:

> "I am glad to see so many young people here. They at least will not remember what I used to say concerning the Order. Of what I then said I have nothing to retract, but conditions have changed. The Order under the present administration is not what it used to be. It is now the duty of every good Jew who has Jewish interests at heart to become a member of the B'nai B'rith".

In 1910, Mr. Taft, then President of this, our glorious country, said:

> "I have known the B'nai B'rith for many years, for its good work, for the social opportunities it gives, and as a model Jewish society. And when I say model Jewish society, I mean a society that may be a model for all societies".

Since those words were spoken the greatest and most far-reaching events in the world's history have taken and are still taking place. The whole world is engaged in a gigantic struggle and no one can with safety foretell when it will end. Proud nations are crumbling in the dust; the Czar of Russia, the oppressor of the Jews, the ruler of the largest and richest empire on earth is a prisoner—not of another despot—but of the common, and by him, despised people. The hundreds of laws which were aimed to destroy the Jews of that land and which it took years for the Russian lords to enact, have in one day been swept out of existence. Will at some future time similar laws be enacted in the land of pogroms? The tendency of the times is against it, but so long as a strong and just government is not in control of that land, Russia will bear watching. And Roumania, which found the way to avoid the Berlin Treaty as far as Jewish rights were concerned, will it also try to circumvent the Treaty lately entered into? From latest reports it seems that such an attempt will be made, but I hope that the time has passed when such things will be tolerated. Never again after this war is ended, should it be safe anywhere in the world, including Roumania, to violate the plain rights of men as has been so notoriously done by Roumania in the past in respect to her Jewish [illegible] that our organization has not merely aided but has taken the leading part in the efforts of Roumanian Jews to secure full rights of citizenship in that land. It should, however, be borne in mind that it might have taken some years before our efforts would have been crowned with success if the Jews of Roumania as well as Russia had not in spite of all persecution fought bravely for the land which oppressed them, but in which they had their homes; that the conduct of Jews has been so loyal in all lands that their respective governments were forced to recognize it by decorating many for bravery. And so another one of our lessons is bearing fruit. In this country each man when introduced as a member is told: "Mindful of the blessings which we enjoy in common with our fellow citizens, let us with loyal hearts be ever devoted to our land of civil and religious liberty". And in lodges outside of the United States the candidate is told: "And as our heroes of old were true unto their standard, so should we continue loyal not only to our faith but also unto the flag of our land and to the government under whose protection we life".

And as before we entered the war, we felt proud of the loyal manner in which the Jews of each land at war stood for the government under whose protection they lived, even if that protection was a very poor one, so I have no doubt that they will be equally proud of the position we have taken, of our unquestioned loyalty and devotion to our own government in every test thus far presented, or that is yet to come.

Next fall we will celebrate the Diamond Jubilee of the birth of our Order. I hope that our members will see to it that by that time our membership shall be doubled, taking care, however, that each man accepted as a member shall stand for the upholding and enforcement of the laws of the land, for the best of American citizenship, in short, for the betterment of all mankind.

The question whether the B'nai B'rith is likely to maintain its prestige as a great international Jewish organization, given a new impetus through the recent commemoration by the order of the seventy-fifth anniversary of its establishment, depends altogether upon the use made in this country of the instrumentalities offered by the existing grand and subordinate lodges. The B'nai B'rith is an American Jewish institution; it was founded in this country; its foreign lodges, while enjoying a quasi-autonomy in their local concerns, look to the supreme executive with its headquarters by the shore of Lake Michigan for their guidance in general international Jewish affairs. The B'nai B'rith, it cannot be reiterated too often, was at the start and remained for many years, a typically German-Jewish organization. This it can no longer be, not because of the war, but because the Jews in this country of German origin or antecedents have long since emerged from the position of being actual or possible constituents of this Jewish fraternity. Therefore, the sooner the B'nai B'rith leaders recognize this alteration which has taken place and make a proper effort to respond to the needs of their new constituency, the sooner the continued, even the enhanced, prosperity of their institution is assured. —Hebrew Standard.

JEWS OF UKRAINE OPPOSE NEW MINISTRY.

The failure of the new Ukrainian Ministry to express itself in its official proclamations concerning national autonomy for the Jews as granted by the previous government, has ranged the Jews in opposition to that body, especially since the new government abolished the ministry for Jewish affairs.

The Jews of Ukraine are hostile to Germany because of its anti-Jewish policy, the object of which is to foster "pogrom" movements and create hatred between the Jews and the peasants in order to distract the attention of the latter from the conduct of the invaders.

JEWS WILL HELP SLAVS IN THEIR NATIONAL ASPIRATIONS.

A dispatch from Paris says that the movement among the Slavs of Austria to obtain their national autonomy was greatly strengthened by the encouragement given them by a manifesto issued by Jews of Bohemia, Croatia and other Slavic countries, in which the Slavs are assured that not only will they receive the support of the Jews in the Slavic provinces, but also Jews all over the world will be in sympathy with the struggle of the Slav for national independence.

An Open Letter to the Hon. Julian W. Mack

By a ZIONIST SYMPATHIZER

Dear Judge:

As a matter of principle I disapprove of anonymity. In the present case I am breaking my own principle. The reason is obvious. My words shall appear as a voice from the Jewish people among whom I believe to be many who share my views as sympathizers of Zionism and yet feel they cannot affiliate with the movement as defined in the Basle Program.

Before stating the one important point of difference, let me first of all voice a hearty, old-fashioned "Yasher-Koah" for the sound thrashing that you administered to those who call Zionism incompatible with American citizenship. You have so masterfully exposed them as "ghetto Jews" that all that I could add to your arguments is this designation. It is the yellow streak in them that makes them shake in their boots and that with all the vociferations of American first, etc., shows that they feel their citizenship as a gift of condescending grace which might at any time be withdrawn. They are like the Sefardim of Hamburg at the time of Shabbetai Zebi, who in their synagogue recited a "Misheberak" for the gracious King Shabbetai Zebi and in their council room passed a resolution that no one should speak of the whole affair to Christians.

There are some minor points on which I disagree with you. You say that "only under French law" the innocence of Dreyfus could be established. This can only mean that the two convictions of Dreyfus were an exceptional miscarriage of justice, due to political passion which fortunately, owing to saner form of legal procedure, were afterwards amended. If my interpretation is correct, I must differ. Dreyfus was a victim of a clerical and monarchical plot on one hand and of the fear of politicians to lose their power on the other. The separation of state and church, made a law, Dec. 9, 1905, showed that the clericals did not have the power which they claimed, and the politicians gained the courage of allowing justice to take its course. It may not make much difference to some people, but to me it means that anti-semitism is not an error of judgment, but a cold fact that politicians either use or dodge.

Another point of difference is found in your own brilliant presentation of internationalism. If the progress of the world tends towards a general application of the Swiss compromise between nationality and statehood, why create another nationality, why not wait until Jew and Christian, or Semite and Aryan, if you please, shall learn to get along as well with one another as the man of St. Gall with the man of Neufchatel?

A still more important point of difference may be found by the re-incarnated Philistine of the seventeenth century Sefardi type, who has got one Judaism in the synagogue and the home and another one on the street, when he reads your enthusiastic description of Palestine's wonderful economic prospects. The coal and oil wells and the water power which will transfer our troublesome Ladies' Garment Workers to Tiberias, and open opportunities to the "Realestatenikes" and other "Alrightnikes" in Jerusalem and Jaffa, equal to those of New York and Chicago, have not been discovered, and you as jurist of national fame can better explain the difference between "Ra-uy" and "Muhzak" than I with my undisciplined, old-fashioned Talmudic mind.

Leave all this go, however, and let us come to the real point of issue. We shall grant a Palestine, combining the resources of California's soil with Pennsylvania's industry, a Jewish statesmanship of the Disraeli type with the altruism of a Lasker, with an international situation securer than Switzerland and San Marino, and an intellectual life in which Spinozas, Bergsons, Jacques Loebs, Israel Zangwills and Joseph Israels will be commonplace phenomena. I shall be as happy over such a state of affairs as I am when I read that a Jewish hospital is counted among the best conducted in the country, and as is even my brother of the "Ethically-Monotheistic Persuasian", when a fellow Ethical-Monotheist enters the Academie Francaise. But what about the avowed fact that even after many years, perhaps after centuries of development, the great majority of the Jews will still live outside of Palestine, and see their—admitted—Jewish nationality fade away into a distant memory, as has been the case with Roosevelt's Dutch nationality? This is especially a grave problem for America, the melting pot of nations.

Look at our actual conditions. We are seeing the fulfillment of the prophet's prediction, the cutting off of root and top of our people. We had our statesmen, like Senators Yulee and Rayner; our financials, like Belmont and Speyer; our publishers, like Pulitzer; our scientists, like Loeb; our authors, like Mary Antin; even our pioneer ministers, like Gershom Mendes Seixas. How many of their descendants are still found in our midst to bother about the chances of irrigation in Palestine and the progress of Ben Jehudah's dictionary?

I like to present conditions in tangible instances. Let us announce in a well-attended public gathering that all those who know the names of their four great grandfathers shall raise their hands. I presume there will be very few. Let us announce next that all who know the names of their eight great great grandfathers shall raise their hands. The result will be poorer still. Let us continue and ask how many know the names of their sixteen male ancestors five generations back. The answer will be: Not one. It is distant history. Nobody knows it, and nobody except a professional bookworm cares to know it. Yet it is not so remote that here might not be a man living who remembers such a remote ancestor of yours.

Let us take the example of a man of sixty living today. Born in 1858, he may easily remember a man, born in 1780, who lived to the age of ninety. This man, a great grandfather at eighty, a thing not at all unusual, has now great grandchildren living who, born about 1860, can easily be grandparents, and the man of sixty can enumerate to their grandchildren the five generations ahead of them whom he knew personally. So within the memory of a living person, not even unusually old, Jewish ancestry may become a faint memory. If our Jewish affiliation is a matter of nationality only, the acceleration of this process would be directly meritorious. Just now all hyphenism is strongly condemned. We disapprove of fifty-fifty Americans even among immigrants. In the case of descendants of immigrants, in the sixth generation, as in the cases of Roosevelt, Gustav Schwab, etc., it would be ludicrous to count them among the Dutch or Germans. Even in countries with an old and stable population this process is continuously going on in individual instances. The son of Max Mueller, the author of a book, ostentatiously called "Chips From a German Workshop", though this workshop was located in Oxford, is an English diplomat. Sir Edward Goschen represented Great Britain at the court of Berlin though he is the grandson of a German bookseller with cousins in Leipsic and Berlin. Similar is the case of the "empire builder," Lord Cromer, the grandson of the Bremen pastor, Baring. France had her premier, Waddington; Germany her chancellor, Caprivi de Caprera; Italy her ex-mayor of the capital, Ernesto Nathan, an Englishman, born of a German Jewish father and an Italian Jewish mother. Why should any full-blooded Jew be excluded from the legitimate privilege of choosing his nationality on the hundred per cent basis? In other words, while it is treason to become a religious "Meshummed", it ought to be patriotic to be a national "Meshummed".

And one more consideration. We are told so much of a Jewish culture. Is in modern times the national element really the decisive factor in civilization? Is the Norwegian setting of Ibsen's dramas really the essential part of his art? Is he not nearer to Hauptmann, Rostand, Maeterlinck and Shaw than to Scandinavians of the seventeenth century. Would, therefore, a Jewish Ibsen of Palestine, placing his "Brandt" in the Lebanon, not be more of an Andreyev than of an Isaiah?

Forgive this long epistle, dear judge. It is a tribute of admiration and an expression of gratification at having men of your type, of the type of Justice Brandeis, Nathan Straus, etc., give their reputation, thought and energy to the question of Judaism's—or, if you will—Jewry's future.

AN "AHAD HA-AM".

SHECHITA IN SWITZERLAND.

An explanatory note issued in connection with the announcement of the removal of the prohibition of Shechita in Switzerland makes it plain that the concession is only a war measure. As a result of the scarcity of meat in the neighboring countries, these have prohibited the export of meat to Switzerland. Thus the Swiss Jews found themselves cut off from their former sources of supply of Kosher meat. The authorities therefore met the wishes of our brethren and temporarily suspended the regulations against Shechita.

Sketches of Modern Jewish History

By Gotthard Deutsch

X.

Jews in Secular Literature.

Max Nordau said once in an address to a Zionist congress: "It has been the fate of the Jewish people that its Cincinnatuses ploughed other peoples' farms." He certainly is one of them. The number of Jews who since the end of the eighteenth century have won distinction in literature, art and science of all nations is considerable and a credit to the people from whom these men came. There is, however, also a tragedy in the loss which strictly Jewish activities suffered through the alienation of our best talents. It is the price which we had to pay for the removal of the gates of the physical ghetto, preceded by the gradual disappearance of our spiritual isolation. It may be symbolical to point to the fact that before the ghetto was abolished we hear in many places of a compromise with the medieval law which removed the gates of the Jewish stockade, although the restricted area of residence remained.

The isolation of the ghetto was never complete. The economic life took care of this. We find in Italy as early as the sixteenth century a Jewish opera company performing at the court of Modena; we find Jewish engravers and Jewish physicians even in half-barbarous countries, like Poland and Turkey. We find in Italy Jewish teachers of dancing so frequent that church authorities found themselves compelled to issue a prohibition against employing them. A text book of dancing in Italian, written by a Jew, is believed to be the first of its kind. We find occasionally Jewish poets who wrote in the vernacular of their country. At the dedication of the first synagogue of Amsterdam, 1624, an allegorical drama in the Portuguese language was produced. It was written by Reuel Jesurun, who had been brought up a Christian and, like many others, fled to Holland in order to be permitted to profess openly the religion of his ancestors. Among the amateur actors on this occasion, one, David Belmonte, is named, probably a member of the family to which the New York financiers —whose name, by the way, was never Schoenberg—belong. We have Antonio Jose da Silva, who died in the pyre at Lisbon, Oct. 19, 1739, a martyr of his loyalty to Judaism, just as his namesake, Francisco da Silva, had died for the same crime and in the same manner a century before at Lima, Peru, Jan. 22, 1639. Antonio da Silva has an honored place among the Portuguese dramatists. We have finally in the latter part of the eighteenth century the Italian poet, Solomon Fiorentino (1743-1815), and the German poet, Moses Ephraim Kuh (1731-1790). None of these, however, obtained a place among the classics of his nation. We have to go down to the nineteenth and the twentieth centuries before we meet Jews among the leading figures in literature, as Heinrich Heine, Berthold Auerbach, Arthur Schnitzler and Hugo von Hoffmannsthal on the German, Israel Zangwill on the English and Henri Bernstein on the French Paranassus.

The number of high talents is so great and the task of presenting their connection with Judaism often so difficult that we will do better to follow the advice, given in the Latin adage, "Multum, not Multa", and limit ourselves to the presentation of the most prominent Jewish celebrity in literature, Heinrich Heine.

The cultivation of biology in modern times, superseding the ancient notion of destiny and fate, has probably gone too far in its insistence on the racial element, while neglecting the historical forces in shaping man's character and underrating the individual expression of the racial property. It is a fact apt to somewhat reconcile us with Teitschke's Pan-Germanic race fanaticism, when we read that he sees in Heine the Rhinelander. The most favorite song of his, the "Loreley", owes its origin to the folklore of Rhine Valley with its long history of warfare from the days of Julius Caesar to the days of Napoleon. The romantic dream of the spruce tree longing for the palm in the distant sunny south may be traced to the emotions of people, seeing all around them ruins of old castles, of Roman palaces, of abbeys and cathedrals, whose history is connected with the pioneers of civilization, coming from the distant south, and which tell the stories of the land of sunshine, of palm trees and orange groves:

Ein Fichtenbaum steht einsam
Im Norden auf kahler Hoch',
Ihn schlaefert, mit weisser Decke
Umhuellen ihn Eis und Schnee.

Er traeumt von einer Palme,
Die fern im Morgenland
Einsam und schweigend trauert,
Auf brennender Felsenwand.

Equally strong, and probably even stronger than the impressions of the Rhine Valley, were the Jewish influences that made themselves felt in Heine's early youth. He was a boy when his native city was under French rule and he must have heard the stories of the persecutions of olden times, such as how his own grandfather could not enter the nearby city of Cologne without reporting to the police and asking for a guard who had to watch him until he left the city again. He was a boy growing into manhood, when with the battle of Waterloo many of the old restrictions were restored, and the best intelligence of the Jews was engaged in an energetic fight for the principles of democracy and liberty of conscience. The veneration of ancestors which is a Jewish heritage and usually colors the characters of the past with unconscious imagination was certainly not absent from the Heine household. He heard of the maternal grandfather who was a physician, and in the stories of the mother, became probably the greatest medical celebrity of the eighteenth century. He heard of this grandfather's brother who had graduated from the Yeshibah of Frankfort-on-the-Main with the title of Haber (bachelor degree) and had gone to Palestine. In the reports of the mother and her maiden sister this uncle, whose Bohemianism expressed itself in the life of a wandering dervish, became a paragon of learning and piety, and the presents that he made at family weddings from the gifts that he had received as a tribute to his piety became Aladdin treasures that he had found in King Solomon's grave.

It is therefore worth while to investigate Heinrich Heine's ancestry. The name Heine, often amplified into Heinemann, and still used among German Jews, is a convenient adaptation to German pronunciation of the frequent name Hayyim. Indeed, the name of Heinrich Heine's paternal grandfather was Hayyim Bueckeburg. He died in Hanover a few years before the grandson, who probably was named for him, was born. According to the testimony of the Hanover congregational records, Hayyim Bueckeburg was a pious Jew who never missed a service in the synagogue morning or evening and presided over the society of pietists who after the regular services remained in the synagogue to recite the Psalms. The poet, born in 1797, was named for the grandfather, but secularism had already taken hold of the Jews at that time, and so for official purposes he was called Harry, which at his baptism he changed into Heinrich. In the autobiographical sketch which he wrote when he applied for his degree of doctor of law, he converted even his father's name, Samson, into Sigmund, and made of him an army officer. The nearest that Samson Heine ever came to an army officer was his business as a camp follower, and he does not seem to have been very successful in this either, for the family depended largely on Samson's brother, Solomon, who by fortunate ventures as speculator in sugar, had become a millionaire and was one of Hamburg's wealthiest citizens, a liberal philanthropist and one of the patrons of the "Tempel", the first Reform congregation.

We see from the facts quoted that we cannot depend on Heine for correct notes on the history of his family. This refers not only to his remark on his paternal grandfather, of whom he merely tells us that all he learned from his father was: "Your grandfather was a little Jew with a big beard", but even to his mother's family, which, as Ezekiel Landau in his recommendation, given to Heine's grand uncle, Simon von Geldern, says, belonged to the aristocracy of German Judaism. Heine's mother, Peierche, or Betty, as she was afterwards called, was the daughter of a physician, Dr. Gottschalk von Geldern, who was among the first Jewish students of medicine in a German university, but does not seem to have been more than a practitioner of local reputation. His older brother, Simon, was a Bahur, who, caught in the mystic movement which in the middle of the eighteenth century, took a hold of the Jews of Europe, emigrated to Palestine. There was no way of making a livelihood in Palestine in those days, and Simon, like so many others, came from time to time to Europe, where his romantic appearance in the garb of an Oriental Jew and the merit of his piety secured him enough friends and promises to permit his return to Palestine. In Heine's reference this uncle was a merchant prince who came home from some mysterious country in the Far East, scattering mysterious treasures with a liberal hand. The brothers, Simon and Gottschalk von Geldern, were sons of a court Jew, one of the purveyors for one of the numerous small princes in Germany, who had married the daughter of another court Jew, the banker Simon Michael Presburger of Vienna. His own family on the mother's side was also connected with some of the richest Jews of Germany, the Oppenheimers, who were the Rothschilds of the seventeenth century, the family of Leffman Cohen of Hanover, the Goldschmidt family of Hamburg, known to us through that remarakble woman, Glueckel of Hameln, and through her with the Gomperz family of Cleve. Heine knew very little about this family history. He possessed no historic mind, and he did not care to say what he knew. In an autobiographical sketch, written in 1835 for the famous critic, Philarete Chasles, he makes the cynical remark: "Some of my enemies have made me an atheist, others a Saint Simonist (socialist), others again a Jew. I am sorry that I cannot always return the compliment." Heine was then 37 years old, his mother, who survived him, was living, numerous members of his family occupied a prominent position in Jewish society, some of them, as his cousin, Karl, the son of the philanthropist Solomon, were living in Paris, members of the Society for the Improvement of Jewish Affairs, with whom he was associated in Berlin, were living, some even in Paris. It is really strange that so brilliant a man should have been so small to conceal his Jewish birth and so stupid as to believe that he could succeed in doing it. We had a similar case lately in the journalist, Adolph von Blowitz, whose real name was Opper and who was a native of Blowitz in Bohemia. Herr von Blowitz—who might with greater right have called himself "Bluffitz"—has the effrontery to declare in his memoirs that he is sorry that he has to destroy the legend of his Jewish birth, but the Jews who possess so many celebrities can spare him. The truth, however, was that he was born in the chateau—which perhaps ought to read "ghetto"—of Blowitz as the son of a French emigrant family and was baptized on the day after his birth. The real truth of the matter is that Blowitz was born and raised as a Jew, and at the time when he wrote that "bluff" his sister was still living as a Jewess in Vienna.

I once heard a Russian preacher in his peculiar homely drawl which reminds one of the negro revivalist, contrast Moses, who, when he became great, went out to his brethren, with our present great men who go away from their brethren. Heine left his brethren. He was baptized in the Protestant church. He denied publicly, not only in the autobiographical sketch written for Chasles, but even still more foolishly in the Augsburger Allgemeine Zeitung, that he ever had been a Jew. Alfred Meissner, the Bohemian poet, tells us that when he referred to Heine's friends as not representing German but Jewish traits of character, Madame Mathilde said this was impossible, for one of them was "Henri's" cousin and surely could not be a Jew. Externally Heine denied his Judaism. He was so weak as to deny it to his wife, who surely could not claim any aristocracy, but he was a strong Jew in sentiment.

Of the larger works that show his Jewish character we may quote his "Hebrew Melodies", his tragedy "Almansor" and his fragment of a novel "The Rabbi of Bacharach". It has been often questioned whether this fragmentary novel had ever been finished. Heine claimed that the last part had been destroyed in the great Hamburg fire of 1842. His niece, the Italian Princess della Rocca, makes the same assertion, but she also is responsible for the stupid remark that some people have called her uncle a Jew, but while intelligent people do not pay any attention to such insignificant features of a man's life, the fact of the matter was that Uncle "Henri" was a Protestant. At the time, when the Principessa published this remark, "Henri's" sister, Charlotte Embden, her grandmother, was still living. She died as a Jewess nearly a hundred years old in 1899

No, it is not an insignificant feature in Heine's life that he was born a Jew. His "Rabbi von Bacharach" was intended as a confession of a man who was a Jew by birth, a Christian by official church affiliation and a "Greek"; i. e., a man who believes in beauty as life's supreme ideal, in religion. His "Almansor" is a picture of the tragedy of the man whom religious intolerance forces to profess a religion which hated and persecuted his ancestors, to whom he is still deeply attached in his heart. His "Hebraeische Melodien", while cynical and often displaying ignorance on things Jewish, show in the description of the Sabbath, in the appreciation of Judah Halevi as poet and in the biting satire on the fanatic friar's apology of the "religion of love" an almost devout Jewishness.

The greatest fault of Heine—and he had many—is that he destroys the effect of his best lyric poems by a self-persiflage which makes grimaces at his noblest emotions. In two poems, "Der Apollogott" and "Himmelsbraeute", he presents the tragedy of monastic life to which immature women have devoted themselves, being afterwards drawn irresistibly to the world of joy and beauty. In touching tones he sings of the nun who flees from the monastery to seek Apollo. People whom she asks whether they met the god of song and love shake their heads. They are of the Philistine type and know of no ideal beyond physical comfort. The poor woman must be out of her mind. Finally she meets a Jewish peddler. He saw Apollo in the guise of a Hazan who by his immoral and irreligious life lost his position and now is a hobo, wandering aimlessly through the country, singing at fairs in the company of women, outcasts like himself, who may be the Muses of whom the nun has heard.

"Eine Dicke ist darunter,
Die vorzueglich quickt und gruenzelt,
Ob dem grossen Lorberkopfputz
So nannt man sie die gruene Sau".

His Don Isaac Abrabanel in the "Rabbi von Bacharach" has no use for the Jews as a people; he hates their prosaic religion as much as he hates the asceticism of real Christianity, but he loves Jewish cooking. The Jewish kitchen, and especially the shalet, have strong attractions for him. In his obituary of Ludwig Boerne, which is one of the meanest and at the same time most brilliant essays which he has written, he poses as a benevolent outsider, studying the Frankfort ghetto. From the tone of his description one would infer that he never knew what shalet was before Boerne took him to the house of a friend, where he became its enthusiastic admirer. He regrets that the Christian church, which borrowed so many good things from Judaism, did not take over the shalet, too, but there is still time. When the cross and all other Christian symbols shall have lost their power of attraction, the shalet may bring back the lost sheep into the fold of the church. Still better known is his verse in the Tannhaeuser series:

"Zu Frankfurt kam ich am Schabbes an,
Und asz dort Schalet und Kloesse,
Ihr habt die beste Religion,
Auch Lieb' ich das Gaensegekroese."

The strongest expression of his cynicism is found in his "Reisebilder". There he presents a newly rich Hamburg Jew, originally called Gumpel, who bought a title of nobility and now calls himself Marchese Gumpelino. He poses as a devout Roman Catholic and an art connoisseur, affecting the manners of nobility. His valet is a former Hamburg lottery agent, named Hirsch, who, for motives similar to those of his master, calls himself Hyacinth. Hyacinth has no use for either the religion or the art enthusiasm of his master. The Catholic religion is too mystic and is not made for a business man. The Protestant religion is again of no value, at any rate not for a lottery agent. Hyacinth once attended a church, saw on the bulletin board the numbers of the hymns selected for the service. He bought lottery tickets with the same numbers and he did not win. Heine, always posing as the disinterested spectator, asks Hyacinth's opinion of Judaism. "This is no relgion at all", is Hyacinth's reply. "It is a misfortune". Similarly clever and equally cynic is his "Disputation" between a rabbi and a friar. The latter, beginning his argument, quotes Saint

(Continued on page 16.)

THE PHILOSOPHY OF A PROLETARIAN

By a Peaceful Workman

Translated from the Yiddish by H. Eliassof

(Continued from Last Month)

Life's Material and Moral Questions.

Our accounts in the world of the "International" must also be adjusted.

We have accounts there: the workmen among themselves and also the surrounding world; the question is somewhat entangled and we must try to emerge upon a clear path.

I will explain myself fully: the laborer's leaders reckon with the average will of workingmen, which means "high wages and short working hours", and strive to comply with this wish. I do not doubt their honesty when they promise us all the earthly fortunes.

But I will emphasize that the promises which are sufficient for Brother "Esau" cannot satisfy Brother "Jacob".

There is a reason for it: we behold in practical life that with the increase of free time and material means the animal propensities also increase. Passion is a beast whom we do not believe you are able to feed to the full, to satisfy its appetite. We can assume that as long as no way will be found by which the passions will be controlled, there is little hope for a better future.

We can, therefore, safely assert that it is not only a material, but much more a vital moral question of life.

The Universal Material and Ideal Fight for Principle.

It is a fight for principle lasting many years—here two worlds are meeting: the material and the ideal labor world, to speak more frankly: both contending parties really recognize the two things together, the materialism and the idealism, neither one permits itself to separate completely one from the other, still a constant fight is steadily in progress here.

It is a fight for the main principle and the supremacy: one side mainly places more importance upon **materialism**, the other aspires to something higher, something that cannot be touched by the hand, call it by any name you like.

The religious one calls it "the berakhot" (the blessings), the nationalist, [illegible]" (the primogenitureship). [illegible] celestial things, afterwards earthly fortune; to the second he gave material things with the first hand and with the second also heavenly blessing.

One Aim with Two Independent Ways.

Well, how will you close up these accounts? I think that it would be best for us to go at it in two separate ways.

We are two brothers, one stomach, possibly one language; the feelings are different; here is the confounding of the languages, the perceptions are mixed up; we are twins that are grown together and whose four feet are entangled.

The only thing we can do is: we shall become independent. In two ways we can come to one goal.

Two Historical Systems, the Heathen and the Jewish.

Just as in the world of ideals so also in the real world, I see two historical systems which part one from the other.

In the domain of religion we can recognize the "Jewish System" in opposition to the "Jesuitic". The purport of that one is: "The aim sanctifies the means", ours is just the opposite of this: "A good aim with good means".

In the territory of nationalism we find that it begins with self-love and ends with universal chauvinism; ours is the opposite of it: the beginning is "moral love", the final aim the striving for "universal peace".

Consequently, according to this measurement we can discover it also in the international movement.

We are all not satisfied with the bad order in the world, the question is about the means, how can we improve it?

Two Practical Methods: Negative and Positive.

I think that there are two practical methods:

We see in the market bad business men offering adulterated merchandise for sale; some think to drive them out with sticks in the hands; others say: the best thing would be to bring into this market more reliable wares and the bad articles will be pushed out by themselves.

I am of the opinion that we must adopt both ways: those that need the stick, let them beat each other; they shall continue the evolutionary procedure of the warring or might system, I call it the "goluth method".

I will recommend the second way: we shall begin the practice of peace and liberty, I call it the prophetic "Zion system" or Jewish historical **method of freedom.**

We all dream about a social revolution, the condition of all oppressed shall be improved. But the method of constraint is mostly practiced. The work in this direction is being carried on in a negative sense; I call it in the language of the prophets "the idea of justice".

The Positive Jewish System of Liberty.

I will propose that we shall begin with experiments in the practice of the Jewish system, which is a system of liberty in the positive sense; in the language of the prophets it is called: **"the idea of righteousness".**

We brought the divine or religious revolution into the world, we have destroyed the heathen worlds, not by means of coercion, but through exemplary work.

In our peculiar way we can also bring the **human** or social revolution, namely, through exemplary deeds: we must begin with better experiments in the practical world of labor.

Mankind is today too far materialized; our people are also influenced by the bad environment; an idealizing force is needed; I think it is time to make a beginning in this sense.

In the general "international" movement there are two elements: the universal national and the universal Jewish proletarian.

One part represents the **"historical materialism".**

We Jews represent in ourselves the **"historical idealism".**

It is possible that you cannot find the meaning of this in dead dictionaries; if you look for it in the living book you will discover it.

I will summon the children of our people to work in the midst of our brethren for the general human welfare to serve as an example for all the children of man.

We can also ask the brethren of other nationalities that they shall come to our aid.

For a long time we have helped you; [illegible] your disposal the best [illegible]th, who have sacrificed themselves [illegible] with the loftiest intentions [illegible] to serve the interests [illegible] entire humanity. [illegible] to think also about our oppressed people and its strivings for liberty. We ask of you that you shall assist us with less human sacrifice.

We shall not send you with revolvers against machines of hell, to stand up upon barricades against howitzers which means a sure death.

Our fighting forces are: "brother-love and exemplary action".

If you wish to go this way then you may compete with us; if you do not, we will not force you to it.

All that we ask is you shall not force your methods upon us, at least you shall not disturb us upon this way; we wish to practice peaceful methods, to work for the general liberation of humanity according to the ideals of our sublime prophets.

The Prophetic "Zion"—Thought and "Peace"—Idea.

The universal historical ideals which the prophets have fixed consist of two foundations, which are supplemental to each other: the "idea of righteousness and the idea of peace".

Before the peace idea comes the idea of righteousness, both united together, one is unthinkable without the other: where there is no righteousness peace is also excluded, where peace is missing, righteousness is also not enduring.

The peace which is brought into the world by means of force has no firm permanency.

If we do not wish to make fools of ourselves we must accept what our prophets have formulated; they say to all the children of man: "Better ye your ways and your deeds", your moral ways and practical methods.

The old system has broken down, something better must be begun.

Entire humanity must pass through a new "renaissance", it must be born anew.

Let every people and race create its "Zion", which means that it should become an example of moral perfection and of a high standard activity, each one upon its own historical ground.

The children of Israel should be the first-born and to our historical land belongs the first birthright, the first beginning should be made there, to spread a new stream of life upon the entire terrestrial globe, so our historical leaders, who pointed out the way to us, have formulated it.

We have two ways before us: either to hold on to the goluth chains of the deceitful, morally cirppled civilization and submit to the fate of unavoidable destruction, or to break the bonds of slavery.

We must declare ourselves before the whole world as free Jews, and demand of the rulers to give us free motion; the children of Israel shall not be annihilated upon the battlefields. It is our historical duty to make ourselves useful with better methods; we must seek to save our brethren, consequently also entire humanity through the ways which the prophets have previously appointed for us—the ways of peace and historical justice.

A Corner-stone for Colonization and Experimental Problems.

Now I will come to all parties and the entire body, which means the whole people.

If in some measure you also take our wishes into consideration and reckon also with the will of the poor brethren, the proletarians, then I will come to an understanding with you as to the way in which we could accomplish an adjustment.

We can only then find inner satisfaction when we will know beforehand that the social machinery assumes a position which shall lead in the direction of a better course of evolution.

We also do not think that everything can be changed at once, we only need to know positively that we are proceeding upon a safe line of march, that the way is not mined.

We cannot be satisfied with the business methods alone, something higher and better must be created.

A Thought-Design, a Plan.

I will propose a way to you with which we could be satisfied. Some will call me a phantastic person, or a dreamer, but you should also know that in sleep, before the day begins to dawn, one must be busy with dreams.

Also in the state of wakefulness when one wants to build something durable, the thought must first pass through a dream, then a drawing is made, a plan, at last we go to work; if at times things are done in a reversed order then buildings are created which shake and have no firm durability.

I will present to you a design after which a fundamental building can be created with which all parties shall be satisfied.

Outward and Inward Bases.

I take account of the forms of the outside world, we call it "civilization", or modern "artificial organs", and "productive forces", and I also reckon with the principles of our inner world which can be designated as "Israel's idea" or the "reign of Zion", which means the heart of our people, possibly also of the entire world.

There we must centralize all our forces, and from there we have to expect life-energy for all the scattered members.

Concerning "production" we must make use of modern machinery and industry; in regard to "ideal principles" we must practically employ the traditional system of the prophets which finds expression in "Sabbath", "Shemitah" and "Jobel".

We cannot yield to fashion, let it yield to us.

The Corporeal Construction of My Thought: The Material Organization.

My plan is that we shall begin industrial undertakings together with agriculture: to establish factories and shops, where a greater number of people shall find employment.

Things shall be arranged in such a manner that the workmen in the shops shall have one year vacation after six years of work in order to enjoy all the freedom of nature. A man shall not be a perpetual slave. At the discharge of a workman a separate compensation, as a part of the profit in which the men are participating, shall also be paid to him.

Concerning the agricultural workers, who are proportionately enjoying more natural freedom, they shall enter the factories once in seven years to keep up the industry and thereby also to improve their existence.

It shall be regulated in such a manner that there shall be no room for exploitation and oppression: the more intelligent forces shall not debase the weaker brethren, the workmen among themselves shall also not use violence; that means the free system of the prophets of Israel shall be practiced.

The Soul of My Thought: the Unity Idea.

With such an arrangement we could be satisfied in many respects: first, we would have an opportunity to remove all the stumbling blocks that stand in our way. Second, to unite all parties, which is only possible to do in the field where all work together in economic activity.

The religious people would have a chance to show their love of God less through **ceremonies**, which is a doubtful way, but more through **matter of fact**, which is true.

The radicals would have occasion to make themselves useful with their abilities and talents in the fields of social activity and historical groundwork.

The nationalists will surely not stand at a distance and also lend a hand.

The Morally Creative Power of Revolution.

In conclusion, our revolutionaries, the Jewish robbers, are also not as dreadful as others imagine; they are, after all, the noblest heroes we have; they are ready to sacrifice themselves for high ideas.

We do not know how to utilize them, others use them as ammunition; that is not their fault. They are far from us because they do not find a sufficient field for work in our midst. Their energy is used up in the interests of strangers, when we will show an example of free action and work devoted to the welfare of the people, then we will again have our nobility—all rejected brethren. The watchmen of strange vineyards will come back to us to help to cultivate our own vineyard. This means the return of the children to their borders in a nobler sense.

We are an idealistic people, our idealism shall not be made use of by strangers for aims of anarchy and works of destruction. We must know how to utilize it for constructive and creative purposes. With our ideals we can make ourselves useful for all our brethren, and serve as example for the whole world.

Taking in consideration the moral and historical obligations which we can use as the aim of our idealism, I think that I am justified to come before the public in the name of our Jewish proletarians, especially of the modest workmen, who have constantly worked in the fields of "Zion".

Not all will approve of it, and I am not seeking the sympathies of those who wish to retain the goluth system exclusively, for their shoulders the stick is ready; they will open their eyes when it will already be too late, but I think that the nobler parts of our people will take my appeal earnestly and do their best to help us to shake off our passivity and become more active historically.

I will call attention to the fact that today is a time when each group seeks self-activity and autonomy; they seek political, national also cultural autonomy, and so it is time that we should also come with our moral demands. We want to have ideal autonomy, which shall be based upon a joint thrifty, economical and historical activity.

When we will make such a beginning we can hope that a ray of light will appear in our dark sky, our wounds will become healed and we will have a prospect for a better and happier future.

WHAT THE IMMIGRANT HIMSELF CAN DO FOR AMERICANIZATION.

1. Learn the English language, the mother tongue of over seventy millions of our native and foreign-born.
2. Find out all you can about America, its history, its laws, its customs and its ideals. Plan to live in America permanently and buy a home.
3. Use your native advantages, background and culture for the advancement of America.
4. Respect and obey our laws. They are made by the people in the interest of all.
5. Take out your first papers and declare your intention to become a citizen of the country as soon as you can.
6. Don't leave your family, your house, your street, your community, to take care of itself, or for anybody else to take care of; do your own job and get others to do theirs.
7. See that your wife and children have an equal chance with you to know America, learn its language, become citizens and follow those ideals of social intercourse which belong to a democracy.
8. Enlist along with your American friend and neighbor. Do your "bit" at the front and win for your family a home stake and security stake in America in place of a mere job stake.
9. The flag is what you believe it to be. The stars and stripes are your dreams and your labors. You are the makers of the flag and it is well that you glory in the making.—The American Leader.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE, NO. 2

The sixty-sixth annual convention of District Grand Lodge No. 2 convened at Elks' Club, Akron, Ohio, on Sunday morning, May 26, 1918, with one hundred and twenty-five delegates in attendance.

The meeting was called to order by Bro. Henry D. Fuerst, past-president of Akron Lodge No. 719, and chairman of the Committee on Arrangements, who called upon Rabbi David Lefkovitz, of Dayton, Ohio, to offer prayer. The invocation was followed by the singing of the "Star Spangled Banner", after which Mayor Isaac S. Myers welcomed the delegates on behalf of the City of Akron. Mr. Frank A. Seiberling, president of the Goodyear Tire & Rubber Company, also extended a welcome on behalf of the Akron community, and he was followed by Bro. Samuel Friedman, president of Akron Lodge, who had just volunteered for service in the Federal Army. Bro. Joseph Selligman, of Louisville, Ky., first vice-president, responded for the District Grand Lodge. The convention was then turned over to the president, Bro. Louis J. Borinstein, of Indianapolis, whose annual message was listened to with most respectful attention and greeted with unbounded enthusiasm and applause.

The president's message was followed by the reading of reports of various standing committees, the report of the secretary and the report of the Covenant Endowment Fund. The convention was honored by the presence of Bro. Adolf Kraus, president of the Executive Committee of the Order, and of Bro. A. B. Seelenfreund, secretary of the Executive Committee of the Order. Brother Kraus presented informally and in detail the history of the negotiations leading up to the merger between the Order and the Jewish Board of Welfare Work, and his exposition was amplified by Bro. Harry Cutler, of Providence, past-president of District Grand Lodge No. 1, and chairman of the Jewish Board for Welfare Work. Brother Kraus read a most instructive and interesting resume of the remarkable achievements of the Order during the past thirteen years. The activities which he outlined and the accomplishments to which he referred thrilled the delegates with pride and renewed in them the resolve for still greater work.

Upon the adjournment of the morning session, the delegates were entertained at luncheon at the Elks' Club and the ladies were taken in automobiles to Stowe's Tavern. The delegates and ladies enjoyed automobile rides during the afternoon and were entertained at dinner in the homes of the members of the local lodge. In the evening the delegates were addressed at the Temple by Bro. Harry Cutler, whose discourse covered the activities of the Jewish Board for Welfare Work. It was a most illuminating address and gave inspiration to all who listened thereto. Bro. Rabbi A. Cronbach presided at the Temple meeting and musical numbers were furnished by Mrs. Dr. Tuholske and Mrs. Nathan M. Berk.

Monday Session.

On Monday there were two sessions of the Grand Lodge, one in the morning and one in the evening, both at the Elks' Club. The convention was busy with numerous reports and communications. The proposed amendments to the By-Laws of the Cleveland Jewish Orphan Asylum were debated at great length and both defeated. One of these amendments provided for an increase in the number of trustees from four to eight, and the other provided that officers of the asylum need not necessarily be members of the Grand Lodge.

Active debate was produced upon the question of the consent of the Grand Lodge to the merger between the Order and the Jewish Board for Welfare Work, but finally a motion to approve the amalgamation was carried, subject, however, to a ruling of the Court of Appeals upon a certain legal technicality.

Bro. Oscar Leonard, St. Louis, chairman of the Committee on Social Service, delivered a most interesting discourse, referring particularly to the reclamation of prisoners paroled and discharged from corrective institutions, and the convention voted an appropriation of five hundred dollars ($500) for his committee for the year 1918-19.

The matter of the purchase of additional Liberty Bonds and of further contributions to the Jewish War Relief Fund was left to the incoming General Committee.

Contributions were voted to The National Farm School, the Central Jewish Aid Society, of Denver, the Sheltering Home for Jewish Children of Denver, and the Leo N. Levi Memorial Hospital at Hot Springs. Bro. Rabbi Joseph Leiser addressed the convention on the subject of the B'nai B'rith Club, established at Chillicothe, Ohio, for the soldiers at Camp Sherman.

Tuesday Session.

Tuesday's session brought forth the report of all of the convention committees. Especial mention must be made of the Committee on National and International Questions, Bro. Sidney G. Kusworm, of Dayton, chairman. The report was particularly interesting in that it included the names of those of our coreligionists who are prominently active in the service of the Federal Government.

The delightful and numerous entertainments provided for the ladies were most lavish in character. Every moment of their time during the three days of the convention was arranged for by the Ladies' Entertainment Committee, of which Mrs. S. M. Levy was chairman. The program included visits to the plant of the Goodyear Tire & Rubber Company and the palatial home of its president, Mr. Frank A. Seiberling, who personally looked after the comfort of the delegates and their ladies during those visits.

Louisville, Ky., was unanimously agreed upon for the 1919 meeting place, after a cordial invitation had been extended by Bro. Joseph Selligman, first vice-president. The following officers were elected for the ensuing year:

President, Joseph Selligman, Louisville, Ky.

First vice-president, Sidney G. Kusworm, Dayton, Ohio.

Second vice-president, Alfred A. Benesch, Cleveland, Ohio.

Treasurer, William Ornstein, Cincinnati, Ohio.

Secretary, Victor Abraham, Cincinnati, Ohio.

General committee:
- Henry D. Fuerst, Akron, Ohio.
- Lou M. Frank, Toledo, Ohio.
- Edwin J. Schanfarber, Columbus, Ohio.
- Harry J. Levi, Cincinnati, Ohio.
- Adolph Biccard, Indianapolis, Ind.
- Judge Samuel Rosenfeld, St. Louis, Mo.
- Louis J. Borinstein, Indianapolis, Ind.

The report of the convention of District Grand Lodge No. 2 would be decidedly incomplete without some reference to the unfaltering devotion and the self-sacrificing activity of the retiring president, Bro. Louis J. Borinstein. The influence of his lovable and compelling personality infused into those who worked with him and for him a spirit of altruism and enthusiasm that was irresistible. The convention recommended that the incoming General Committee be authorized to present to Brother Borinstein an appropriate testimonial in grateful appreciation of his zeal, his devotion and his loyalty, and in recognition of his splendid personification of the exalted ideals of our fraternity.

Report of Committee on Resolutions.

With each succeeding year the problem of making adequate provision for the session of this Grand Lodge and for the reception of its delegates and ladies, becomes increasingly difficult. Every city is naturally anxious to emulate the example of its predecessor, and even to excel in courtesy and hospitality. We hold this annual convention in a time fraught with issues the like of which have never confronted our beloved country. Nevertheless, Akron has not been unmindful of the fact that, because District Grand Lodge No. 2 must play a part, however small and humble, in the solution of problems involving the people of our faith, both during the war and after its devoutly prayed for termination, this city, admitted by its modest but loyal citizenry to be the greatest in all the world, has performed both a pleasant duty and a patriotic service in providing so generously for our comfort, our convenience and our entertainment.

Akron Lodge No. 719, tenderly nurtured in the years of its infancy, watched over with anxious solicitude and often during times and serious misgivings, has justified the hopes and the ambitions of the stalwart few who predicted for it the success and the prominence which have been achieved. Three years ago, perhaps even two years ago, none would have been so presumptious as to forecast a session of the Grand Lodge in Akron in 1918. And yet, despite disappointments and discouragements, despite indifference and inactivity on the part of some of its members, so earnest have been the aspirations of its leaders, so enthusiastic their devotion to the ideals of the Order, and so intense their loyalty to the faith of their fathers, that Akron Lodge at first budded into being, then blossomed into life, and now flourishes with splendid vitality We were proud to convene here. We are proud of your magnificent record. We look forward with confidence to your growth from strength to strength.

In the language of our nation's chief executive, may we not express our grateful and generous appreciation of the gracious efforts, the tireless energy, and the constant attendance of Bro. Henry D. Fuerst, chairman of the Local Convention Committee? May we not, also, render abundant thanks to his faithful and thoughtful colleagues, whose kindly consideration and tactfulness have anticipated our every want? We have indeed been afforded every facility for the successful transaction of our important business.

Most cordially have we been welcomed by the Hon. Isaac S. Myers on behalf of this modest yet ambitious municipality, and by Mr. Frank A. Seiberling, one of Akron's and America's most public spirited citizens, whose fine hospitality will be cherished by our representatives and their ladies as a sweet memory. We are grateful to Bro. Samuel Friedman, president of the Akron Lodge, for the warmth of his reception. We are proud of his enlistment in the service of our loved country, proud, especially because his decision is typical of the mission of Israel, characteristic of the unquestioned patriotism of the members of our Order.

The convention expresses its thanks to Bro. Harry Cutler, of Providence, chairman of the Jewish Board for Welfare Work, and Past-President of District Grand Lodge No. 1, for his masterly and illuminating address of Sunday evening and for the inspiration which it gave to all who listened thereto. The convention is grateful as well to Bro. Rabbi Joseph Leiser, for his interesting resume of the activities of the B'nai B'rith Club of Camp Sherman, Chillicothe, Ohio.

We were honored by the presence at this convention of the Hon. Adolf Kraus, president of the Executive Committee of the Order, and Bro. A. B. Seelenfreund, secretary of the Executive Committee of the Order. The exposition given by Brother Kraus of the remarkable achievements of the Order during the past decade thrilled us with pride and renewed for us the resolve for greater accomplishments.

The delightful and numerous entertainments provided for the ladies have indeed been most lavish in character. We convey to Mrs. S. M. Levy, chairman of the Ladies' Entertainment Committee, and to her gracious associates assurances of our own profound obligation and that of the ladies whose good fortune it was to visit Akron with us.

It is a genuine pleasure to refer to the splendid manner in which the various hotels have cared for us. They have been uniformly painstaking and courteous in their efforts to fulfill our requirements. To the Elk's Club and to Mr. Lampson, its manager, we are grateful beyond measure for the numerous kindnesses shown to us. No meeting of the Grand Lodge has ever been held in a more delightful environment.

We appreciate and are grateful for the completeness and excellence of the reports of this session appearing in the Akron newspapers, and are confident that great good will accrue to the Order from the publicity thus given our deliberations. We thank the Jewish press throughout the District for its unremitting efforts in behalf of the cause we represent.

Thanks are due and with unstinted pleasure herewith tendered to the retiring officers of the District for the success and the glory of the administration now drawing to a close. Mere words of pen are hopelessly inadequate to express appreciation of their unflagging devotion and their self-sacrificing activities. Under their leadership District Grand Lodge No. 2 has borne the banner of light on high, unsullied and unstained, the pride of every member of the Order. And we should be derelict in our duty were we to omit at least passing reference to the distinguished services performed by the retiring president, Bro. Louis J. Borinstein. In season and out of season, he has worked and watched. The influence of his lovable and compelling personality infused into those who worked with him and for him a spirit of enthusiasm and altruism that was irresistible. His may well be the proud consciousness of noble duty, nobly performed. We recommend that the incoming General Committee be authorized to present to Brother Borinstein an appropriate testimonial in grateful appreciation of his zeal, his devotion, [illegible] alty, and in recognition of his [illegible] personification of the exalted [illegible] our fraternity.

Resolved, that a copy of this re[illegible] sent to the B'nai B'rith News for publication, and that copies thereof be transmitted to Akron Lodge, No. 719, to the Akron Times, the Akron Press, the Akron Beacon Journal and to the American Israelite, and be it further resolved that the secretary be requested to transmit to Mr. Frank A. Seiberling a letter of appreciation for the many courtesies shown us.

COMMUNICATED.

The following letter was received by Zion Lodge No. 62, I. O. B. B., of Columbus, Ohio, from a prisoner in the Ohio Penitentiary, which shows that they appreciate what the Welfare Committee under the auspices of District Grand Lodge No. 2 is doing in the matter of looking after the care, comfort and welfare of the Jewish inmates:

"It is cheering to see, in these days of all-absorbing materialistic interests, enough of idealism left in Israel to make possible a burial such as was given to Jack Nast, a Jewish inmate of the Ohio Penitentiary, as well as the interest taken in the welfare of the Jewish inmates by Rabbi Jashenosky and Jacob Myers.

"Unlike poor Heinrich Heine, who when in his last, forlorn, bed-ridden, pain-racked days, when deploring his having spurned his religion, his having separated himself from his people in the days of his ambition and frivolity without having gotten anything better or as good in their place gave utterance to his lamentation:

"Not a mass will be sung,
Not a kaddish will be said,
Nothing said and nothing sung,
Will be in my days of death.

"His love for his faith and his people came too late, but not so with Jack Nast, on his mattress grave he cried, that he was a Jew—proud of its history, proud of its achievements, having faith in its teachings, regretful that his life did not square with its exalted principles. His one wish was that he be buried in a Jewish cemetery, that he receive a burial as becoming one born in the House of Israel. His request was granted, Rabbi Jashenosky who was with him when he died, as was Mr. Jacob Myers, conducted the service at the cemetery, and Jack Nast's mortal remains were returned to Mother Earth as he wished they should be.

"Through the kindness of Warden Thomas, the Jewish inmates were permitted to contribute to a collection to help defray the expenses of the funeral after his rich relatives refused to contribute anything.

"Four inmates attended the services at the cemetery in citizens' clothes and listened to Rabbi Jashenosky's discourse. Although services are conducted every Sunday by Rabbi Jashenosky and Mr. Myers, never have the inmates listened to a more impressive sermon than that preached your rabbi on the death of this unfortunate man. Kaddish was said and will be said every week for him.

"May we not use a little space to acknowledge our gratitude to those who have made possible our holding Jewish service on each Sunday as well as on Jewish holidays? Fortunate indeed are we to have a man at the head of this institution who is mindful of all good that is in religion, who is broad-minded enough to allow men to worship as their conscience dictates, for it is through our warden that we are permitted to hold these services.

"In the efficient, painstaking, self-effacing manner in which the services are conducted by Rabbi Jashenosky and Jacob Myers, lay the secret of their success. Successful they are, since many, many Jewish men have left this institution better fitted morally to combat the evils of the world, whereas when they were received they were wholly lacking in precepts of Judaism and they who had bathed in crime a number of years previous to their incarceration leave this institution and attained success in the honorable way.

"It is the masterly self-consecration to their task that have made Rabbi Jashenosky and Jacob Myers loved and highly esteemed not only by the Jewish men, but by all of the inmates of the institution. May their good work continue.

(Signed),
"MORRIS HESS, 45511.

All true work is sacred; in all true work, were it but true hand labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven.—Carlyle.

INTERNATIONALISM AND NATIONALISM

By Dr. Max L. Margolis

Written for the B'nai B'rith News

The word "international" is most familiar to us in connetcion with "law", though when Jeremy Bentham wrote his "Introduction to the Principles of Morals and Legislation" in the birth year of the French revolution, the combination was felt to be a novel one and in need of elucidation. Today we speak of international exhibitions, international congresses, and we are acquainted with the International Workingmens' Association, formed in 1864 and now practically a defunct organization, which is known for short as The International. International apparently means that which pertains to many nations, though when we speak of an international boundary line, as between Canada and the United States or between the United States and Mexico, we refer to something which involves two contiguous nations. Nations, whether two or many, are bound, it would seem, to have certain common possessions or interests which, far from obliterating national distinctions, rather presuppose them. Yet it cannot be denied that internationalism tends to transcend nationalism or to act as a check upon it. Just as the citizen of a state or the member of a nation has a narrower sphere of interests circumscribed by the family, so in the wider field of his activities he maintains relations with men of similar pursuits and like ideas who belong to other nations. For the time being and for the immediate object men of diverse races and nationalities submerge their differences and consider themselves not as citizens of particular states, but as fellow-workers reaching out hands across national divisions. Interstate regulations are not meant to do away with the existence of separate commonwealths, but in the nature of the case there must be a sort of cession of sovereignty, a willingness to recognize limitations to absolute self-control and self-sufficiency. We used to speak of the republic of letters, assuming that in the search after truth no other allegiance but that to reason and good manners was requisite and all other personal idiosyncracies might be abstracted from. In the realm of economics we see only too frequently how the isolation of political states is broken through: the shortage of crops or an untoward catastrophe or waste of material in one corner of the world affects distant countries. Not only man migrates, but also wealth; investments are made in foreign securities, and much of the soil and real estate and the natural resources of one country are held by foreigners whether resident or absent. Thus across and athwart the physical boundaries which separate nations there are reared invisible realms of common interest which tend to break down the barriers of nationality. International marriages, a quite common feature in the highest circles, call into being international families which, severed by political interests, are united by the tie of blood. Thought, above all, is customs free; its flight cannot be hampered by frontier sentinels.

It cannot be gainsaid that where the international interests are given ample scope far above the separate concerns of men dwelling apart and leading a more or less provincial life, internationalism savors of antinationalism. The best illustration is afforded by the Workingmen's International, the International. In the forefront of its movement stands the object of wresting from capital its dominion over labor. The conviction is uppermost that the conditions are not only pretty much alike all over the world, but that they are interrelated. If wars political, like the present gigantic struggle, are conditioned in national rivalries, the war between capital and labor is truly a world war. uniting the workingmen of the world and arraying them as a class against another class, the proletariat against plutocracy. If the International as an oragnization is almost non-existent, at any rate for the duration of the present war, it simply means that the assumption that national divisions could be swept aside rests on error and that facts are more potent than theories and abstractions. Nevertheless, the Russian Bolsheviki are just normal, orthodox internationals and again it makes no difference that their expectations of a general uprising of the proletarians of the whole world were not realized. The philosophy of the international movement remains the same and retains its force, albeit it is blind to the fundamental and instinctive nationalistic feelings inherent in man. Trotzki avows himself neither Jew nor Russian, but solely and simply international, a world citizen on Russian soil and by accident of birth of Jewish descent. His internationalism would ride roughshod over soil and birth and historical tradition. Suffice it to show that internationalism may become antinational. Trotzki's error is merely that he is an extremist, that is he believes in logic, whereas logic is far less dominant in the lives of nations than instinct.

All honor to the individual Socialists and laborites who in each of the belligerent countries acquitted themselves as full patriots. They simply committed a logical inconsistency which is to their credit. But the movement itself cannot be absolved from the charge of being hostile or at least indifferent to the idea of nationality. It is clearly important to differentiate between the organization and its members, between a movement carried to the extreme of its logic and its individual supporters. It would seem as if internationalism, which is on the lips and in the thoughts of many in peace times, dies away in times of war or national stress. The liberal politician still wedded to the ideas of the French revolution, the capitalist whose business interests are worldwide, the ultramontane who would see the Church restored to its medieval position of world dominance, all are found as individuals in the ranks of loyal patriots, and the doctrines of peace times are forgotten Nevertheless these doctrines constitute in a fashion a menace to a strong nationalism and are resented by the nationalists. The slogans of the opposing parties are only too well known. The pacifists of all shades are apt to designate the supersensitive patriot as a jingo or chauvinist. On the other hand the militarist party of northern Germany long ago inveighed against the four internationals, the red (Socialism), the black (ultramontane Jesuitism), the grey (liberalism), the golden (capitalism; in the language of anti-Semites, Judaism). The compliments, as we may notice, have been frequently exchanged. As in every slogan and party cry, there is much exaggeration. Nevertheless, with due regard to the illogic individual who simply refuses to go all the length of his party platform, there is no denying that the platform as such lays itself open to an antinational interpretation. The Chauvinist, as you may call him, perceives danger in any formula which by its avowal of supernational standards would at best result in a weakened patriotism. His cry is, My country, right or wrong.

Internationalism is one thing, and a League of Nations quite another. The one tends to destroy national units, the other merely federates them in the service of a higher unit without prejudice to their existence severally. The dream of the cessation of warfare among nations, of a united mankind devoting its energies to the works of peace, when swords shall be beaten into plowshares and spears into pruning hooks, is an ancient one, and we glory in the fact that the vision came to the seers of Israel. Plato is responsible for another utopia of the ideal state of the future. But all these visions, lofty and ideal, are for the distant future. Practical statesmen will operate with the attainable, guided by an insight into the workings of the actual world. Nationality will and must remain for a long time the mold of human culture. As conditions are, the international or the world citizen merely steps out of his own nationality into another, you simply cannot step out into the air. Mankind must be educated to a realization that the state is not the supreme arbiter of its own quarrels and misunderstandings with another. A League of Nations will curb the greed of an individual nation. But there must be no attempt to destroy the nation. There must not be a mongrelized humanity. National individualities, be they great or small, have a right to their existence. E pluribus unum, no more and no less. A United States of the World is an ideal. But even when realized it cannot in the nature of the case be as centralized as our own Union, which is based on the sameness of language and cultural possessions.

When, therefore, a newer school, in its organized opposition to Jewish nationalism so-called, that is, in its concrete form, to the foundation of a Jewish state in Palestine in accordance with the British declaration, places itself on record in favor of a Jewish international, it lays itself open to the anti-Semitic charge that the Jew everywhere allies itself with the forces that make at best for an attenuated nationalism. Remember, we are dealing merely with the logic of the position, not with the individual Jew who, be he orthodox or reformed or Zionist, cheerfully and willingly takes upon himself the burden of defending his native or adopted country along with the rest of his fellow-citizens. It is the platform we find fault with. It is meant to perpetuate the Jewish dispersion. These gentlemen would even help in the creation of a Palestinian settlement, provided it be one among many and the land of Israel be made part of the dispersion—a contradiction in terms. And so the formula is framed that the Jew was meant to remain scattered by a beneficent act of Providence. We have heard it said that it was even Providentially ordered that the Jew should engage in commercialism, commerce being the antidote to exaggerated nationalism and a means for accelerating the reign of internationalism. No, it is quite true that even after a creation of the Jewish state the Jews will remain scattered, even the great majority of them. They must then perforce enter fully, unreservedly into the cultures of their neighbors, even as they are doing it today, but without thought of being the disturbers among the nations, the protagonists of international movements, the enemies of jingoism or Chauvinism. Jewish patriotism, as it is, is often, though without justice, impugned. What shall be the outcry when leaders of Jewish thought openly align themselves with the internationals? Too many Jewish writers, most of them standing outside of all Jewish associations, are just now telling the world what the coming peace will be. The peace will be made by those that do the fighting, and it is our pride that the Jewish citizens are among them.

Preach, if you please, the advent of ultimate peace in the millennium. Indulge in pacifistic dreams of the future. Lend your aid to the business of the hour. There is no higher patriotism than love of country, of nation. Reject, if you please, the scheme of the Jewish state. But beware above all of the pitfalls of internationalism. You may find it difficult to understand the Jewish dispersion. To be sure, it is the work of God. But the designs of Providence are mysterious. The sequel will tell. Then it shall be known through whom God has truly spoken. Meanwhile, spare us the label of internationals.

THE JEWISH UNIVERSITY IN JERUSALEM.

"No more significant statement was made at the historic Conference of the English Zionist Federation, held at the beginning of this week, than that in which Dr. Weizmann made public the purchase of a site for the future Jewish University of Jerusalem. The history of the Jewish University Movement, when it comes to be recorded, will read like a romance—and not least in keeping with the poetic justice of the narrative is the fact that it has fallen to Dr. Weizmann, a veritable protagonist in the cause for the establishment of a World-Jewish Academic Center in Palestine, to proclaim the glad tidings of the acquisition of its home. It was an article by Mr. Benas on the subject of the University ('A Jewish University in Jerusalem'), contributed to the Jewish Review, in July, 1913, that first called the attention of the late Sir John Gray Hill to the matter, with the result that Sir John, upon what proved to be his last visit to his Jerusalem residence on the Mount of Olives, came into touch with leaders of the Jewish National Movement in Palestine, and the basis of the negotiations was then laid which ultimately led to a successful conclusion. The very day after the deliverance of Jerusalem, the necessarily interrupted thread of negotiations was resumed. Not tarrying for the peace, but within sound of the guns, Jewry asks His Majesty's Government (like Jochanan Ben Zaccai of old, who craved leave of Imperial Rome to build a school at Jabneh-Jamnia) to permit 'full investigation into the feasibility of the scheme for founding a Jewish University in Palestine, and, should military and political exigencies permit, to take steps for the initiation of the undertaking'. The British reply of God-speed is at once a tribute to the petitioned and to the petitioner. Is it not typical of the Jewish spirit to seek as the first foundation in its old-new land a home for things of the mind? Such a petition was to be expected from Jewry, with its age-long strongholds in its colleges. Such a reply was to be expected from Britain, which symbolized its works in the Sudan by a college in Khartoum. The following words of the late Sir John Gray Hill, contained in an address entitled 'Zionism, Jerusalem and the Holy Land', illustrate the manner in which the idea is envisaged by one not of the Jewish people—

"'. . . Do let it be a beautiful building. There is a great want of beautiful buildings in Jerusalem. . . . In the building of your University you might even rival the beauty of the Mosque of Omar. You have a great opportunity in this matter. Cannot you attract the attention of some very wealthy Jews to this great project? Whatever objections they have to Zionist projects generally, cannot possibly apply to this. What a noble monument it would be to a millionaire or a group of millionaires—those mighty kings of finance who are so powerful in Europe—to erect and endow a splendid University for the Hebrew race. If they were appealed to, they would, I think, listen. Surely they would not take for their motto the injunction addressed by the followers of Solomon to the Bride from Tyre; "Forget also thine own people and thy father's house". No, that cannot be: I think if the matter is properly represented to them a response will come. I believe also that a true and wise view of Zionism is growing in force. The cause is moving at last'.

"The opportunity, however, now presents itself to consider in more detail the purposes which the University is intended to serve. First—and we shall consider them chronologically as existent circumstances determine, there is the restoration of the country to its normal life. We have witnessed during the present world crisis the enormous part which the Universities have played in applying the arts and the sciences to the demands of war. At the Peace, and on its threshold, we shall be certain to behold the far-reaching claims which reconstruction will make, claims more intensive, more extensive. Palestine needs doctors, engineers, architects, biologists, chemists, botanists, geologists. Secondly, the work to be achieved by the University for the inhabitants of the Jewish national home has to be considered. Its part will be all-important. It will be both the reflective and directive force in the Jewish national life—bridging the various elements and co-ordinating the various kindred institutions. Thirdly, we may consider the effect of the University on Jewry in Diaspora. By the linking of the Re-settlement and the Diaspora, the University with its University Press and University extension system 'radiating its light and attracting its force from a Jewish environment', can revitalize Jewry the world over—raising a norm for Jewish education, creating a standard of the Hebrew language, and giving a sense of reality to the striving for the maintenance of Hebraism as a distinctive element. University extension centers will be established throughout the Jewries of the world, making of them living branches of the great Tree of Knowledge in Palestine, a Tree which will be both a Tree of Knowledge and a Tree of Life. Fourthly, there is to be considered the effect of the University upon the other nations of the world—whether indwellers in the Jewish national home or abroad. To them, Jewry, which signalized the restoration to its inheritance by the establishment of a Temple of Learning, will reappear in its natural light. No longer will Jewry be regarded as in the position of a negative attitude to the world. In the Occident, Jewry is too often envisaged as consisting of those not of Christendom—in the Near East as of those not of Islam. Jewish nationalism envisages Jewry as something positive—and the Jewish University will be the expression of that spirit of Jewish nationhood centered in the Jewish national home. It will be the center of Jewish humanism, which unites Jewry in fellowship with the free peoples of the world, in fellowship to enrich the civilization of mankind".

PROMINENT PEOPLE TALKED ABOUT.

Rabbi David Lefkowitz was re-elected president of the Dayton, Ohio, Playground and Gardens' Association at its recent annual meeting.

Dr. Julius H. Hess of Chicago was commissioned major in the Medical Reserve Corps last week.

Lient. Col. N. Lapowski was for some time acting Brigadier General of the 72nd Infantry Brigade, Camp Bowie, Texas, during the absence of Brigadier General John A. Hulen.

Milton Straussburger has been renominated by President Wilson as Judge of the Municipal Court, second district, in the District of Columbia.

Professor Cohen of the University of Berlin died. Professor Cohen, who taught philosophy, was the author of many books on this subject. During his lifetime he was connected with the universities of Halle, Warburg and Breslau.

Dr. Samuel M. Marcus of Chicago, formerly a member of the staff of the Municipal Tuberculosis Sanitarium, has been promoted to Captain in the Medical Reserve Corps of the U. S. Army.

Frederic W. Wile, formerly Berlin correspondent for London and Chicago daily newspapers, has been appointed Minister of Wireless Telegraphy for the British Empire on the recommendation of Lord Northcliffe.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, May 15, 1918.

Tottenham Court Road is one of the main arteries of London traffic. About half way down, running at right angles, the visitor will come across Chenies Street, not a long road as London streets go. Towards the end farthest away from the main road a Jewish visitor would be attracted by a sign-post outside one of the house, on which in Hebrew letters the world is informed that here is the depot of the Jewish regiment, a unit of the Royal Fusiliers. Normally, it is a busy center. The various committees looking after the spiritual and material welfare of the Jewish soldiers hold their meetings there; the canteen provides meals at cheap rates to every Jewish soldier who cares to give it his patronage; here are collected the woolen comforts destined for the troops either while they are in camp or when abroad; and the office is busy all day long registering transfers of Jews from other units and fitting up new recruits before they are sent down to the base training camp. Major Schonefield, who has done for Jewish soldiers more than most people realize, is in command at Chenies Street, and his small staff just worship the ground he treads on. This week there were great doings at the Depot. American guests were expected, and it was desired that they should have a hearty welcome. They were brothers in arms; they came from a country whose friendship we are proud to possess; they were fellow-Jews; they had specially volunteered for service in Palestine. One hundred and fifty of them were coming up from Plymouth for a good time in London. It was decided to give them two meals at the Depot, to make provision for their obtaining a third at their own choice, and to provide some amusements for them. The committee ladies readily offered their services as cooks and waitresses, and many a Jewish mother from New York, had she been transplanted to London by a good fairy, would have rejoiced last Sunday afternoon to see even Mrs. Hertz, the chief Rabbi's wife, with a big apron on, dispensing tea from an enormous urn to the Jewish visitors from over the ocean. Next morning at seven the ladies were on the spot to provide breakfast to the guests, and one lady of our acquaintance calculated that she fried and cooked over 120 eggs.

* * *

Major Schonefield had arranged all the machinery for ensuring that each man should obtain his due. Tickets were issued to the visitors with coupons, which they gave up on receiving a meal. It appears that some of our Jewish friends lost their way on Sunday evening and had to sleep in the "Eagle Hut", a center for American soldiers. There they must have told their comrades of the gratis breakfast awaiting them at Chenies Street, for a number of "Sammies" turned up at the Depot and demanded breakfast. They went away sadder and wiser, for they had no coupons. If proof were needed of the excellence of Major Schonefield's arrangements, here it was.

* * *

During the approaching Festival of Shebuoth, parties of fifty are to be entertained at three or four London synagogues. Partly this week and partly next a number of ladies and gentlemen have volunteered to show London to the visitors, the end of whose stay will be crowned by a cinematograph exhibition. The men are very proud of the "Magen David" on their tunics, and their enthusiasm for the cause is good to see.

* * *

Meanwhile the first batches of men have reached the East, and perhaps by this time they may be in the actual battle line in Palestine. No definite news of their whereabouts has come through. The last we heard was that they were being feted in Cairo. On the other hand news has arrived of the Palestine Commission. We have been officially informed that the work of the Commission consists, among other things, of six main items: 1. To form a link between the British authorities and the Jewish population of Palestine. 2. To co-ordinate the relief work in Palestine and to assist in the repatriation of exiled and evacuated persons and refugees. 3. To assist in restoring and developing the colonies and in organizing the Jewish population in general. 4. To assist the Jewish organizations and institutions in Palestine in the resumption of their activities. 5. To collect information and report upon the possibilities of the further development of the Jewish settlement and of the country in general. 6. To enquire into the feasibility of the scheme of establishing a Jewish university.

* * *

In order to carry out the programme money is required, and Anglo-Jewry is being asked to contribute £40,000 (say $200,000) towards the total of £200,000 (say $1,000,000). Judging from the hearty response of the first call, it may be expected that this sum will be forthcoming. The Zionist organization in this country, which is handling the matter, has wisely suggested that in every synagogue during the Festival of Shebuoth, the Feast of First Fruits, a collection should be made towards what is termed the Palestine Reconstruction Fund. At a meeting last Sunday, of representatives of various synagogues, addressed by Nahum Sokolow, much enthusiasm was displayed for the proposal. It was at this meeting that the announcement was made that after France, Italy had also officially expressed its support of the British Government's Palestine policy as set forth in Mr. Balfour's letter. The three principal allies are now agreed on this subject; the support of the United States, though not yet officially pronounced, may be regarded as certain. That means in effect that the Allied Democracies will take up a very benevolent attitude to Palestine at the peace conference.

* * *

No doubt the Central powers will in due course attempt to win the sympathy of Jews in neutral countries by pointing to their magnificent stroke in emancipating the Rumanian Jews. Rumania was until recently a member of the Allied Confederation, but her treatment of her Jewish subjects was inexcusably cruel and harsh. Most men hoped that when the world is re-established on a peaceful footing and the fate of millions is settled once and for all, that Rumania would come into line with the Allied Democracies in her treatment of the Jews. That is a hope that may still be cherished. For though in the humiliating treaty forced upon Rumania by the Central Powers there is an article which enfranchises the Rumanian Jews, that enfranchisement is more apparent than real. On paper it sounds splendid. Jews who have fought in the war, and Jews resident in Rumania and born in Rumania of Jewish parents are to be naturalized. But let it not be forgotten that the vast majority of Jews who took part in the war have been killed, and their widows and children remain unnaturalized. The stipulation concerning the naturalization of Jewish residents born in Rumania of parents also born there is a subterfuge, as civil registration was only introduced in the 'eighties, and legal birth certificates in the majority of cases are almost impossible to obtain.

* * *

In the internal affairs of Anglo-Jewry only gentle ripples have broken the even surface of the waters, and those were caused by the gyrations of the League of British Jews; or as it is alternatively styled in some quarters, the League of British Flappers. Unable apparently to make the headway it expected within the community, the League has developed a journalistic activity outside the community which is worthy of a better cause. But the remarkable thing about this out-pouring of soul is that it does not testify to great courage on the part of the leaguers. Missionaries who are worth their salt should be ready to face even death; at least all the best missionaries in history were of this stamp. But the literary missionaries of the League of British Jews hide themselves under the cloak of anonymity. Their letters and articles in the press are, with one or two notable exceptions, nameless. One gets tired of reading first-rate anti-Jewish letters in the morning and evening papers from "a member of the League". It is whispered in some quarters that the real reason for the foundation of the League is that a number of title gentlemen are afraid that if Palestine becomes a center of Jewish life they might be deprived of their titles. If this conjecture is correct, it testifies to a mental and nervous state that is best left alone. The gentlemen in question do not appear to understand either British policy or Jewish history. There are certain axiomatic facts which they cannot or will not see. The Jews, like the Scotch, the Irish and the Welsh, are a separate race; they are none the less good British citizens, seeing that in modern free democraries, and in the British Empire in particular, race and citizenship are by no means identical terms. In India alone there are numerous races, there is more than one racial element in South Africa, and Egypt differs racially from the other British colonies in the dark continent. Yet the peoples concerned are subjects of the British crown, proud of the Pax Brittanica which combines progress with liberty. It is the strength of the British Empire that it contains so many races and creeds, all living side by side in amity. The League of British Jews gives an impression to the plain, ordinary man who uses his common sense, that it does not appreciate this fact. But in reality there is little to fear from the movement. Already it is doomed to failure; anyhow it is utterly fatuous. Only one request need be made to it—that when its members write to the press, either officially or in their private capacity, let them bravely publish their names so that the community may know who they are.

* * *

It is worthy of note that so far as religious progress is concerned, the only signs of activity come from the two communal extremes. The Liberal Jews are alert. They publish a journal; they arrange for interchange of views on topics of the day from the point of view of religion, such topics as education and social reform; they organize lectures on the religious aspect of re-construction. Quite recently, for instance, Dr. Israel Abrahams lectured on the place of Jews and Judaism in the world; Mr. Claude Montefiore on Judaism as a Universal Religion; and Mr. Mattuck on Judaism and Society. It is well that problems such as these should be dealt with. We want to know about them ourselves; we want the world to know about them. At the opposite pole we find the extreme orthodox Jews, headed by Dr. M. Jung, striving to win converts by modern methods. They use the printing press to catch souls; they believe, and rightly believe, that personal effort moves the world. So Dr. Jung has started the Sinai League, mostly for young people. It is as yet impossible to tell whether the League has the right kind of leaders—we mean leaders who possess the necessary magnetism which can lay hold of young people and lead them. Not that the Sinai League cannot boast of a certain measure of success. Its work, so far as it goes, is excellent, but it only touches a fringe of the problem. The same criticism applies to its organ, "The Sinaist", which is well printed. But whether its contents or its tone are likely to attract, let us say the young man at present in the army is, at least in some people's opinion, doubtful. Still, it is ungracious to cavil at any effort in the direction of improvement. Activity, and the consciousness that something needs to be done is a good sign. It is only the great middle section of Anglo-Jewry as represented by the United Synagogue that is quiescent. It just drifts. Its leaders regard the United Synagogue too much with the "city eye," and one well-known communal worker—a man with the kindest of heart and the narrowest of visions—has been heard to speak more than once at its meetings, inadvertently, of course, of this "company". With such a spirit to contend against the clergy, even if they were all able men would have an uphill task. The Chief Rabbi has his hands quite full with East End problems. It would really be a wise plan to have a chief ecclesiastic for the West End of London, too. The Reform Synagogue at Berkeley Street might do much in the direction of galvanizing West End London Jewry. But its two senior ministers are too old, and its junior minister too young. So we drift. But then most things drift today until the return of peace. The London Lodge, too, will only just be able to carry on. But when the war ends and a new world heaves in sight, there will be much to do for the Lodge—for Jewry and for Anglo-Jewry. For the London Lodge has one great recommendation—it is composed of a body of men in their best years—not too old and not too young.

THE JEWISH FORUM.

"Hermann Cohen as Philosopher and Jew" is the title of an article by Dr. Henry Slonimsky, a disciple of the great Kantian philosopher, appearing in the June issue of The Jewish Forum. In the same issue, Albert M. Hyamson writes on "The Effect of Political Emancipation on the Jews of England"; Mr. Abraham Shepper on "The Jew as Builder and Landlord"; Dr. Meyer Waxman on "The Present Position of Orthodox Judaism", with special emphasis on American conditions.

Dr. Henry Keller, a member of the editorial staff of The Jewish Forum, has enlisted for services in Palestine and is leaving with the Palestine Medical Unit. During his travels, Dr. Keller will send his impressions of the Orient and of Jewish conditions in Palestine to The Jewish Forum.

THE DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING, PHILADELPHIA

The annual meeting of the Board of Governors of the Dropsie College was held on May 27.

The president's report showed that fifty students were in attendance during the year, that is from the summer term 1917 up to and including the spring term 1918 of whom thirty-seven were men and thirteen women, representing twenty-two institutions.

Four former students are now in the service: Lieutenant Harry S. Davidowitz, Chaplain-at-Large, Corporal Barnett Cohen, Isadore Schwarzman and Philip Landau. Isaac S. Feinstein, who had been library clerk for several years resigned to become one of the field workers of the Jewish Welfare Board.

Five hundred and nineteen volumes have been added to the library during the year; 149 through gift. Among the donors during the last quarter were the Pontificial-Bilical Institute at Rome, University of Upsala (Sweden), New York University, St. Louis University, College of the City of New York, University of Illinois, Muhlenberg College, Carnegie Foundation, American Bible Society, Smithsonian Institution, Misses Pollock, Prof. James A. Montgomery, Prof. Elihu Grant, Dr. K. Kohler, Rabbi Israel Goldfarb, Albert M. Hyamson of London, Dr. Harry Friedenwald, B. R. Robbins, Arthur A. Dembitz, Dr. Chas. Duschinsky of London, and the president of the College.

The total number of books in the library at the present time is 18,294.

The College possesses 225 manuscripts and twelve incunabula.

Prof. Margolis made an extended trip through the West and Southwest and delivered addresses before various Menorah Societies and Dr. Reider delivered lectures before the Menorah Societies of New York University and the University of Pittsburgh.

Reverend Powell H. Norton was reappointed Fellow in the Biblical Department, and Deborah M. Melamed, Fellow in the Department of Cognate Languages.

The hall was used by the Philadelphia branch of the Jewish Theological Seminary and the Jewish Publication Society for their annual meetings. Red Cross Auxiliary No. 172 continues to use the building for making surgical dressings on Tuesdays and Thursdays of each week.

Louis Gerstley and A. S. W. Rosenbach were re-elected governors for a period of three years. The following officers were re-elected for one year: President, Cyrus Adler; vice-president, Mayer Sulzberger; treasurer, Oscar B. Teller; secretary, Ephraim Lederer.

The summer term will extend from July 9 to Aug. 23. Among the courses given will be one in Hebrew Conversation by Prof. Malter, and in Historical Geography of Mesopotamia in the light of the present campaign by Dr. Hoschander.

THE FIGHTING JEW

Rights of the little nations have frequently been alluded to in President Wilson's official utterances.

We do not need to look farther than Holland and Belgium and Switzerland to see that the homeland is no less a homeland because it is small.

Somehow the very smallness of the little nation begets an intimacy which is reflected in a peculiarly strong attachment on the part of its people.

Judea is the little nation that was—and is to be. After nearly 2,000 years of dispersion and oppression the hearts of its people are thrilled today at the promise of its restoration. There is no more touching example of love of the home land; it is one of the strongest arguments for recognizing and protecting the rights of little nations.

Fired by the prospect of restoration, the descendants of the Old Judean stock are giving the lie to the tradition that the Jew will not fight. It is true that he has not been a fighting man because so many countries have denied him his rights as a citizen and human being; he had no opportunity or incentive to take up arms. But centuries of oppression have not broken his spirit; it is now responding to the call of the old homeland. Jewish battalions are already under arms; more are forming. There is a new Jew, the modern counterpart of such hardy fighters as Gideon and David and Judas Maccabaeus. The Zionist camel corps, wholly Jewish, has "showed itself fearless to a degree when under heavy fire" in recent operations around Jerusalem.

Yes, the Jew will fight. And his passionate devotion to the ancient homeland is one of the things before which kultur must stand confounded when it seeks to deny the rights of the little nation.—St. Paul Daily News.

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JEWISH CALENDAR

5678-1918	
Rosh-Chodesch Tammuz	Tues., June 11
Fast of Tammuz	Thurs., June 27
Rosh-Chodesch Ab	Wed., July 10
Fast of Ab	Thurs., July 18
Rosh-Chodesch Ellul	Fri., Aug. 9
5679-1918	
New Year's Eve	Fri., Sept. 6

OUR PART IN THE NATION'S TASK.

When the United States, over a year ago, declared war against Germany, though the steps leading to the final plunge succeeded each other swiftly, nonetheless the definitive decision had in it an element of suddenness. We had looked upon the struggle as a European concern; the government had mapped out for itself a course of neutrality in accordance with well-established international custom, and the President had expressly left the individual citizen free to take sides in an academic fashion with one or the other of the belligerents provided that no act was indulged in calculated to embroil the nation into a fight from which it sedulously strove to keep out. It is needless to hark back to the discussions and divisions antecedent to our entranec into the war. It is true, passions had been aroused which could not be allayed at a moment's notice; and leaders in and out of official life were short-sighted enough to misjudge the temper of the nation. But all that is a thing of the past now. We stand today a united nation grimly resolved to do our task speedily and effectively. No citizen need be troubled about what had been his position or leanings or sympathies. The supreme question is, Where do you stand today? And the answer cannot be but, On the side of the Stars and Stripes. All quibblings and all theorizings have been consigned to oblivion. The test of loyalty begins with our attitude today and not of yesterday. Never mind a few misguided pacifists or here and there an ignorant immigrant who had not yet learned the meaning of a free people rising to battle. As times go on, as day succeeds day, both classes of disturbers have learned a salutary lesson A few recalcitrant individuals, safe if needs be behind lock and bar, will not change the total aspect of a nation at one with its chief magistrate in the will to smite and to win out. We do not believe in shouting our patriotism from the housetops. Deeds are far more telling than protestations. The positive part which we Jews, a component portion of American citizenry, are taking in the nation's task is a test of which we have all reason to be proud. It is too early today to come before the public with figures and statistics. The data are being collected and will be shortly available. But even now we can tell that on our fighting force gathered together through the act of conscription, itself carried through the lofty patriotism and singular zeal of Julius Kahn, the men of Jewish persuasion constitute a percentage which rises above that of the Jewish population of the land. As the Hon. Walter M. Chandler, in a recent speech before the Town and Country Club at Washington, puts it:

"Of the general population of the country 10 per cent are capable of bearing arms, and 2 per cent are now actually under arms; that is, one-fifth of the possible levy is serving and four-fifths are not. But among the Jews of the United States only about 5 per cent are capable of bearing arms, and 2 per cent are already doing so. This means that while for the country at large only 20 per cent of the 'capables' are now in service, among the Jews fully 40 per cent have answered the call. The Jews of America have oversubscribed their allotment of man power by 100 per cent".

You meet Jews among the men and officers in all the camps. You meet them in the Aviation Corps. Khaki-clad Jewish youths are found in the officers' reserves. And the spirit that animates them all! Said many whom we have met throughout the country, we did not wait for the draft; we enlisted. And in the second line of defense you encounter the same whole-hearted willingness among men and women to give their time and their substance and their energy to the nation's cause. Think of all the drives, the Liberty Loan campaigns, the collections for the Red Cross, for Welfare Work in the service, and what not. Jewish men and Jewish women have given liberally, freely, unstintingly, the rich and the poor, those in high station and the meanest among the mean. And among the workers in house-to-house canvasses, in booths and stalls, on street corners, in railway stations, in public hostelries and office buildings, Jewish men and women have sought out the givers and wrested contributions from only too willing hands. Jewish sisterhoods, societies, council sections are teeming with busy workers admirably handled and efficiently organized. They are alive everywhere to the new devices. They all think nervously, yet clearly. New problems are propounded and new solutions are advanced. The scarcity of nurses is becoming alarming. Jewish women are lending their ear to the cry and many women of leisure and capacity are preparing to minister at the hospitals. Long before our own welfare work was started Jewish young men volunteered for work in Red Cross units and Young Men's Christian Associations. And our own Welfare work commands the services of volunteers all busy in steadying the men who will do the actual war service in the trenches and battle fields. Where, as in Columbus, O., and in several counties in the state of Pennsylvania, all the welfare forces of the country, as the Red Cross, the Christian associations, the Knights of Columbus, the various relief bodies, have pooled together for one general drive, Jews have been solicitors and givers. And how much have they given? They have trebled and quadrupled their former contributions to their own special relief agencies. And rightly so. In the face of the national task there should be neither Catholic nor Protestant, neither Jew nor Gentile. We are all Americans. We constitute the nation. The nation calls to all her sons alike. This is the time for unified, concentrated action. That alone begets enthusiasm, creates the morale which is the absolute condition of success. In Washington we find many Jews doing war work. Business men and professionals have relinquished their normal positions to serve the government, whether in the purchasing departments or in the ordnance departments, or at the right hand of the Secretary of War. Their names are known all over the country. Felix Frankfurter, director of all war labor; Albert Michelson, scientific adviser of the Army and Navy Departments; Leo S. Rowe, Assistant Secretary of the Treasury; A. C. Ratchesky, on the Board of Food Administration of Massachusetts; Louis E. Kirstein, charged with studying conditions in the government industry affecting the making of uniforms; Joseph Krauskopf, member of the Commission on Food Conservation Propaganda; Ferdinand Strauss, on board dealing with the prevention of social evils around military camps; Julius Rosenwald, chairman committee on supplies, Council of National Defense; Bernard Baruch, member of the same council; Julian W. Mack, who framed the soldiers' and sailors' allowance compensation and insurance act; Millard W. Mack, chairman of War Insurance Bureau in France; David A. Ellis, Fuel Administrator of Massachusetts; Albert Strauss, on the War Trade Board; Lee K. Frankel, member of executive committee for National Defense; Samuel J. Rosensohn, confidential assistant to the Secretary of War; Horace Stern, legal adviser in the Ordnance Department, and many more may readily be named.

The Jewish pulpit resounds with the call to national service. There is not a synagogue in this country that does not proudly wave its service flag with the shining stars pointing to so many boys valiantly battling for the nation. In all Jewish homes the soldier is befriended that the hardships of the training may be alleviated and that the high spirit of enthusiasm may be kept alive. And the Jewish press, whether in the English language or in a foreign tongue, is unanimously supporting the government in all of its efforts, disseminating intelligence, calling to sacrifice, kindling the flame of whole-hearted devotion to America and her allies. It is a record such as could not be otherwise, the record of the free Jew in free America, proud of the privilege of serving, without stint and without reservation, eagerly, willingly, thoughtfully, with brawn and brain, the old and the young, each according to his station, each ready to skimp and to suffer discomfort and privation that the resources of the land, to supply the needs of the fighting men whether in the American contingent or in the ranks of the allies, may be ample beyond peradventure, and all imbued with the seriousness of our task as a nation and the sacredness of the civic prerogative of doing our part therein with heart and soul and might.

And as we Jews of America have given and are giving daily and hourly proof of the love which unites us to this great country, and proud as we are of the privilege to do service in the national cause, even so it is a matter of satisfaction and pride that the Jews in the allied countries, long before they were joined by the United States, whether as soldiers in the ranks or as administrators and counselors, approved themselves as loyal, devoted and self-sacrificing citizens. And when the Jewish soldier of French or Belgian or Italian or English or American allegiance, along with his brothers in arms, meets the common foe, he will learn that the Jew of the Central Powers holds the same record for fidelity to the national cause. Whatever the bond that unites Jew to Jew, though the dying Jew of either camp surrenders his soul with the same religious profession, politically and as citizens we form distinct groups, everywhere we assume the responsibilities of devotion to state and country, everywhere we do our part in the task of the nation to which we belong.

THE DEEPENING OF FAITH.

Here and there the whisper is heard that the war is causing men to lose their faith in God. Can there be a holy and beneficent design in so much carnage, devastation, hatred? The economist of Malthusian persuasian and the biologist of Darwinian leanings may find verification for their theories of the incessant struggle and the ruthless necessity which trims population to the exigencies of the earth's feeding capacity, and the scientist and inventor may derive intellectual satisfaction from a long-range gun which does honor to exact mathematical calculation. But all that is small comfort to the ordinary mortal. And yet read the letters from the camps and cantonments and the trenches. Young boys, torn away from home, put to unwonted tasks, cast among strangers, are turning their thoughts to God. Life in our normal avocations is often a congeries of habits and conventionalities obstructing the path to that which is central. The soldier is brought face to face with realities. And so his eyes are opened to the great reality. Truth stands naked. And what is revealed? The innermost man. Yes, there is cunning there, and greed and lust; but also courage and devotion to duty and loving generosity. Man is not at all as bad as he is painted. Not the real man, far away from the make-believe of humdrum experience. When confronted with the supreme task, the true character is shown. Religion in all its depth comes home to us in a crisis, upon our high days of joy or grief. When Death knocks at the door, the shallow experiences count for naught; from the depths of our soul there come to our remembrance the few great events of our life, the few really great emotions. We are gripped by the great reality. We willingly commit our souls to the source of reality, to Him who is. His recognition of service well done counts, the reward which no earthly kind or ruler can bestow. Life in its core is a grim business. When in the hour of trial the sentimental embellishments are brushed off, we find indeed comfort in the thought that the Power that presides over the destinies of men and nations is the stern Judge who cannot be swayed from His world purpose. And so we resign ourselves into His keeping, not in despair, but in the spirit of deepened faith of which the heroic surrender to reality is the sole true gauge.

PUNISH SEDITION.

When the Lord caused the earth to open her mouth and swallow Korah, Dathan and Albirim, because they were guilty of sedition, some of their kin were saved, for we find names of a son and grandson of Korah recorded in the 9th Chapter of the Chronicles. We also find a few of their descendants scattered in this land. There are but few of them; they are easily recognized by characteristics for which their ancestor was punished.

Before a candidate for admission to the Order is accepted, he is told that the aims and objects of the Order are to unite Israelites in the work of promoting their highest interest and those of humanity; of inculcating the highest principles of philanthropy, honor and patriotism; alleviating the wants of the poor and needy; coming to the rescue of victims of persecution, and providing for, protecting and assisting the widows and orphans on the broadest principle of humanity. Each candidate before being accepted as a member promises to do his duty in that regard. But blood will tell. Korah's descendants do not keep their promise. They try to bring dissension and discord within the Order by belittling the efforts and aims of the Order; by trying to undermine its usefulness in order to ingratiate themselves with the leaders of some other organization, or avenging themselves for failure to attain prominent positions in the Order to which they had aspired, but for which, owing to their character and lack of ability they are not fitted. Those who so act, especially in these trying times, should be placed on trial for sedition and expelled. We ought not to permit enemies within our ranks.

LEHMAN AARONS.

The Jewish community of Milwaukee sustained a severe loss in the demise of one of its most active and prominent members, Lehman Aarons, who has been a resident of that city for almost half a century. Mr. Aarons was a man of rare gentleness, a liberal giver to all worthy causes, an active member of the B'nai B'rith and an unselfish worker in congregational affairs. Mr. Aarons was a gentleman in the best sense of the term, and his demise will be sincerely mourned by a large host of friends. The deceased left a widow and six children, among them Charles L. Aarons, Past President of District Grand Lodge No. 6.

MICHAEL FRANKEL.

Mr. Michael Frankel, a resident of St. Paul for the past thirty years, died on May 8, 1918. Mr. Frankel was prominently identified in all Jewish affairs of his home city and was well known in the business communities of the Twin Cities. He was a devoted member of the Order and held many offices in his home lodge. He was a good Jew and a good citizen and a gentleman in the best sense of the term, and his death is sincerely mourned by his many friends. The deceased left a widow and three children, among them Hiram D. Frankel, at present first vice-president of District Grand Lodge No. 6, I. O. B. B.

COMMUNICATED.

Louisville, Ky., May 15, 1918.

The Editor B'nai B'rith News.

Dear Sir: I readily concede that it is easier to be a critic than to be a successful practical reformer. Yet in the face of this truth I cannot forego the duty as I conceive it of calling attention to the fact that many of our most effective writers for the press who mold public opinion—Jewish opinion, if you please—thoughtlessly and inaptly use the term "Jewish soldier", thereby, in my opinion, doing violence to that which our modern American Jews prize highest and which with the best that is in them aim to keep untarnished—their unalloyed American citizenship!

"Jewish soldiers" in America are unthinkable. American soldiers of the Jewish faith is what is meant. No one speaks of Presbyterian soldiers or Methodist soldiers or Catholic soldiers.

When one speaks of a French soldier, or an English soldier, or an American soldier, the cause he serves is known. There are Jews in every arm now in the conflict. He fights for the land where he finds his home To speak of a Jewish soldier does not indicate the flag he supports. The description manifestly requires further explanation.

How would it sound, my dear Mr. Editor, if you would write of a Jewish general commanding an American brigade or a Jewish colonel at the head of an American regiment?

I am the proud father of two sons, each of whom, beyond draft age, left wife and children and important place and station in life to serve our country. Is it fair to call them "Jewish soldiers"? My sons are representatives of thousands of their co-religionists, as noble and patriotic Americans as ever drew breath. They feel deeply the debt they owe their fatherland, and if needs be, are willing to sacrifice their lives and their fortunes to repay it.

For the American Jewish press, though merely by careless form of expression, to stamp our boys as "Jewish soldiers", in my humble opinion, is a blunder, which, as has been well said, often is worse than a crime.

When the war will have ended we hope to live in a recreated world. The slate will be wiped clean of many prejudices and many wrongs. Our people, in common with many others, will be the beneficiaries in many ways. It is up to us to prepare for that day and get ready to face the refulgent rays of the new sun.

One of the chief acts that you and your co-laborers of the press should do is to cease stamping us in our secular relations as a peculiar people, differing in hopes, aspiration and vision from those of our fellow-citizens.

Sincerely,
ISAAC W. BERNHEIM.

JEWS AS CIVILIAN AIDS OF PERSHING.

Official reports from France show that an extraordinarily large percentage of Commissioned Officers with Pershing's army in France, who are specialists in various capacities, are Washington Jewish young men, many of whom had been active in local Jewish affairs. They are being retained by Pershing as civilian aids, rather than as combatants. Among them are I. Burt Lazarus, Solomon Gluck, Joe Stein, M. B. Rosenthal, L. Spiegler and others.

MORTIMER SCHIFF HONORED BY RUMANIAN GOVERNMENT.

News has reached Washington, through the Rumanian Legation, that Mortimer L. Schiff, of New York, was chosen honorary president of the Boy Scouts of Rumania. The Legation points with satisfaction to this high honor bestowed upon a Jew by the Rumanian Government. It may mean the beginning of a new era in the relations between Rumania and the Jews.

JEWISH EDITOR HONORED.

On the nomination of the Minister of the Interior, the King of Italy has appointed Rabbi Dr. Ferruccio Servi, editor of the Vessillo Israelitico (Turin), to be a Knight of the Order of the Crown.

ROUMANIAN JEWS ASK AMERICAN INTERVENTION.

Zionists Asked to Present Wilson Facts Concerning New Jewish Legislation Contemplated in Roumania, Which They Fear Will Deprive Them of Their Few Remaining Rights in That Country.

The Jews of Roumania have cabled a request to the Provisional Zionist Committee to immediately petition President Wilson to bring his influence to bear against the enactment by the Parliament which will be convoked in June of contemplated laws which they say will result in depriving them of the few remaining rights which are still left to them in that country.

The proposed laws provide that naturalization shall be denied to any person, both of whose parents have not been born in Roumania. The Jews of Roumania point out that there were no vital statistics gathered in that country before 1866, and that even those that cover the period from that year to 1880 are still very defective. A number of lists were destroyed during the German invasion a year ago. All of these facts will conspire to prevent at least two thirds of the Jews of Roumania from receiving naturalization papers.

The proposed laws purport to give equality of rights to those Jews who were mobilized during the war. Restricting civil equality to only such Jews as were mobilized, will bar from the enjoyment of that privilege thousands of Jews who were legally exempted from military service, and such Jews whose physical condition or occupation excluded them from the army.

The despatch from the Jews of Roumania says:

"It is the holy duty of all civilized nations and governments to exert their full authority and influence upon Roumania to compel the Government to recognize the most primitive human rights, and to grant naturalization to all Roumanian Jews who are not foreign subjects".

THE NATIONAL DEMANDS OF THE AUSTRIAN JEWRY.

The Promise of the Government.

The Jewish Press Bureau in Stockholm communicates from Vienna:

A Jewish delegation consisting of Messrs. Dr. P. Straucher, Dr. Ad. Stand and B. Stricker—members of the Austrian Parliament—had lately had several conferences with Prime Minister Zeidler and Minister of the Interior Toggenberg on the Jewish question in Austria. The delegation, which represents the Zionist and nationalist wings of the Austrian Jewry, laid down before the government the claims of the Jews in connection with the coming constitutional reorganization of the Austrian empire. The Prime Minister gave his promise to support as much as possible the demand of the Jews.

The memorandum handed to him by the delegation brings forward the following program:

1. The acknowledgment of the Jewish nationality and the liberty of belonging to that nationality.
2. The rights of the Jews to have their own schools and to give their children an education in the Jewish spirit.
3. Representation of the Jews according to their numbers in the Reischrat, in the Landtags and the local self-administrations. As a means to it, the establishment of Jewish electoral curias and the adoption of the proportional system.
4. The Jews to be represented in the government through a special Secretary of State.
5. The immediate actual emancipation of the Jews in Austria according to the provisions of the constitution.
6. The organization of a Jewish Nationality through the creation of a Jewish National Chamber on the basis of general equal direct, secret suffrage.
7. The creation of a system of religious Jewish institutions through the establishment of a Union of Communes.

FIVE MORE JEWS IN THE POLISH PARLIAMENT.

Five more Jews were appointed to sit in the Polish Parliament. They are Rabbi Perlmutter, Nathanson, Eger, PPfeffer and Wagmeister. Nathanson is the same one against whose appointment to the city council many Jews protested recently in vain. Wagmeister is the leader of the Hasidic party. The three Jews formerly appointed are Prilutzky, Rosenblatt and Weissblatt.

ANOTHER JEW GENERAL IN FRANCE.

Colonel P. S. Grumbach, of the Infantry, has been promoted Brigadier-General. He is the sixth Jew in France who has been raised to the rank of General since the beginning of the war.

ANTI-DEFAMATION LEAGUE

We meet with many attempts on the part of authors to slander the Jew, but at no time have we met with such a determined, systematic attempt to revile the Jew as we find in the articles written by Miss Olga von Marx, so called "Germany's Greatest Woman Spy". The story appears in installments in some of the leading newspapers in the country. Each installment seems to outdo the previous one in its attack upon the Jews. In the 29th installment Miss von Marx digresses enough to devote a large part of her article to an attack upon the Jews. The Anti-Defamation League succeeded in having the article withdrawn from publication in some of the papers carrying the story. Another paper, "The Davenport Democrat", not only discontinued the installments of the story, but saw fit to write the following editorial:

"Finis" for Miss Olga von Marx.

The Democrat, of course, does not accept responsibility for the opinions of outside contributors to its columns. Writers like John Balderston, Private Peat, Tom Marshall or Olga von Marx are conceded the right to have opinions of their own, but The Democrat has the privilege of disagreeing with them. It takes this opportunity of doing so most emphatically, in connection with statements which intruded into the narrative of Miss Marx, as published in Thursday's Democrat. And because they were so unfair and uncalled for, and utterly at variance with American sentiment both past and present, the publication of Miss Marx's memoirs has been discontinued and they will not be concluded in these columns.

Those who have been reading them will have noted that Miss Marx indulged, at this point, in abuse of the Jews as a people, asserting that because of their persecutions in Russia they had given that country a reputation which was not born out by the facts. Her further comments on the Jew were so unwarranted that it became evident that Miss Marx represented the class which, in Germany as well as Russia, has been behind the vicious anti-Semitic propaganda which has no place in America nor in the columns of The Democrat.

When her memoirs were bought by this paper they were incomplete. A reading of the first few installments showed their interesting nature. They came with the endorsement of a news bureau which would naturally have led to their acceptance without question. So their publication was commenced, and her objectionable utterances in a belated installment found their way into these columns by one of those regrettable oversights which could not have occurred in normal times, but which under the shortage of help and high pressure of these times will not be hard for the reader who is similarly embarrassed to understand.

The Democrat is glad to record here, as it has done from time to time in the past, its appreciation of the loyal and patriotic spirit of the American Jews. No people in this country are doing more for their suffering brethren in foreign lands, or to hold up the hands of the government in this country, than are they. They have not stinted in their giving, and the gifts of some of the more wealthy of them have been in millions. No movement such as those that they have suffered from in Europe could ever make progress in this country, nor should it have a spokesman here. Miss Marx, therefore, is dropped from the staff of Democrat contributors".

In a recent issue the News carried a story of an offensive song which was withdrawn from publication. Another song has appeared, and the League is happy to report that it has met with the same success in withdrawing it from publication. The W. A. Quincke Co. of Los Angeles published a song entitled "Yiddisha Army Blues," which spoke in no complimentary terms of the Jewish soldiers. The matter was taken up through our representative in Los Angeles, Maurice Salzman. Brother Salzman sent the following wire:

"One thousand professional copies beyond recall, two thousand others printed, one thousand distributed for sale California only; possibly three-quarters sold; those unsold to be immediately recalled and destroyed, together with remaining one thousand copies. Author and publisher here regret incident; acted courteously. If not satisfactory, advise".

The following reply was received by one of our representatives who addressed a letter to the Hearst Publiishing Co. protesting against an expression used in an article appearing in the June number of "Good Housekeeping":

"Your favor of June 3rd, addressed to Mr. Hearst, has been handed to me for reply.

"The magazines and newspapers published by Mr. Hearst have worked hard for years to discredit such expressions as the one to which you refer, and it really seems quite remarkable that a blunder of this kind could be made in our editorial department.

"However, I hope that you are familiar with our firmly established editorial attitude regarding this matter, and will therefore realize that this is simply a mistake which we regret very much indeed.

"I certainly desire to thank you very much for calling our attention to this regrettable blunder, and with best wishes, remain,

"Yours very truly,
"JOS. A. MOORE,
"Vice-President."

The Oakland Post carried an article referring to a neighborhood row between Sixth and Market St. Jews. The matter was called to the attention of the editors, who published the following apology:

Post Apologizes to Members of Jewish Faith for Blunder.

The editor of a daily has an unenviable role in life to play. He must be responsible not only for his own acts, but is held accountable by the public for all the mistakes made by others on the staff of his paper. In the old days the editor was "THE STAFF." He saw every line that went into the paper because he wrote every line, usually set the type and then read and corrected the proof.

The head of a modern daily newspaper is fortunate if he finds an opportunity to read his own paper even after it is printed. He cannot hope to see all that goes into its columns during the rush hours. And often he grieves as he later finds blunders and realizes that injustice has been done innocent persons through no fault of his own.

The editor of The Post went through such an experience late yesterday afternoon when he say a story on page one printed under the heading, "POLICE QUELL COURTROOM RIOT". The opening paragraph was like this: "A neighborhood row between Sixth and Market St. Jews was continued", etc.

The editor immediately started an investigation to place responsibility for this inexcusable insult to members of a great faith. He here wishes to apologize on the part of The Post for the blunder, and give assurance that such an injustice will not be repeated.

There was no more excuse for referring to these men in police court as "Jews" than there would have been for designating them as a "bunch of Catholics", or a "gang of Methodists", or a "crowd of Baptists", had they been affiliated with any of those religions.

War has caused a scarcity of everything in America but "ivory". There is an abundance of that left where brains are supposed to exist.

Newspapers often suffer because of this, for many of America's best newspapermen are now handling machine guns instead of typewriters. For this reason we ask our friends of the Jewish faith to overlook this plain injustice, assuring them that it was absolutely contrary to the policy of The Post.

Signed:
EDWARD A. VANDEVENTER,
Editor and Publisher.

HORRIFYING JEWISH POGROMS IN TURKESTAN.

The Jewish Press Bureau in Stockholm reports the following communication from Petrograd:

News comes from Turkestan about cruel pogroms which have taken place there. In Kokand 300 Jews were murdered and thousands plundered, and assailing and plundering of Jews is reported upon from many other smaller places of Turkestan. In Samarkand one expects that a most horrible pogrom may break out at every moment. The Minister of Finance of the Turkestan republic, Mr. Herzfield, who also was the representative of the Zionist District Committee, was murdered in the most bestial way. The Jews of the whole country are driven into despair. Relief committees for the victims of the excesses are being formed.

In many localities of the Ukraine Jewish pogroms have taken place.

In the town Gluchow almost the entire Jewish population was put to death.

A MILLION AND A QUARTER FOR HUNGARIAN WAR ORPHANS.

The Director of the Budapest Hungarian Commercial Bank, Herr Leo Lunshi, in honor of his fiftieth birthday, has given a million and a quarter kronen for the establishment of a Sanatorium for Hungarian War Orphans.

BROTHERLY LOVE in ACTION

By OSCAR LEONARD

(Being the report of the Chairman of the Social Service Committee. District No. 2, I. O. B. B.)

Delivered at the convention of District No. 2, I. O. B. B., Akron, Ohio, May 27, 1918.

The greatest job in social service which interests us all at this time is to win the war which will make this world a safe place in which to live. It is a stupendous piece of service in which men and women are willing to pay the last measure of devotion that future generations may see the fulfillment of the dreams of the prophets. When one reads the words of our President, who like a seer sends forth message after message from Washington, one has a feeling as if the Hebrew prophets speak again to a world which languishes for their message. This war is of particular interest to us Jews because it is for the ideals of our prophets that the truly civilized part of humanity is fighting. Making the world safe for democracy, wiping war forever from this earth, hailing the new day, these are some of the better known ideals enunciated by President Wilson. They are ideals enunciated by Hebrew prophets and translated into modern terms by the man who sees the dawn of a new order.

Engaged as we are in this important venture, it appears rather futile at times to devote ourselves to the sort of service to which our Social Service Committee is committed. When thousands fall on the battlefield of Europe we are told that it is no time to try to save a wreck here or there. Yet, because men give their lives by the hundred thousand, human life becomes more precious and personal service acquires a new meaning. It is for this reason that we did not dare slack up our work. Furthermore, Europe has found that with the withdrawal of millions of men from civil life, a new problem of juvenile delinquency was brought about. The fathers were away. Homes were broken. It is the experience everywhere that the vast majority of all delinquency cases handled by juvenile courts come from broken homes.

The increasing cost of living, with its attendant malnutrition, the sudden changes of little towns into large industrial centers, the danger of overcrowding, of letting down of the bars, of large masses of men taken from their usual home influences, have made necessary wider and newer forms of social service. The B'nai B'rith has seen its duty and has engaged in welfare work for our Jewish soldiers. At first it appeared as if your Social Service Committee would have to help in this work. The chairman of the committee was ordered to Chicago to confer with the office of the Order, and certain plans were made. Subsequently as you know the work was merged with the Welfare Board.

Your Social Service Committee devoted itself to its usual work and attempted some newer activities. Our lodges were urged to create social service committees where there were none before. Attempts were made to strengthen the existing committees. Where possible emphasis was laid on work with boys so as to prevent a possible increase in juvenile delinquency. In Colorado, for instance, through Denver Lodge, No. 171, Big Brother work is carried on. Boy Scout work, social settlement activities, and similar constructive and preventive measures are carried on. The boys who have gotten into trouble are visited regularly in the state industrial school, helping the boys feel that they have friends ready to assist them in their efforts at leading better lives. In Toledo, the Big Brothers in addition to the usual work of furnishing recreations to the boys, went into more fundamental work. Finding that street vending makes for delinquency there, as everywhere else, they interested a number of civic organizations in an ordinance regulating street vending for children. After a bitter fight to have the ordinance passed, they unfortunately failed. They are determined, however, not to rest until an ordinance to this effect is enacted in their city. Let me urge other social service committees of our lodges to follow the example set by Toledo.

In St. Louis our two B'nai B'rith lodges in co-operation with the Jewish Educational Alliance conduct gymnasium clubs for boys and also look after the Big Brother work. We have lost a number of our best big brothers by enlistment and draft. Let me say that most of them enlisted voluntarily and are now officers in the American army.

Similar work is being done by our lodges all over the district, even though many have been too modest to send their reports to our office when we requested same. We do wish all lodges would report their work.

The problem of Jewish inmates in state eleemosynary and penal institutions has occupied the attention of your committee again and we have wrestled with the proposition of arranging for systematic visits where such visits are not made now. In places like Columbus, O., where Brother Jashcnowsky conducts services regularly in the penitentiary, or where Brothers Mayer and Goldbarth are regular visitors of the boys' Indus trial School, the problem is easily settled. These brothers' sacrifice of their time and means that they may bring sunshine into the lives of our unfortunate brethren. They deserve our gratitude.

In the Federal Prison in Leavenworth services are conducted regularly. It is an orthodox service, too. I never could have pictured to myself the service had I not taken part in one this month. I visited this prison in company of Brothers Abeles and Rosenfield of Leavenworth. On every hand I heard praise for Brother Abeles, who has seen to it not only that the prisoners have services, but that they have a regular synagogue. When I entered the library room where the services are conducted, I found an Ark of the Thorah and a Thorah. Everything was arranged like a regular synagogue. One of the men took the part of the "chazan" and while wearing his "talis" sang out the prayers in Hebrew. The congregation responded after the good old Orthodox fashion. It was a Shebuoth service, which was concluded with an address by your chairman. When the service was over, I interviewed the men personally, listening to their stories, and promising a number of them little services I could render. I assured them they could write to me and our committee would help them when possible. I pledged them our assistance after they leave the penitentiary.

I know there are those who look down upon the prisoners, feeling they get what they deserve. The fact remains, however, that whatever may be said about personal guilt there are social causes leading to crime.

> What do we know of life,
>   We who are housed and fed,
> What do we know of strife
>   Who are so gently led?
>
> Have we dwelt in the slime
>   Of Poverty's abode?
> Have we walked with the crime
>   Engendered by its load?
>
> Oh, have we ever known
>   Days of eternal care?
> When Hope is turned to stone
>   And broken by Despair?
>
> Or have we ever raced
>   And won and lost again?
> And have then with failure faced
>   The cruelty of men?

Every time I visit a penal institution I cannot help feeling that many of the men there have probably fought hard not to succumb, but failed because of some personal weakness or untoward circumstances. One of the men in Leavenworth prison in making the response of his comrades to my address, said: "Many of us are here because we took chances, as do other men. We failed, so we are here. Had we succeeded we would have been rich and respected. Men would have looked up to us and we would have had honors showered upon us by our communities". The man who spoke is a college man of good family. He is determined to make good when he leaves the house of bondage.

The men we find in these penal institutions are not all low-grade individuals. I came across an instance in our own state. I received a letter from our City Jail asking me to call. The letter was in a beautiful hand writing and was couched in fine English. When I visited I found a man of unusually fine manners and refinement. I learned that Mr. Davisky, as we shall call him here, was born and reared in England. Comes of fine family. Is a college man, having studied at Oxford, and is an engineer by profession. Investigation proved that we could not prevent his going to the penitentiary. I saw him next when I visited the Missouri penitentiary. He had not told the other Jewish inmates that he was one of us. I asked for him and found that he had posed as a non-Jew. He was at work in a little office fitted up for him by the prison officials, making plans for work in connection with the prison.

A few months later I read that "Count Davisky" had been paroled and placed in charge of building a large factory building for the state. He is now at work earning a salary and serving the state.

There are times when persons guilty of crime learn for themselves that the "game" does not pay. Men have told me that time and again. Here are the words of one of the boys as written to Brother Rothbarth: "Please except this letter as an apology for not writing sooner. When I left Lancaster I left with the determination of doing the most damage as possible and stealing as much as I could lay my hands upon, not caring what becomes of me or of the circumstances I would be in. I was out of Lancaster but four days when I broke my parole, but for a fight between a policeman and myself. I got away from him before he got me to a police station. I then left home and met a Lawrence D., who is at present at Lancaster, and him and I broke in and robbed houses and stores both in Chicago and Cleveland. When we went to Chicago we had over a hundred dollars and didn't stay there over 25 minutes, when I went into a store and bought a pair of shoes, after which I had just five cents in my pocket. I came outside but could not find D. So I bummed around Chicago and St. Louis four days and caught a train back to Chicago, and left Chicago for Cleveland without a cent in my pocket and it was 14 below zero.

I rode to Cleveland on the 20th Century Limited, hanging between the second and third cars until I got to Cleveland, just seven hours and twenty minutes, and I was nearly frozen. I went to the L. N. Bldg., a newspaper office, where D. and I had our headquarters and where all the bums and crooks have theirs, and the first thing I saw in a paper was the notice of the arrest of Lawrence Dinn and Frank Kegan. When he got arrested he told the police I was with him, and they went to Chicago after me. Well, I soon got another partner and we kept up the good work until we had a gang formed of sixteen first-class crooks. Well, to make a long story short, four are in Lancaster today, nine are in the Reformatory at Mansfield, and three was in the workhouse but are out now.

How I ever got off so easy, I don't know, but I got 30 days in the workhouse and I got out in 26. While at the workhouse I met N. R. and A. W. Us three were the lucky ones to get sent there while the rest are taking hell at Mansfield for two years and at Lancaster for about one and a half years. So, Mr. Rothbardt, I have at last found out that the crooked work does no good. I have worked hard every day since I got out of the workhouse, May 26, and I never felt better in my life when I draw my pay every 5th and 20th of each month, and my mother can tell you how she feels now that I am staying at home every night and working every day. Give my regards to all the boys, and for God's sake preach to them and tell them, explain to them that it is hell, that there is no place like home, and a man will never feel better than when he gets home at night after a hard day's work and can find a good supper waiting for him. Give my regards to all the boys and write soon. Your friend".

During the year the social service committee, in accord with the decision at the last convention, held a meeting. At the invitation of our president, the meeting was held in his home city, Indianapolis. In addition to your chairman there were present Brothers Mayers of Columbus, Strull of Louisville, Kaufman of Indianapolis, Alfred Benesch of Cleveland, Kussowrm of Dayton, representing the Soldiers' and Sailors' Welfare League, Brother Biccard, and last but by no means least, our beloved president, Brother Borinstein, who with his good wife were most gracious hosts of the committee.

After earnest discussion of the problems before the committee, it was decided that a survey of the Jewish population in eleemosynary and penal institutions in our district be made. This the chairman did in co-operation with the state chairman. We found that in the 80 institutions which responded there is a total population of 64,456, of these 625 are Jewish inmates,—less than 1 per cent. Ohio has the largest institutional problem in our District, its institutional inmates totaling 23,633. with a Jewish population of 321. New Mexico has only two Jewish inmates in its penitentiary and none in the other institutions.

Wherever there are as many as ten Jewish inmates in an institution, penal or otherwise, it is the judgment of our committee that these inmates should be visited at regular intervals. In case of penal institutions there should be regular visits and religious services. It is one way of making our unfortunate people feel that they do have friends in the outside world when they have paid their price for their offenses they will find the hand of fellowship waiting for them and ready to help struggle out of the mire into which they had sunk.

Your committee found that our national institutions, like the two Denver hospitals for consumptives, the Leo Levy Memorial, the Jewish Orphan Asylum in Cleveland, could do more effective work with the aid of our Social Service Committee. We found that while the after care of those coming from these institutions is good in large cities, it may not be so in smaller centers. We arranged with these institutions to notify the office of your chairman every time an inmate is ready to be sent home. If the inmate goes to a large center where there is a regularly organized Jewish social agency, we know that proper after care will be given. In other cases we arrange for such after care, either through the local lodge or the nearest Jewish Social Service agency.

Your committee also urged lodges to suggest institutions that may be needed in particular localities in the District, so that our lodges may take the lead in their establishment where desirable and practical. We hope our lodges will bear this is mind. There is a great deal of service that we can and must render. We must not rest on our laurels. Our Order has justified its existence in the wonderful work that it has done in the past. The national institutions it has created are a credit to it. I hope they are not monuments. For our Order is not ready for monuments. It is alive and ready to continue to build.

It is the hope of the Committee that this convention will make the necessary appropriations so that prayer books, Bibles for Jewish boys may be provided in connection with our work in state institutions. Also that necessary traveling expenses be provided for regular visits to these institutions. Brother Kaufman of our committee suggests that state chairmen, or their co-workers, acquaint themselves with the inmates of those institutions and see what relatives may be interested in them, or befriend them, where there are no other friends. He also suggests that visiting be done at least six times a year, or every two months, and that all work be done in co-operation with existing agencies.

The Committee would respectfully suggest that appropriations for such work should be made not only by the District, but should be shared by the local lodges. After all the lodges in the respective states have certain responsibilities toward the unfortunates in their own vicinity. An arrangement whereby the District will appropriate as much as the combined lodges in the state should prove satisfactory. Except in case of Kansas where two federal prisons are located. In this case a special appropriation should be made by the District.

May I take the liberty of urging lodges in the District to send regular reports of their work. We have received reports from only half a dozen lodges in the entire District in the past year. Next in importance to doing the work comes that of reporting work done.

Your committee has a feeling that what it has done during the year is merely to study the problem and to indicate what may be done in the future. While we are engaged in a great war it is rather difficult to center attention in social service problems. Men who usually give their time to such efforts are now busy helping the Government. That is as it should be. As usual, our people are in the forefront of the working army which is holding the home trenches and keeping the home fire burning. We must realize more than ever that in days like these no one has a right to leisure. Millions of men are in the trenches working 24 hours a day, without rest and without food. We at home must match their devotion in serving those whom they left behind, those for whom they are ready to lay down their precious lives. These are the purposes of the B'nai B'rith as I understand them. If I could picture the B'nai B'rith as one man giving utterances to its ideals, I am sure this utterance would run somewhat as follows:

> "I want to build castles for children;
>   Airy castles in fairy skies.
>   I want to trade a stock of laughs
>   In exchange for woeful sighs.
>   I want to bring health to faces,
>   I want to make dull eyes shine;
>   With every day heaven to look at
>   And the practice of creeds devine.
>
> "I want to be 'square' to the underworld
>   And even a dog that is down.
>   I'd rather be a painter of smiles
>   Than to carve a gruesome frown.
>   Sit down by my bungalow
>   And we will enjoy the sky.
>   For brothers and sisters and pals of woe
>   You're just as immortal as I".

The Jewish Welfare Board: Its Work and Its Opportunity

Prepared for the National Conference of Jewish Charities, Kansas City, Mo., May 12-15, 1918, by Chester Jacob Teller, Executive Director Jewish Welfare Board

Primarily, the purpose of the Jewish Welfare Board is to help America win the war. Despite the basic American principle of a separate church and state, or, to be more exact, because of it, the American government in the first days of the war saw the necessity of calling into co-operation with it certain sectarian welfare agencies. It sought this co-operation because it recognized the value of morale in warfare and it knew how close was the relationship between morale and modern community ways of life. With a breadth of view and a degree of foresight perhaps never before equaled by any war administration of any other country, the government set itself to thinking out the war problems not only in terms of ships, guns, munitions and supplies. Health, decency, personal improvement of the men, contentment, esprit, all those elements that go to make up the concept of morale in its broadest implications—these, too, received the closest study and the most thorough-going application.

A special Commission on Training Camp Activities was created as a branch of the War Department, charged with the specific duties of making life in the new American camps and in the communities adjoining camps as normal as conditions of actual war and the problems of an unprecedented national emergency would permit. This commission sought to utilize the potential social resources of the country and it early brought to bear on the problem the whole strength of the Young Men's Christian Association, with its nation-wide organization so thoroughly alive to the needs of young men and so perfectly adapted to the nation's new work.

In the same spirit and for the same purposes the War Department, through this special Training Camp Commission—the Fosdick Commission, as it has come to be known—invited the large Catholic group in America to participate in the national welfare program, with the result that the Knights of Columbus was nominated by the Catholic Church and accepted by the American government as the authoritative Catholic agency for war purposes.

The selection of the third agency to represent what might be considered the third largest sectarian group in America, namely, the Jewish group, was fraught with new difficulties. It is a commentary upon Jewish life in America, and particularly upon its work of national organization and management, that with 260 years of history behind it, and with literally thousands of organizations, no single agency could be selected as representative of the organized Jewry of America. True, one or two of them seemed to have some special claim to such recognition, but by reason of their limited constitution or platform, or other reason, they failed to secure the indorsement of Jewry as a whole. The result was a meeting of representatives of some ten or more national Jewish organizations, at which it was decided that each organization present delegate certain power to a new agency. This was the beginning of the new organization which has since become known as the Jewish Welfare Board, and which early obtained the official recognition of the government, and, indeed, its mandate to contribute on behalf of the Jews of America to the national work of welfare among the nation's uniformed men.

As the officially recognized agency of the War Department and the Commission on Training Camp Activities, the Welfare Board has been called to undertake high tasks and responsibilities. It has been charged with the nomination and selection of the Jewish welfare workers in the camps and cantonments of this country and in the trenches and rest camps abroad. In these increasingly critical times, no task could be more exacting. The initial selection of the men, however, is but part of it. It is necessary that they be carefully apprised of their duties as quasi-public officials, that they know thoroughly their relation to the government, to its military establishment, to the Commission on Training Camp Activities and to the welfare agencies with which we have joined hands, namely the Y. M. C. A. and the K. of C. They must know the meaning of democracy in the American camp. They must know what Americanization comprises and what it is not. They must be inspired with the ideal of an army and navy selected from all races and creeds, to fight for the liberties of all peoples and the rights of all religions, under our flag and those of our allies. Our welfare workers must be trained to interpret these things to the soldiers and sailors, to bring group closer to group, and all men into clearer understanding of America's ideals and aims in this war. The welfare agencies are not invited to do separatist work. They are asked to join hands in fostering and promoting a joint welfare program.

As its contribution to this program, the Jewish Welfare Board has placed 120 workers in the American camps, and has sent in addition countless others—volunteers, who, as occasional or regular visitors in the camps, have preached the message of religion, have assisted in other ways at religious services, visited the sick in the hospitals, the men in difficulty in the guard houses, entertained men in groups and cheered and comforted them individually.

As its contribution to the physical resources of the camps, the Welfare Board is erecting sixteen buildings, not to overlap, not to duplicate, but to supplement the facilities created by other agencies, where such facilities were needed, either for the housing of our workers and the administration of their work, or for the general welfare needs of Jews and non-Jews alike. At Camp Upton, near New York, the Jewish Welfare Building, recently completed, is used as a service building by soldiers of every faith and national group. On the other hand, the Welfare Board makes use of a general church headquarters erected by the General War-Time Commission on the Churches, to the upkeep of which it contributes substantially.

We have assisted the American Library Association in its nation-wide campaign for books. We have encouraged the giving of comforts and gifts to the soldiers and sailors, regardless of creed. To draw creedal distinctions would be to violate the very ethics of the democracy we cherish. As official representatives of the government, we are called to minister to all men.

This is by no means to imply that sectarian work has no place in the American welfare program, or that the welfare agencies must reduce their efforts to that colorless, meaningless something which frequently goes by the name of non-sectarianism. On the contrary, the Jewish Welfare Board would not truly represent the American government unless it also represented the organized Jewry which created it. Indeed, these specialized ministrations of each group to its own men in the camps are implied in the very organization which the War Department created with the help of the commission on Training Camp Activities and the welfare agencies.

Thanks to this large view on the part of the government, we have in the Welfare Board for the first time in the history of America, an organization which not only has the official endorsement of the government, but, likewise, of organized American Jewry. What with those Jewish organizations that originally created the board, and such as have affiliated with it since its inception, the board counts among its affiliated societies today no less than fourteen, among which are the Agudath Ha-Rabbonim, Central Conference of American Rabbis, Council of Jewish Women, Council of Young Men's Hebrew and Kindred Association, Independent Order B'nai B'rith, Independent Order B'rith Abraham, Jewish Chautauqua Society, Jewish Publication Society of America, National Federation of Temple Sisterhoods, New York Board of Jewish Ministers, Order B'rith Abraham, Union of America, Hebrew Congregations, Union of Orthodox Jewish Congregations and the United Synagogue of America.

The relationship between the board and its parent bodies, is for the most part steady and constructive. The rabbinical bodies have co-operated in the arrangement of an abridged text of the Prayer Book for the use of soldiers and sailors of our faith. Another constituent society, the Jewish Publication Society of America, acts as the publishing agency of the board, which has thus far placed orders with it for the publication of no less than eighty thousand of the Abridged Prayer Books and sixty thousand additional books, containing selections from the Scripture Readings, arranged with the help of the society's editors.

With the Agudath Ha-Rabbonim (the Federation of Orthodox Rabbis) the Welfare Board has been active in an inquiry as to the demand for Kosher food of the Jewish men in the camps and governmental sanction has been secured for the sale of Kosher non-perishable food products in the camps and cantonments wherever warranted by the demand.

A series of circuits for the conduct of lecture courses to soldiers and sailors throughout the spring and summer months is being arranged under the joint auspices of the Welfare Board and the Jewish Chautauqua Society.

To the town or community program of the Welfare Board, substantial contributions have been made by the Independent Order B'nai B'rith, which has organized some eight or nine community centers now operating as I. O. B. B. branches of the Welfare Board. While these branches of themselves constitute a material donation to our total assets, the I. O. B. B. as well as the Independent Order B'rith Abraham and other national Jewish fraternities are rendering large services of another kind through the campaigns for funds which they have furthered throughout their lodges and the moral backing and encouragement which they have lent from the beginning in unstinted measure.

The Young Men's Hebrew and Kindred Associations has acted as our special advisory body wherever we have needed the viewpoint of the specialist in the inauguration of soldier activities in conjunction with Y. M. H. A. work.

The American Jewish Relief Committee, though in no way a constituent or affiliated organization, has rendered our work an immeasurable service by relieving us almost entirely of the labor and responsibility for fund raising. Of the million or more dollars that have been contributed to welfare work to date, a very large part of this was secured in the special campaign of the American Jewish Relief Committee in New York City in December last, which brought together a fund of about five million dollars for the war sufferers and the Welfare Board conjointly and a large part of the balance of our total income to date has likewise been secured under the friendly auspices of this committee.

To the American Jewish Committee, under the leadership of Mr. Louis Marshall, we look for the adjudication of cases involving religious or other rights of Jewish men, and in turn we are helping the Bureau of Statistics of the American Jewish Committee in its special work of securing a compendium of the names of all Jews participating in the present war in the American military and naval forces.

We are extending assistance and hospitality to the Jewish Legionaires enlisting in America for service in Palestine, under the British flag, for which purposes we have made recent contributions through Zionist organizations.

Further mention might be made of several other groups of organized Jewry, both national and local, that are aiding the welfare work in its library collections and other ways, and still the list of our co-operating agencies would not be exhausted, but for the present purposes of illustrating our attachment and responsibility to the organized Jewry of America, it is probably not necessary to multiply examples.

From the foregoing it is probably but fair to say that the Jewish Welfare Board truly represents both the American government and American Jewry—at least so far as the organizations of American Jewry are concerned. Unprecedented as this is in the entire history of Jewish life in America, the Welfare Board lays no claim to any special distinction for this achievement, nor may the Jewish people. It is the crisis which confronts America—the crisis of the world war—that has brought this thing about and if it may be accounted an advantage from the point of view of our Jewish group life, it is an advantage for which we, as Jews, can assume no merit or distinction. We shall, on the other hand, merit sure rebuke and censure if, to the accomplishment created by these unlooked-for world conditions, we shall make no contribution of our own. We can neither truly speak for our government nor for the organized Jewry of America, unless we represent the unorganized Jewish people of America, and by this unorganized Jewish people we must understand the eighty thousand soldiers and sailors of Jewish faith, and the hundreds of thousands more whose interests are bound up with theirs. Moreover, in our conscientious attempt to represent the Jewish people, we must bear in mind not only the articulate groups, such as the official Reform element and the official Orthodox element; there are the vastly larger number of inarticulate Jews, who, at the present stage of development in Jewish life, have as yet developed no institutional methods of expression, but who probably constitute nevertheless the bulk and the mainstay of our American Jewish community. They are the American Jews in the making, to whom Reform and Orthodoxy are obsolete or perhaps obsolescent terms. Feeble though they may be in their present effort at self-expression, no movement truly representative of Jewish thought and life can afford to ignore them.

Difficult as it is to be true to the thoughts and sentiments of the Jewish people, the Welfare Board ardently desires to do so nevertheless. With this general attitude toward its work, it assumes to preach no special ism and it permits none to be preached. In its religious work, in the camps, it attempts to meet the needs of the men as these needs are ascertained. For Jews desiring an Orthodox service, it promotes Orthodox services. For sons of Reform Jews it supplies Reform services with the Union Prayer Book. For the preponderating group of soldiers of Orthodox Jewish families, whose requirements are best met by what is called Conservative Judaism, appropriate services are conducted accordingly. Without standardizing any doctrine of its own, the Welfare Board endorses all doctrines if Soldiers of Jewish faith uphold them. Without seeking to impose any ready-made program of its own, it gives encouragement to whatever the self-expression of the Jewish boys demand.

The board is cooperating with the American Library Association in supplying Yiddish books and other reading matter to Yiddish speaking men. It has prepared to date for distribution in the camps three pamphlets in Yiddish, one on government benefits, the other two on problems of social hygiene, and it has at the present time in contemplation several additional pamphlets for Yiddish-speaking men. For those who desire to conduct Jewish discussion circles, it has now in preparation several subject outlines for guidance and instruction in the conduct of such circles. With a donation from the Jewish Publication Society of a library of Jewish books in each of the camps and cantonments, foundations have been laid for a Jewish library, to which the board is making additions from week to week.

In addition to these group activities along religious or educational lines the welfare workers specialize in what has been called personal welfare work, and it may be said without exaggeration that no personal welfare work that is being carried on in the American camps is more intensive or constructive than that of the representatives of the Jewish Welfare Board. The personal problems that come before the welfare workers are of a vast variety of phases, including military and non-military problems of the men themselves, and problems involving the men and their families. Our workers are regular visitors at the hospitals and guardhouses; they assist and advise men in matters of transfer, leave and real or fancied discrimination. They advise them as to money and business matters; many of our representatives give legal advice, many are rabbis who perform individual religious ministrations of various kinds, particularly at the embarkation camps. In cases involving the families of men, it is our policy to refer to the American Red Cross, to whom the government has delegated these functions largely. A basis of co-operation has been established with the Red Cross, but, of necessity, it is a tentative basis only. The family difficulties of men in the service constitute a developing problem. It is a dynamic rather than a static situation that we are here dealing with, and the basis of co-operation between the welfare agencies and the Red Cross must of necessity be progressive rather than fixed, depending upon developing problems and experiences as well as changes in formulation of policy in the Red Cross itself and as between the Red Cross and the War Department.

The problem of the welfare worker is not confined to the camp, however. He follows the soldiers wherever they go. In the nearby communities the welfare worker makes the community welfare program, co-ordinating the hospitality activities, collecting and dispatching the comforts and gifts, managing the entertainments at the community center and assisting soldiers and sailors in utilizing the religious or other facilities of the town.

For the men overseas, a special group will be assigned, the first of which will set sail within the next fortnight. It will comprise a commission of two workers, one of whom will remain in Paris to direct the overseas work, the other of whom will return with a report based upon his survey of conditions.

Accompanying the commission will be a group of at least four men, trained in our American service, to initiate similar activities in the important posts in France, and to this group additions will be made from month to month, until at least fifty men will have been sent abroad. In addition to the welfare workers, the government contemplates sending army chaplains of the various faiths, to the extent of one for each eighteen hundred men. The Jewish chaplains will be selected by the government after endorsement by the Committee on Chaplains of the Welfare Board, which, since the beginning of the war, has acted as the government's advisory agency with reference to all Jewish chaplains.

Though ostensibly limited in its work to the men of the United States Army and Navy, the Welfare Board conceives its task broadly. Under the latest military rulings, American soldiers abroad are members of the army of the allies, and with this breaking down of national distinctions, the scope of our work is correspondingly enlarged. During the past month the Welfare Board purchased ten thousand copies of Chief Rabbi Hertz's publication for soldiers for distribution to the English-speaking soldiers of the allies. They include five thousand books of Psalms and five thousand books entitled, "Jewish Thoughts." These are presently being distributed through Chief Rabbi Levy of Paris and Chaplain Voorsanger, now with the American Expeditionary Forces. Indeed, in our gift to the Jewish recruits for Palestine we gave assistance to our comrades under the flag of our ally, Great Britain.

We have made a subvention to the Jewish community of Washington for welfare work among civilian workers, including women as well as men, and we are about to make a study of conditions among Jewish girls in New York as a result of revelations recently made with respect to places frequented by soldiers and sailors.

Whether in all this work we represent the sentiments and viewpoints of the Jewish people, or whether we fail to represent it it is difficult to say. Indeed, our Jewry of America is of such a composite nature and the forces that play upon it are so varied and deep-rooted in their origin, that it is difficult even to know what these sentiments and viewpoints are. So far as the articulate groups are concerned, we know that we have been criticized, now for being too Jewish and again for being not Jewish enough; now for advocating what has been called "segregation" and again for being exponents of what has been called the melting pot theory; now for making martyrs of the Jewish men with the colors, because we have failed to furnish them with Kosher food, and again for making martyrs of them in our sympathy with those who desire such dietary restrictions; now for permitting Yiddish books to be circulated in the camps, and again for not providing enough of them. So far as the inarticulate Jews are concerned, however, we believe that it is not unlikely that we express their views, though only time will give opportunity adequately to translate them into acts.

Of one other important department of the welfare work scant mention has as yet been made—the work of our local Jewries. We believe that our purpose is unfulfilled, that we cannot truly represent either the government or nationally organized Jewry, unless and until we also represent the **locally** organized Jewry, or, to put it in other language, the local Jewish communities. It is from local communities that the soldiers have come. It is to these communities that they will return. Indeed, in ten or a score of years from now these eighty or hundred thousand, or possibly one hundred and fifty thousand, Jews of our national Army and Navy will be the Jewish citizens, the upholders of our Jewish communities, the leaders and workers of our local Jewries. If we would have them remain steadfast to these communities through all the tragic days through which they must presently pass, they must feel the spiritual forces of these communities behind them. They must know that this force is with them wherever they may be. Apart from this, the National Jewish Welfare Board is in the truest sense the child of the local communities, as well as of the national Jewish organizations. It is to the local communities that we turn for both moral and financial support. We look to them, moreover, for definite service in addition. We expect each community to send its Jewish boys into the service with a formal expression of its belief in them, so that each man may feel the power and strength of his community behind him. We expect each community to follow its soldiers with gifts, by correspondence and other aid, and by visitation to their families. We expect each community, meanwhile, to prepare for the return of these young men, for their readjustment to civil life, for the rehabilitation of their families, and the new adjustments in the work of the social agencies of each town, that these changes imply.

It was in the thoughts of all this that the Welfare Board, unlike the Knights of Columbus and the Y. M. C. A., incorporated in its platform a program of town work, as well as the camp work program. For the past six months it has worked incessantly in the organization of what it calls local branches. At the present day eighty-five Jewish communities have organized themselves as J. W. B. branches. Twenty more are in process of organization. Before the end of this year the Welfare Board plans to have organized no less than two hundred local Jewries as Welfare Board branches.

The results of this policy have already proven the wisdom of it. It has stimulated widespread interest in soldier and sailor work. This is particularly true of those centers of Jewish life which are more remote from large encampments. In the camp cities, or camp towns, the presence of uniformed men has of itself stimulated this interest, and it may be truly said that the real welfare workers are the Jews and Jewesses of these camp cities. Long before the organization of the Welfare Board they were giving up their time and energies and of their means to the entertainment of men on leave, to visitation of the sick and comfort to the lonely and dejected. But in the towns more remote from the camps —and these are the large cities for the most part—this stimulation of interest has been provided by the organization of the Welfare Branch, on the basis of which efforts have been inaugurated for the furtherance of our national plans and projects.

The fiscal policy of the Welfare Board was determined several months ago when its Executive Committee voted in favor of a central collection and disbursement of funds under which all moneys raised for and in behalf of the Welfare Board became payable to the national treasurer, the national body making itself responsible in turn for promoting and financing welfare work in the towns and cities as well as in the American and overseas camps. It was felt that though this fund was procured from the local Jewries of the country, authority to spend it should proceed from the central office, which by reason of its national and international perspective could best decide as to the wisdom of expenditures and thus guarantee to the local Jewries the best possible administration of the funds that they themselves had created. Any other policy would have been fatal. It would have made each community the collector and dispenser of its own welfare fund. It would have led to excessive outlays for town hospitality, much of which is not only of no social value, but of a negative social value. It would have left without adequate resources the more immediately important work in the camps. It would have left the overseas program without moral or financial support. Indeed it would have made impossible a truly responsible administration of the fund, such as the War Department justly expects of the agency which it has nominated as the authoritative functioning body for the Jewish group.

This statement is not made by way of apology. It is made in the interests of the large majority of communities in every section of the United States that have responded to the suggestions of the National Jewish Welfare Board with disinterested zeal and for the instruction of those few communities where intense local pride has made local needs and local interests seem paramount. This sense of local or sectional pride has been particularly unfortunate, not because of the dollars and cents that it may have cost either by way of excessive demands for local purposes, or by way of inadequate contributions from local sources. The real misfortune in such instances lies in this—that it gives too much importance to the fiscal relation between the branch and the national body, making the spiritual relation seem subordinate to it, when as a matter of principle it is the fiscal relation that should be subordinated. The National Jewish Welfare Board desires itself to be in the truest sense the representative of local Jewries. It is the local communities organized, combined and raised to national self-consciousness. In this view of the case the national office is but the visible expression of a covenant or pact between all the local communities of America, each of which desires to serve the most by serving all the rest.

The national office furnishes to each community under this pact the advantages of a broad perspective. It provides a means of contact with the federal government, to which it is acredited by the Jews of America. It has today an organization of one hundred and twenty welfare workers in the American camps (in addition to some thirty-five or forty members of the central office force) for the purpose of carrying on the welfare work of the associated communities of the country. It provides to these communities a school in which each month a new group of some twenty-five or more men from every section are being trained as community servants—men who give themselves now to Jewish war work and will not fail the community when called upon later for the even more trying problems of the post-war period. It places at the disposition of all local communities a research department for the study of the war-aspects of community problems as they change and develop under the impact of the world struggle.

Has not an organization like this, created in an emergency, representing the American government, organized Jewry, the plain Jewish people and the local communities of America, a unique opportunity? And shall not we Jews avail ourselves of it by rising now as never before to a truly national consciousness of our community?

THE PEACE AND THE JEWISH QUESTION IN RUMANIA.

An outcry of indignation will come from the entire Jewish world. The preliminary peace concluded between the Central Powers and Rumania contains no word on the Jewish question. Germany, Austria and Turkey belong to the signatory powers to the Treaty of Berlin, which promised the Jews of Rumania complete equality withheld from them by the Rumanian Olygarchiy for more than 40 years with absolute impunity. But at present the Central Powers consider the Jewish question in Rumania as an interior Rumanian question and thus take upon them the co-responsibility for the criminal policy of the Rumanian government towards the Jewish population of that country. Or is it perhaps possible to introduce new stipulations for securing the rights of the hundreds of thousands of the Jewish population at the final negotiations on peace? Anyway, it is to be hoped that the Social-Democratic parties of the Quadruple Alliance will at the last moment induce their government to make use of this possibility.

The substantial aspects of the Jewish question in Rumania are quite clear. Article 44 of the Treaty of Berlin reads as follows:

> "In Roumania the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employments, functions, and honors, or the exercise of the various professions and industries in any locality whatsoever.
>
> "The freedom and outward exercise of all forms of worship shall be assured to all persons belonging to the Rumanian State, as well as to foreigners, and no hindrance shall be offered either to the hierarchical organization of the different communions, or to their relations with their spiritual chiefs.
>
> "The subjects and citizens of all the Powers, traders or others, shall be treated in Rumania, without distinction of creed, on a footing of perfect equality".

The signatory Powers, Great Britain, Germany, Austria-Hungary, France, Italy, Russia and Turkey, have stipulated that the submission to Article 44 of the Treaty of Berlin should be a condition for the acknowledgment of Rumania's independence. The chief impose of introducing this article in the Treaty of Berlin was the necessity of securing equal civil and political rights for the Jewish population of Rumania. The Rumanian government availed itself of the circumstance that the Jews are not expressly mentioned in the Treaty of Berlin in order to trample under foot their rights in the most imprudent way. All Jews are put in a position of aliens and naturalization can be given by acts of both Houses of Parliament on every individual case. From 1878 to 1912 only a few hundreds of Jews were given by the Parliament the rights of citizenship. During the Balkan wars the Rumanian government promised all the Jewish soldiers and all the Dobrudsha Jews equal civil rights. The fact that at the beginning of the present war there were in all about 2200 naturalized Jews only shows how the Rumanian government had kept their promise.

The Rumanian government was not, however, satisfied, with this summary disabilities of the Jewish masses which existed before and in 1878. To these disabilities a long series of new disabilities were added with the only purpose of rendering the economic and political life of the Jews in Rumania impossible and of forcing them to emigrate. As "aliens" the Jews have no active or passive rights to participate in the elections for the legislative and other communal institutions. The acquisition of landed property and residence in country places is prohibited to the Jews. Permissions already granted for residence in the country can be withdrawn at a moment's notice. These restrictions first introduced in 1868 were reiterated with more emphasis and with additional details in 1880 and 1887, when many towns were converted into villages from which the Jews were mercilessly expelled. But even in the towns they are never sure that by some arbitrary order of some official they would not be expelled. A large number of occupations and professions are completely barred to them; thus they are totally excluded from the legal profession, from the druggist-commerce, tobacco industry and many other industries and professions. To public schools the Jewish children are admitted with heavy restrictions and the establishment of schools of their own is by the administration rendered almost impossible. The Jews are excluded from Chambers of Commerce and from Artisan Corporations. Jewish workmen in the factories must not exceed one-third of the whole personnel.

Notwithstanding all these disabilities the Jews are eligible for military service and have to bear of all other responsibilities of citizens. According to the law, only subjects of other states are free from military service, but the Jews are "aliens under no state's law" and must, therefore, fight for the greatness of the "Fatherland".

The Jewish question in Rumania was, in 1878, by all parties to the Treaty of Berlin acknowledged as an international one. The 40 years long experience has shown that the guarantees stipulated by the Treaty of 1878, concerning the emancipation of the Jews were by no means adequate. It is hardly possible to find in the world any other group of population which as badly as the Rumanian Jews want international protection against their own government. It is hardly possible to find a man with a developed sense of justice who would not think it an evident necessity to establish firm and actual guarantees for the final solution of the Jewish question.

It is to be assumed that Rumania, with the tacit consent of the Quadruple Alliance, will try to remunerate itself on Russia's account for the loss of the Dobrudscha through the annexation of certain districts of Bessarabia. In this way the Jewish population of Rumania will be increased by new hundreds of thousands of souls. This Jewish population which has suffered so much under the old regime in Russia has been, together with the rest of the Russian Jewry liberated and given equal rights as citizens and as a nationality. The change of sovereignty opens for the Bessarabian Jews a sad perspective of relapsing into a regime of oppression worse than that under which they labored during the domination of the Russian Tsar Autocracy.

The Jews of all countries regardless of political ideas and party affiliating demand a regulation of the Jewish question in Rumania in such a way that the breaking of the stipulations of the treaties should become impossible. A possibly short time term should be stipulated for the general naturalization of the Rumania Jews to be carried through the necessary legal barriers. A paragraph must also be introduced in the Rumanian Constitution which should unequivocally guarantee to the Jews complete civil and political equality with other citizens of Rumania.

They must also be given the right autonomously to administer their own national affairs. Some international institution must be created to which also the Rumanian Jews could apply in case their government will try again to nullify their Treaty rights.

At this saddest moment of the history of the Jews in Rumania the Jewish people, and especially the Jewish proletariat, hope for the active assistance of the international proletariat. The German Imperialists and the Rumanian Boyars may conclude a peace on account of the human rights of the Jews, but the general peace ought to and will not fail to root out all this horror. (Jewish press bureau, Stockholm.)

BULGARIAN PREMIER ON BRAVERY OF JEWS.

The Bulgarian Premier, M. Radoslavoff, in addressing the Sobranje (Parliament) at Sofia stated that the Bulgarian Jews had demonstrated their bravery and patriotism during the war. The Bulgarians, he declared, had always accorded equal rights to the Jews. He promised that during the negotiations with Rumania the Government would support the claims of Jews to equality.

B'NAI B'RITH OF CHICAGO

Oriental Hillel Lodge.

On Monday evening, June 3, 1918, Oriental Hillel Lodge, No 72, held its semi-annual meeting. The special feature of the evening was the official visit of members of the Central B'nai B'rith Council of Chicago, who attended in a body, numbering 48. The officers and several members of the Council addressed the lodge, laying particular stress upon the membership campaign being inaugurated to secure a class of over 1,000 members of the Chicago lodges as their gift to the Order on the occasion of its Diamond Jubilee, which is to be celebrated in October.

Election of officers for the ensuing term and initiation of candidates was followed with an address by Philip B. Sachs, a member of the State Council of Defense, who spoke on the subject of "Danger to America".

Ramah Lodge.

The semi-annual meeting of Ramah Lodge, No. 33, was held at the Covenant Club on June 10, 1918, with a large attendance present. A class of candidates was initiated by the Degree Team of the Lodge and a number of applications for membership were presented.

Election of officers resulted in the unanimous election of all the present officers. The proposed Constitution and By-Laws of the lodge were considered and were adopted. The feature of the meeting was an address by Bro. Philip B. Sachs, of the State Council of Defense on the subject "Danger to America".

The Propaganda question was thoroughly discussed by the lodge and a strong committee was appointed to cooperate with the Central B'nai B'rith Council of Chicago in the matter of securing the alloted quota of new members as a testimonial to the Order on the occasion of its Diamond Jubilee.

At the close of the meeting refreshments were served and a social hour was spent.

Covenant Club.

A most enjoyable stag and entertainment was given by the Covenant Club of Chicago on May 27, 1918. A program consisting of various vaudeville numbers was successfully carried out during the supper served a la carte to about 200 members of the club. After the conclusion of the program all those present spent a pleasant evening enjoying the various features of the club.

On Saturday noon, May 18, 1918, Dr. Benzoin Mossinson, distinguished educator, traveler and publicist of Jaffa, Palestine, delivered an extremely interesting and instructive address to the members of the club and their friends. He told of the progress that has been made by the British Army in freeing the Holy Land from the dominion of the Turks. The subject of his address was "Palestine—A Link Between the Orient and the Occident".

Central B'nai B'rith Council.

Under the auspices of the Central B'nai B'rith Council of Chicago and on behalf of the lodges of the city, a membership campaign has been inaugurated to secure the allotted quota to the Chicago lodges for the 3,000 new members to be secured by the District as a testimonial to the Order on the occasion of its Diamond Jubilee, to be held in October of this year. A special committee, with Bro. Dr. M. M. Ritter as Chairman, was appointed to take charge of the campaign, and 15 teams were selected, with the injunction that each team bring in the expected quota of 100 new members. The entire class will be initiated at the time the Diamond Jubilee will be held.

Under the auspices of the Social Service Committee of the Central B'nai B'rith Council, the Boys' Camp, known as Camp Covenant, will be opened on July 2, 1918. The camp is located on Crystal Lake and offers various advantages, such as boating, bathing, fishing and various athletic sports. It is expected to accommodate 50 boys at a time, and each of the boys will be given a two weeks' free vacation. The necessary funds for the undertaking have been pledged by the Grand Lodge and Ramah and Oriental-Hillel lodges of Chicago.

PITTSBURGH, PA.

Under the able leadership of Bro. A. L. Solomon, Past-President of District Grand Lodge No. 3, the lodges of Pittsburgh will be kept busy during the ensuing terms and a Scope Committee has been appointed to consider and report the list of activities to be carried out. It is expected that definite constructive work will be outlined for every member associated with the Order in the city so that the meetings in the future will mean far more than the regular routine business. The committee having charge of this work consists of Bros. A. L. Solomon, J. L. Palley, Dr. J. N. Katz and M. Alexander.

HUNTINGTON LODGE, HUNTINGTON, W. VA.

By Sam Abrahams.

On Tuesday, May 14, Huntington Lodge, No. 795, I. O. B. B., held a banquet and a dance in its own club rooms. The occasion was to commemorate its second anniversary, and to simultaneously give a farewell greeting to a number of its members who were leaving for the training camps. Marcus Feuchtwanger, the Grand President of our District, came specially to Huntington for the occasion. It is concided by all who were present that this was the largest assemblage of Jewish people that was ever held in the city of Huntington.

The Huntington Lodge has had a phenomenal growth. Starting with a membership of about 20, it is now over the 100 mark, and is as active a lodge as you will find in any district. Several attempts were made by the propaganda committee to establish a lodge here, but only met with discouragement and failure. Once a lodge was actually organized, but there was no enthusiasm, and it was short lived. Then some time later there came to our city, Bro. Ed Hemple, of Pittsburgh, now of Philadelphia, as Grand Secretary, and his efforts were the must successful, but in order to make a good start, Rabbi Silver, formerly of Wheeling, and Isadore Sobel, of Erie, Pa., came down, and at a mass meeting the "little acorn" was planted, and now it is considered by the Grand Lodge officials as a mighty oak. Brother Hemple especially takes pride in the growth and development of this lodge, and he has good reason to.

The first thing our organization did was to rent suitable club and lodge rooms. We obtained this in the downtown section of the city. A board of governors was created, whose business it was to provide special social occasions. We commenced by having weekly dances. At once it was observed that the B'nai B'rith Lodge was giving the Jews of Huntington something that it was in need of—the opportunity of the Jews of all denominations to assemble, and this was taken advantage of by both the Reformed and Orthodox Jews. Our club rooms are now used by every Jewish organization in the city. We don't charge anything for the use of this. Marriages are held here and frequent lectures take place. The B'nai B'rith headquarters is now the recognized social center for the Jews of Huntington and vicinity.

To give you an idea of how enthusiastic the members and officers are in their endeavors, we boast of having the only president who goes through the ceremony of initiation without the use of the ritual. This is Bro. Albert Schlossburg who has made an excellent official during his term of office.

When Brother Feuchtwanger was here for our anniversary he spoke of the necessity for all Jews, regardless of denomination, to be united, and that every Jew in Huntington should be a member of our lodge. So appealing was his talk that we obtained, right at the meeting, seventeen (17) applications for membership.

At this meeting, too, a gold watch was presented by Bro. Dez Schonthal to Bro. E. Biern, for his untiring efforts in the interests of the lodge. Brother Biern is a member of the order for over fifty years, is a member in the Cincinnati Lodge and an honorary member in ours. Brother Biern has "only" taken in forty members. He could get them when others failed. Brother Biern is one of our oldest citizens and one of the most respected and popular Jews in Huntington.

SAN BERNARDINO, CAL.

The forty-sixth anniversary of Paradise Lodge was celebrated on Sunday evening, May 18, in the true sense of benevolence and patriotism.

Over 100 of the Jewish residents assembled for the social given by the lodge for the purpose of raising funds for the Jewish War Relief. Much enthusiasm was displayed at the affair and as a result of auctioning off boxes, the sum of $535.00 was realized. Following the auction sale a pleasing program was rendered during which refreshments were served.

EUREKA LODGE, WACO, TEXAS.

Eureka Lodge, No. 198, was organized in 1873 under the jurisdiction of District Grand Lodge No. 2. The lodge has now a membership of over a hundred and stands for what is best in the community. It fosters religion, education and charity and tends to educate its members to the highest possible standard of citizenship. The members of Eureka Lodge were the founders of the subscription fund for the Synagogue and are still actively and enthusiastically aiding its growth.

B'NAI B'RITH OF SAN FRANCISCO.

The Ladies' Committee of B'nai B'rith has arranged to entertain the soldiers at Camp Fremont on the second Tuesday evening of each month.

Cremieux Lodge, No. 325, held a well attended meeting on April 22. On May 27, a whist party was given by the lodge and an enjoyable evening was accorded to those present. The entertainment took place after the conclusion of the regular meeting of the lodge.

The Thrift Stamp Club organized by the lodge is proving a popular success.

The Ladies' Committee of the lodge held a whist party on Wednesday evening, May 27, which was open to the public. Valuable prizes were distributed.

Columbia and Modin Auxiliaries of the B'nai B'rith held a joint meeting with Ophir Lodge on Monday evening, May 13. Two interesting speakers addressed the gathering: Judge Cabaniss on "Criminal" and Mrs. Sloss on "Red Cross". Mrs. Joseph Licht, chairman of the Social Comittee, presided.

The Committee of Fifty representing the ten B'nai B'rith lodges of San Francisco is maikng elaborate arrangements for a ball for the benefit of their needy ones at home. The ball will be held on Sunday evening, June 2, in Scottish Rite Hall, and will be the seventh annual ball of the organization. Since its organization the Committee of Fifty has been active in philanthropic work. It is to further the scope of these activities that the affair is to be given. Co-operating with the Committee of Fifty for the success of the affair are members of the Women's Committee of the B'nai B'rith.

Golden Gate Lodge No. 129 held a most interesting meeting on June 5, 1918. Initiation of candidates was held, the Ritual being exemplified by the new degree team of the lodge. A membership campaign was inaugurated at the meeting, and it is hoped to materially increase the strength of the lodge. The War Savings Club No. 2 was organized, and the families of all the members have been solicited to join the club and to aid in the growth of this Thrift Savings Society.

The social committee of the lodge has made unusual efforts to bring into reunion all the old members of the lodge. Along the lines with this effort an entertainment was given by the committee on behalf of the lodge on the evening of May 15, which was largely attended.

B'nai B'rith Juniors, accompanied by a member of the Order, Bro. Dick Lowey, as leader, made a cross-country walk to a big lagoon. The outing proved agreeable and stimulating.

An earnest appeal for new members for the B'nai B'rith of San Francisco has been sent throughout District No. 4 by Mr. Richard E. Gutstadt, President of the District Grand Lodge.

The Ladies' Committee, representing the three San Francisco Auxiliaries of the B'nai B'rith, held a whist party on Wednesday evening, May 29, 1918, in the B'nai B'rith building. Many participated in the affair and a number of pretty prizes were awarded.

Financially as well as socially the annual ball of the Committee of Fifty, representing the San Francisco B'nai B'rith lodges, which took place on Sunday evening, June 2, 1918, in the Scottish Rite Hall, proved a big success.

The spirit of patriotism was manifested throughout the program. Mr. Richard E. Gustadt, President of District Grand Lodge No. 4, acted as floor manager.

ISADOR STRAUSS LODGE, FORT WORTH, TEXAS.

At the regular meeting of the Isador Strauss Lodge, No. 519, I. O. B. B., after hearing the interesting report of the delegates to the Grand Lodge meeting of District No. 7, held at Houston, Texas, on April 21 to 23, 1918, the following resolution was offered:

Whereas, Dr. William Feinschreiber, at the Cultural Advancement meeting on Sunday night, April 1, in his address violently attacked Zionism, and

Whereas, in the printed proceedings of the Grand Lodge meeting in 1908, held in Dallas, the essay of the late Rabbi Joseph Friedlander in favor of Zionism, was printed with a notation that the views of the essayist were his own, and not those of the Grand Lodge, and

Whereas, at this time, there are a great many Zionists in District No. 7, therefore, be it

Resolved, that the officers of the Grand Lodge instruct the Grand Secretary to make the same notation to Dr. Feinschreiber's anti-Zionistic views, as was made in the case of Dr. Friedlander, that the Grand Lodge does not declare itself either for or against Zionism, and be it further

Resolved, that the above resolution be spread on the minutes of this lodge and copies be sent to the Secretary of District Grand Lodge No. 7.

PITTSFIELD, MA[illegible]

At the meeting of Adullam [illegible] 326, of Pittsfield, held on M[illegible] ing, May 7, 1918, under the [illegible] of the Intellectual Advancement Committee and which meeting was open to the public and was attended by the Young Men's Hebrew Association as the guests of the lodge, Rabbi Samuel Price of Springfield delivered an address on "Modern Problems of Jews".

Rabbi Price dwelt particularly on three topics—service, organization and peace. He said that service is the watchword of the hour. In other lands such as Russia and Roumania, the Jew has not been regarded as a citizen, with a citizen's rights and responsibilities. America was the first nation to welcome the Jew as a citizen. With the rights of citizenship go its duties, the duty, especially of serving the state. Military service is one of those duties or rather one of the privileges of citizenship, as everywhere the right to bear arms is regarded as a mark of distinction. Among civilians in time of war, service consists in supporting the soldiers, and in relieving those suffering from the effects of war. Filling the war chest is the means by which we who stay at home render service to the nation at this time.

"To accomplish results, whether in times of war or peace, is religion or politics, organization is necessary. Ten men banded together are worth 100 acting as individuals. From now on, the Allies advised by one single council, that of Versailles, and acting under concentrated leadership, that of General Foch, will be able to remedy the weaknesses developed under the previous system of mere common purpose without united forces. The progress of Zionism, too, exemplifies the powers of organization, as the power of the international organization originated by Herzl seems in the way of obtaining what individual prayer for 1900 years had yearned for in vain.

"But what is the end and aim of all this organized purpose? It is peace. Peace has been the one and only watchword and word of greeting and congratulation among Jews since their history began, not the peace of oppression or cowardice, but the peace of goodwill and justice, resting upon the rights of all nations. To obtain this type of peace, we must make war with all our might until the force of Prussian autocracy is overthrown, as between autocracy and democracy there can be no more lasting peace than between good and evil".

SERVICE FLAG IS PRESENTED TO B'NAI B'RITH.

Pleasing Service of New Castle Lodge Held on May 5, 1918.

Before a large crowd a service flag containing seventeen stars was presented to New Castle Lodge, No. 609, of New Castle, Pa., and the services marking this interesting milestone in the history of the lodge were truly impressive.

Attorney B. A. Winternitz was chairman of the meeting and it was in the main due to his leadership and points that the affair proved one of the most patriotic and inspiring held there in a long time.

Mr. Winternitz was introduced as chairman of the meeting by Jos. M. Ehrlich, president of the lodge. In a masterful address he then presented the service flag with the seventeen stars representing the seventeen Jewish youths who have entered the service from this city. Secretary Abe Levine, of the lodge, then read the names of those honored, after which Dr. B. M. Berger accepted the flag in behalf of the lodge. Rabbi Murray Alstedt of McKeesport then spoke interestingly on war topics. He was followed by George A. Dickson, superintendent of schools and chairman of the Lawrence county public safety committee who in an able manner pleased the large gathering. Attorney James A. Chambers next was called upon and acquitted himself in a creditable manner, as did also District Attorney George Muse who followed him. Marcus Feuchtwanger, president of the District, was then called upon. One of the features of the meeting was a violin solo by Abe Levine, accompanied by Earl Carbaugh, as was also a piano solo by Mrs. Jack Holesinger.

MASSACHUSETTS LODGE, BOSTON, MASS.

On Wednesday evening, May 15, Massachusetts Lodge, No. 27, of Boston, Mass., gave a musical at Hotel Brunswick. In addition to the program Dr. Fleischer delivered an address on "The Various Phases of the War". He was followed by Captain Eiseman and several other prominent Army and Navy men who made short talks. In addition to the members of the lodge and the friends a large number of soldiers and sailors were in attendance.

What Our Lodges Are Doing

DISTRICT NO. 1 AND THE JEWISH FARMER.

At the February meeting of the General Committee a letter was received from Bro. Gabriel Davidson, President of Manhattan-Washington Lodge and manager of the Jewish Agricultural and Industrial Aid Society, outlining a plan for service of an educational and cultural character among the Jewish farming communities of District No. 1. The letter set forth in substance that though the industry and perseverance of the Jew in agricultural work is of great importance to the Jews at large and to the country in general at this vital time in our history, little or no thought has been given to the need for lessening the rigors and tedium of farm life or bringing to the farmers and their families those opportunities for social diversion and intellectual development which abound in the cities and which constitute the most powerful element in drawing the farming population, especially the young men and women, to city life. The plan proposed was in brief to have our District remedy these conditions to the extent of its power within its own jurisdiction by arranging suitable social or semi-social functions, lectures, addresses on current topics, children's clubs, etc., in the farming communities themselves, our B'nai B'rith Lodges in the various towns and cities to be centers of such activity for the surrounding farming districts.

The General Committee has considered the plan carefully in its many ramifications and has approved it provisionally until a definite experiment can be tried.

Bro. Gabriel Davidson has mapped out the territory with relation to the location of our lodges, railroad communication and other aspects of the situation, and after several conferences with President Maurice P. Davidson and other members of the General Committee has evolved a definite course of action.

The first venture in this new field will be in the vicinity of Bridgeport, Conn., and Sunday, June 2, 1918, is the day set for the launching of the idea. On the afternoon of that day a meeting will be held in Bridgeport at which Bro. Gabriel Davidson, Bro. Charles H. Shapiro, First Vice-President of the District, and Bro. Joseph H. Ullman, member of the General Committee, will be present. The meeting will be under the auspices of Harmony Lodge of Bridgeport, but will be open to the public and may well prove to be the starting point of a vigorous and decidedly necessary and helpful movement. Plans will be presented and discussed for local work in the country thereabout within a radius of 20 to 30 miles, and a body of volunteers will be formed to carry the plan into effect.

In the evening of the same day a meeting will be held at a farmhouse in one of the Jewish farming communities near Bridgeport, to which all the farmers of the region will be invited, and the details of the program will then be worked out.

AKRON LODGE, AKRON, O.

A short but animated meeting of the lodge was held Wednesday evening, May 22. The chief topic of discussion was the big district convention which is to be held in Akron May 26, 27, 28. On the morning of May 26 the convention will be addressed by Mayor Meyers and by Mr. Francis Seiberling. On the evening of May 26 at Temple Israel Col. Harry Cutler, of Providence, R. I., chairman of the National Jewish Welfare Board for Soldiers and Sailors, will be the principal speaker. Vocal numbers will be rendered by Mrs. Morris Tuholske and by Mrs. Nathan Berk. Rabbi Cronbach will preside. Among the notables to attend the convention will be Mr. Adolf Kraus, of Chicago, the grand president of the order.

Arrangements were also made at the Wednesday evening meeting of the lodge to honor with some token every member of the lodge who has joined or will join the fighting forces of the nation. A committee was appointed for immediate action.

A grand session of initiation is being planned for Sunday evening, June 9. Numerous of the new accessions of the lodge have not yet appeared for formal initiation. The ceremony of June 9 is to be one of elaborateness and solemnity. The ritual of the order is to be given in its completeness. A full attendance of the membership is looked for on that occasion.

B'NAI B'RITH OF CLEVELAND.

Decoration Day, May 30, 1918, was the date selected for the patriotic and athletic rally under the auspices of Cleveland Lodge. The members of the Cleveland baseball team were the guests of the Lodge on that day. Preceding the entertainment a meeting of the Lodge was held for the purpose of initiating a large class of candidates.

The Membership Campaign Committee of the Junior Order of B'nai B'rith are completing arrangements for a big drive for 1,000 new members. The Juniors will initiate their new members in secret work that will be a counterpart of the Senior lodge.

Mr. Maurice Kahn has been elected secretary and social director of Cleveland Lodge. Mr. Kahn will have charge of the social and welfare activities and will co-operate with other organizations meeting in the B'nai B'rith building.

It is the intention of the new secretary to make the B'nai B'rith headquarters the center of all Jewish activities. Among the many activities that are being planned for the fall and winter season are music, dramatic, salesmanship and public speaking classes.

Mr. Max E. Meisel of Cleveland, Past President of District Grand Lodge No. 2, was elected Trustee of the Jewish Orphan Asylum of Cleveland at the last convention of District Grand Lodge No. 2.

An audience of about 200 men and women attended the patriotic rally given under the auspices of Cleveland Lodge on Memorial Day. The rally opened with the singing of the National Anthem by the audience, and was followed by a violin solo by Master Isidore Roman, accompanied by Miss Dora Roman.

Rabbi I. M. Bloom of Springfield, Ill., was the principal speaker. He described conditions on the battlefields of Europe and touched upon the Jew's patriotism and loyalty to the country in which he lives.

Rev. J. Schraeter, cantor of the B'nai Jeshurun Temple, intoned the Memorial service. Mr. Max M. Ozersky was chairman of the meeting.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

Under the auspices of Springfield Lodge, No. 684, of Springfield, Mass., the play, "Her Soldier Boy", which was given at the Court Square Theatre on May 2, 1918, for the purchase of a Red Cross Ambulance to be presented to the Red Cross, was reproduced on Sunday, May 12, at Liberty Theatre, Camp Devens by the Lodge for the benefit of all soldiers there.

There was a large attendance present, and the affair was very successful. There were delegates present from most of the New England lodges. Among those present were Joseph H. Ullman, of New Haven, past-president of District No. 1; Charles H. Shapiro, of Bridgeport, first vice-president of District No. 1; Dr. Maurice S. Rosen, of Bridgeport, past-president of Harmony Lodge, Bridgeport; Leo Zander, past-president of Adullam Lodge of Pittsfield; Henry Lasker, second vice-president of District No. 1; Archibald M. Hillman, of Worcester, member of the General Committee, and also the deputies of Massachusetts. The cast and chorus traveled from Springfield to Devens, a distance of about 80 miles, by automobile. There were about 25 automobiles from Springfield.

READING, PA.

Bro. H. S. Platowsky, of Pittsburgh, a member of the General Committee of District No. 3, paid an official visit to Reading Lodge, No. 768, of Reading, Pa., and did splendid work, addressing the lodge on the subject of "Service" winding up with a plea for the support of the Orphanage and was successful in raising a large sum for the institution. The meeting was in the manner of a third anniversary celebration and was largely attended. The feature of the meeting was the singing of patriotic songs and the presentation by the president of the lodge to the lodge itself of a large American flag which was draped over the altar, the presentation speech being made by Rev. Julius Frank.

Several petitions for membership were received and a movement was inaugurated to have the membership campaign raise it to 100 members. The lodge also arranged for public Memorial Services to be held the last Sunday in May, for which services every Jewish organization of the city will be invited.

B'NAI B'RITH OF PORTLAND.

Portland and Theo. Herzl lodges held Memorial Services at Temple Beth Israel on Friday evening, May 31. A large attendance of members of the lodge and their auxiliaries was present.

The ceremony of the unveiling of the picture of the late Sigmund Sichel, Past-President of District Grand Lodge No. 4, was held at the B'nai B'rith Building on Tuesday evening, May 7, 1918, by the Portland Theo. Herzl lodges and their ladies' auxiliaries. Rabbi Jonah B. Wise delivered the memorial address and D. Solis Cohen in an eloquent address reviewed the life and character of Mr. Sichel, and Rabbi Abrahamson read the memorial prayer.

Rabbi Jonah B. Wise gave an interesting address on "The Bible as the Handbook of Democracy" at a meeting of Theo. Herzl Lodge on Tuesday evening, May 14, 1918, at the B'nai B'rith Building.

Oregon Auxiliary, Daughters of the Covenant, gave an interesting and enjoyable musical on Tuesday afternoon, May 21, 1918. It was an enjoyable affair and a large number attended.

Jewish men and boys who were called in the latest selective call were entertained at a farewell party on Saturday evening, June 1, 1918, at the B'nai B'rith building. The program was arranged by the Jewish Welfare Board, in co-operation with the B'nai B'rith lodges. Rabbi Jonah B. Wise and Alexander Bernstein were among the speakers, setting forth the principles which should guide the Jewish boys during their army life. Mrs. Herman Politz sang, and there were other numbers. About 150 attended, and Mr. Adolph Solomon presided.

The B'nai B'rith Kiddies' Day will be held on Sunday, June 16, 1918. Automobiles will be furnished, and a trip on the Columbia River Highway and lunches will be given to the children.

Forty members of Theodore Herzl Lodge are in the army and navy.

Prof. Samuel C. May addressed the members of Theo. Herzl Lodge and the Oregon Ladies' Auxiliary on Tuesday evening, May 28, 1918, on the "Liberties of this Country", after which the Ladies' Auxiliary gave an enjoyable basket social.

JOINT MEETING OF NEW ORLEANS LODGES.

The joint meeting of the six lodges of the B'nai B'rith of New Orleans was held on June 5, 1918, in the banquet hall of the Y. M. H. A., with Rabbi E. W. Leipziger, Chairman of the Joint Committee, presiding. The purpose of the meeting was to initiate candidates, hear the reports of delegates to the recent Grand Lodge Convention and discuss timely and suitable subjects. A class of seven candidates was initiated by the Degree Team of the Joint Committee. After the initiation, cigars and refreshments were served, and then the speaking began. The Chairman called as the first speaker Bro. Solomon Marx, who has been an active member of the Order for the past 62 years. He spoke on the general activities of the Order and the expeditious manner in which the business of the Grand Lodge was transacted. He was followed by Bro. A. B. Fryer of Shreveport, La., who spoke on the merits of the Order, and asserted they were second to no other fraternal organization. Bro. David Sessler made an extensive report of the proceedings of the convention. Superintendent Leo Wolmer of the Jewish Orphan Home was the next speaker, and was followed by Bro. S. L. Jacobs. The last speaker was Ralph J. Schwarz, late President of the District Grand Lodge. He expressed his gratitude for the honors he had received and urged the members to more active labor and greater achievements on behalf of the Order.

Everyone present felt gratified for having passed an evening so enjoyable and instructive.

ZION LODGE, COLUMBUS, O.

Zion Lodge No. 62 of Columbus, O., held an unusually well attended meeting at its new hall in the Southern Hotel on the evening of June 10, 1918. A special patriotic Flag Day program was carried out, with Rabbi Jos. Kornfeld as speaker, who addressed the lodge on the subject, "The American Flag".

The delegates from the recent convention of the District Grand Lodge, held at Akron, O., submitted an exhaustive report. At the close of the meeting a smoker was held and a good time was enjoyed by all present.

B'NAI B'RITH OF SEATTLE.

On Wednesday evening, May 1, Rainier Lodge, No. 627, met at the Educational Center. The attendance was fair and in the course of the meeting Bro. Max Hardman proposed a plan to promote larger attendance at the meetings. The scheme is to go into effect at the next meeting.

On Wednesday, May 15, Rainier Lodge held a well attended meeting. Reports from the committee having charge of the entertainment under the auspices of the Junior Congregation for the Soldiers and Sailors reported a complete success and the president of the lodge was authorized to hold one such patriotic entertainment once each month.

The prize of Rainier lodge for the best essay written by a Menorah student was awarded at the meeting of the lodge held on May 29 at the Campus of the University of Washington when Rabbi Martin A. Meyer of San Francisco delivered an address.

On Tuesday evening, May 21, a most pleasant time was enjoyed when Rainier Lodge, No. 627, gave a dance.

Under the auspices of the ladies' auxiliaries of Seattle lodges, a complimentary dance was given to the men in uniform on Saturday evening, May 25.

On Tuesday evening, May 21, the B'nai B'rith lodges of Seattle gave an entertainment in the Club House for the soldiers of Jewish faith at Camp Lewis. Bernard B. Brin was in charge. An interesting program was carried out and was followed by dancing and was enjoyed by all present.

On Wednesday, June 5, 1918, Rainier Lodge No. 627 held a well-attended meeting at the Educational Center. Much important business was transacted, and the reports of several committees added interesting character to the meeting.

Hildesheimer Lodge No. 503 held its meeting on May 29th. The attendance was good, and the many matters of interest which came up for consideration were appreciated by all present.

SPRINGFIELD LODGE, NO. 684.

Springfield Lodge, of Springfield, Mass., has added its name to the list of B'nai B'rith lodges which have demonstrated their industry, generosity, and patriotism by purchasing and presenting to the Red Cross ambulances to be used in the service of our troops.

On May 2, 1918, Springfield Lodge stepped into the limelight literally as well as figuratively by presenting at the Court Square Theatre, in Springfield, an amateur performance of the musical comedy, "Her Soldier Boy." The able cast consisted of seventy-five persons, chiefly members of the lodge, and their relatives. The performance was unanimously voted a brilliant success.

Financially the performance showed results of the most substantial sort, the net proceeds being between six and seven hundred dollars, which is being devoted to the purchase of the ambulance.

Bro. Charles M. Stern, of Albany, Assistant Attorney General, Past-President of District No. 1, and a member of the present General Committee, attended the performance as the official representative of the District and delivered a brief address.

The play was again presented on May 12, at Camp Devens, Mass., at the Liberty Theatre, before a large audience of soldiers. The members of the cast traveled by automobile from Springfield to the camp, a distance of 80 miles. The performance was attended by representatives of almost all of the New England lodges. Among them were Past-President Joseph H. Ullman, of New Haven; First Vice-President Charles H. Shapiro, of Bridgeport; Second Vice-President Henry Lasker, of Springfield; Archibald M. Hillman, of Worcester, and Leo Zander, of Pittsfield, Mass.

CORSICANA LODGE, CORSICANA, TEXAS.

Corsicana Lodge No. 275 was organized April 8, 1877. The meetings of the lodge are interesting and much enthusiasm is shown in the work of the lodge, and in fact, from the standpoint of results, considering the size of its membership, Corsicana lodge is one of the banner lodges of the District. The meetings are held semi-monthly and after the business is transacted, a discussion of some topic of general interest to Judaism is indulged in. On many occasions out of town speakers visited the lodge and addressed its members on important subjects.

What Our Lodges Are Doing

MEMORIAL SERVICE BY EZEKIEL LODGE, NEWARK.

On Saturday evening, June 2, 1918, Ezekiel Lodge No. 90 of Newark held their annual Memorial service at the Ohob Sholom Temple. A most beautiful and impressive service was arranged, and Bro. Rabbi Stephen S. Wise of New York delivered a Memorial address.

The following was the order of service:

Order of Service.

Anthem—"America"..................
...........Rev. Samuel Francis Smith
Assembly.
Invocation—
Mr. Chas. C. Rubens,
Monitor Ezekiel Lodge.
Introductory—
Mr. Sol. Heller,
President of Ezekiel Lodge.
Reading of Psalm XC—
Rabbi Joseph Leucht.
Soprano Solo—"Hear My Prayer, Oh, Lord"....................Ch. Gounod
Mrs. Leah Kridel Seley.
Memorial Address—
Rabbi Stephen S. Wise.
Baritone Solo—"Consider and Hear Me"............F. Flaxington Harker
Rev. Moses Gann.
Memorial Prayer and Kaddish—
Rabbi Julius Silberfeld.
Contralto Solo—"In Thee, O, God, Do I Put My Trust"...........Max Spicker
Mrs. Robert R. Roy.
Tenor Solo—"Why Art Thou Cast Down, Oh My Soul"?....Max Spicker
Dr. Leo Lieberman.
Closing Prayer and Benediction—
Rabbi Solomon Foster.
Anthem—"Star Spangled Banner"....
.....................Francis Scot Key
Assembly.
Organist, Louis Minier.
Jonas Schuchat, Presiding Officer.

HAR SINAI LODGE, PHILADELPHIA, PA.

At the May meeting of the lodge a class of five candidates was initiated. New members are coming in steadily at every meeting of the lodge.

An invitation issued to Joshua Lodge, meeting on the same evening in the same building, to enjoy the Har Sinai Lodge entertainment, was accepted and in return Albert L. Moise, appraiser of the port of Philadelphia, who was to have delivered an address to Joshua Lodge, gave the combined lodges a stirring patriotic address.

The lodge held an entertainment on Wednesday evening, May 15. The entire program was furnished through the courtesy of a member who joined the lodge only recently. A large attendance was present and important B'nai B'rith work was considered. At the conclusion of the entertainment refreshments were served.

TERRE HAUTE, IND.

A Service Flag containing ten stars was dedicated recently by Gan Eden Lodge, I. O. B. B., at Terre Haute, Ind. The lodge appropriated $200 for the purchase of Liberty Bonds of the third issue. The appropriation will make a total of $700 invested by the lodge for Liberty Bonds. Many of the members have purchased bonds of the first and second issues and expect to take an additional amount of the third issue. The members of the lodge in the government service for whom stars were placed in the Service Flag are: Philip Schloss, A. N. Levin, A. B. Levin, Mayer Levin, Harry Levin, E. Goodman, Harry Weinberg, Ben Buchalter and Joseph Buchalter.

McKEESPORT LODGE, McKEESPORT, PA.

McKeesport Lodge, No. 573, was founded in 1904, principally through the efforts of Louis Sulzbacher, of Braddock, then secretary of the District Grand Lodge.

With the inauguration of Social Service Work by the Order, the members of the lodge have become "Big Brothers" to the young Jewish boys in the community. Club rooms are being maintained by the lodge which are entirely supported by and are in charge of the B'nai B'rith members. At present the membership of the lodge is 175, and is one of the most energetic lodges of the District. The lodge conducts social service work and participates in all civic and patriotic activities. It has a ladies' auxiliary, of which Mrs. L. J. Haber is president.

HARMONY LODGE, BRIDGEPORT, CONN.

Mr. David Mosessohn, of Portland, Ore., a prominent attorney of that city and active B'nai B'rith, addressed the members of Harmony Lodge No. 71, of Bridgeport, Conn., at a meeting of the Lodge held on May 14, 1918. Mr. Mosessohn urged the members to support the Red Cross drive and to assist in all possible ways in the sale of War Savings Stamps. He proved a very forceful speaker and enthused his audience with his remarks. Mr. Joseph H. Ullman of New Haven, Past-President, spoke of the work the lodges are doing in helping the Government in its arduous tasks. A class of 25 candidates was initiated at this meeting and the Degree Team of Horeb Lodge of New Haven officiated. Other speakers of the evening were Charles H. Shapiro and Joseph Koletsky. Refreshments were served after the meeting and a good musical program was enjoyed.

JEWISH WELFARE WORKERS OPEN JACKIES' CLUB.

Thirty thousand sailors stationed at Great Lakes will be benefited by the new clubhouse to be opened tomorrow at Waukegan, under the direction of the Jewish Welfare Board. This organization is the central body formed by the consolidations of interests and activities for welfare work between B'nai B'rith and other welfare workers.

The Waukegan clubhouse is the first concrete work of the new body. Other work of similar nature is under way for the benefit of the boys in war camps around Chicago. In a very short time the Chicago branch of the Jewish Welfare Board will be active co-operators with the Y. M. C. A. and the Knights of Columbus in furnishing entertainment and assistance to our jackies at Great Lakes and the soldiers at Camp Grant.

The completion of the clubhouse at Waukegan is under the direct supervision of Rabbi Lee S. Levinger, the field representative of the Jewish Welfare Board at Great Lakes. The Chicago branch of the board is headed by former Judge Philip Stein.

B'NAI B'RITH OF DENVER.

At the meeting of Denver Lodge, No. 171, held on May 12, 1918, Bro. Max Klein delivered an address on "Personal Purity and Good Health". The lecture was a plain talk on sex science and contained many important truths that should be known by parents as well as others.

The trustees presented the financial budget and recommended donations to be made for the year 1918 to the various institutions aided by the lodge. Appropriations were therefore made to the Denver Sheltering Home for Jewish Children, the Central Jewish Aid Society, the Leo N. Levi Memorial Hospital, Soldiers' and Sailors' Welfare Fund, and the War Sufferers' Relief Fund.

WORCESTER, MASS.

Worcester Lodge, No. 600, of Worcester, Mass., held an unusually well-attended meeting Wednesday evening, May 29, at the Bancroft Hotel Ball Room. The meeting was open to the public and was largely attended. Captain David Albala of the Royal Servian Mission, dressed in the uniform of a Servian soldier, spoke for nearly two hours in English, concerning the historical trouble of Service against Austria.

An ovation followed the impassioned words of the soldier orator.

Before Captain Albala spoke, Miss Fish entertained the audience with violin selections. Captain Albala visited Camp Devens on the same day with a party from the B'nai B'rith.

GILEAD LODGE, MILWAUKEE, WIS.

Gilead Lodge, No. 41, of Milwaukee, Wis., held one of the most interesting of its meetings for the year on May 23, when seven candidates were initiated and two joined by card.

The attendance was the largest of the year and in the midst of its activities a letter was read from the War Department stating that Bro. Milton Marks had been made a Lieutenant in the United States Army. He is in service in France.

After the meeting the brethren partook of the refreshments which had been provided for.

Fifty dollars ($50.00) was donated to the Red Cross.

DISTRICT NO. 1.

New York Isaiah Lodge No. 1 mourns the loss of one of its most distinguished brothers, Joseph Fox, who died recently in New York City. Bro. Joseph Fox was at one time President of the District and President of the Board of Governors of the Home for the Aged. Brother Fox remembered in his will the Home Reserve Fund of the Home for the Aged and Infirm of District No. 1.

Mount Sinai Lodge No. 2 changed its meeting night from the third Monday in the month to the fourth Thursday in the month. Mount Sinai Lodge No. 2 sent through the District office a substantial check to the American Red Cross on the occasion of its recent "One Hundred Million Drive."

Jordan Lodge No. 15 visited and entertained the members of the Home for the Aged and Infirm on Sunday afternoon, June 2.

Manhattan-Washington Lodge No. 19 will visit and entertain the members of the Home for the Aged and Infirm on Sunday afternoon, June 23.

Horeb Lodge No. 25, through its energetic leader, Bro. Joseph H. Ullman, is making a drive for a membership campaign with the expectation of increasing its membership to 1,000, its present membership being 700.

Maccabee Lodge No. 71, at its regular meeting, May 21, installed Bro. Ephron Quat as the new Treasurer of the lodge. A number of new candidates were initiated on the same occasion by a very fine Degree Team selected by the Intellectual Advancement Committee.

The Daughters of B'nai B'rith, an auxiliary of Maccabee Lodge No. 71, gave a Liberty Dance at the headquarters of the District, Saturday evening, May 25, the proceeds of which were for patriotic purposes.

Bro. David Mosesohn, Past President of District No. 4, was the guest of honor at a meeting of Harmony Lodge No. 711 at Bridgeport, Conn., Monday, May 13. Bro. Mosesohn delivered a very interesting B'nai B'rith address on the occasion. Past President Mosesohn was present, by invitation of Bro. Charles Hartman, at the meting of the General Committee on Saturday evening, May 25. Brother Mosesohn addressed the General Committee, outlining the work of District No. 4.

President Maurice P. Davidson thanked the distinguished guest in behalf of the General Committee for his very interesting and helpful talk. Brother Mosesohn while in New York was entertained by Bro. Charles Hartman and other B'nai B'rith leaders in the District.

Bro. Joseph H. Ullman of New Haven, Conn., and Bro. Charles H. Shapiro, First Vice-President of the District, attended the production of a play entitled "Her Soldier Boy", given by Springfield Lodge, Sunday afternoon, May 12, at the Liberty Theater, Camp Devens, for the entertainment of the soldiers. Brothers Ullman and Shapiro represented the General Committee on the occasion.

Bro. Charles M. Stern of Albany, N. Y., was particularly active in the War Chest Drive. Brother Stern is very active in civic, charitable and patriotic matters of Albany, and New York state generally.

Sunday, May 2, 1918, Springfield Lodge No. 684 gave a musical comedy at the Court Square Theater, Bridgeport, Conn., performed principally by members of the lodge, for the purpose of securing funds with which to buy an ambulance for the American Red Cross. The ambulance will be presented to the American Red Cross through District No. 1.

Sunday, May 5, 1918, Bros. J. J. Davidson, Henry Lasker, Frederick Rabinovitz, Philip S. Silbert and Dr. Myron Wessler, as representatives of the Springfield Degree Team, went to Brockton, Mass., and initiated a class of thirteen new members of the Brockton lodge. The initiation exercises were a complete success and our members were entertained in a splendid manner. District Secretary Bro. Dr. Bernard M. Kaplan was the speaker on the occasion.

Manhattan-Washington Lodge No. 19 gave a Strawberry Festival and Dance May 22, which was largely attended. Manhattan-Washington Lodge No. 19 is making extensive preparations for a special Thanksgiving celebration next November 29. Brothers of the lodge think that, notwithstanding war conditions, there is much to be grateful for, and that the spirit of Thanksgiving should ever be fostered as a great Jewish and American ideal.

Edward Everett Ladies' Auxiliary of the Edward Everett Lodge No. 97 entertained the members of the Home for the Aged on Sunday, May 19. Refreshments were served and dancing followed the entertainment. The old folks enjoyed the very interesting program.

Several of the leaders of District No. 1, I. O. B. B., were the guests of Bro. Charles H. Shapiro, First Vice-President of the District, at the Yale Club, New York, on Saturday, May 25, at which gathering plans were discussed for an extensive Membership Campaign.

Chananiah Lodge No. 165, as usual, gave a very interesting entertainment at the Home for the Aged on Sunday, June 9, for the entertainment of the old folks. The entertainment was very enjoyable.

Horeb Lodge No. 25 at its first meeting in May, which was very largely attended and at which a program for a large Membership Campaign was inaugurated, was addressed by several distinguished brothers from New York, among whom were Bro. Dr. Joseph Silverman, Bro. Charles Hartman and the President of the District, Bro. Maurice P. Davidson.

Mr. Louis Busker, associate editor of the "Jewish Farmer", under the auspices of Harmony Lodge, in co-operation with the Council of Jewish Women and the Hebrew Children's Aid Society, delivered a lecture on the "Jewish Woman in Agriculture", at the lodge rooms on Wednesday, May 8, 1918, at 8 o'clock. It was a great treat for all who attended.

The home of the President of District No. 1 was blessed with a new son. Bro. and Mrs. Maurice P. Davidson have received messages of congratulation and good wishes from the many friends all through the District. The child was initiated in the Abrahamic Covenant on Sunday morning, June 9. A distinguished gathering was present at the occasion.

Adullam Lodge No. 326 was addressed by Bro. Dr. Price of Springfield, Mass., Monday evening, May 13.

On Wednesday evening, May 8, 1918, Dr. Isaac Alkalay, Special High Commissioner of the Serbian government to the United States, Chief Rabbi of the Serbian Jews and Vice-President of Serbian Lodge of the B'nai B'rith, was the special guest of Manhattan-Washington Lodge No. 19 at the headquarters of the District. Dr. Alkalay delivered an address on "The Jews of Serbia".

DISTRICT NO. 2.

At the meeting of Zion Lodge 62, Columbus, O., held on May 13, 1918, the lodge subscribed $1,000 for War Savings Stamps, and 35 members present at the meeting subscribed for the same purpose an additional $4,000.

At a meeting of Toledo Lodge No. 183 of Toledo, O., held on Tuesday evening, May 14, Mr. Albert B. Koch delivered an address on "The War Chest".

Memorial services, under the auspices of Toledo Lodge No. 183 of Toledo, O., for members who departed during the past year were held on Sunday afternoon, May 12, 1918, at B'nai Israel Synagogue. Rabbis David Alexander and L. M. Epstein delivered appropriate addresses, and the boys' choir, under the leadership of Cantor Bachman, chanted impressive hymns.

At the meeting of Missouri Lodge No. 22 of St. Louis, Mo., held on Sunday evening, May 19, 1918, an extra program was successfully carried out in the presentation of a Service Flag for members of the lodge who are now in the service of their country. A special address by Mr. James C. Jones, President of the St. Louis Bar, was highly appreciated. A large class of candidates was initiated by the Degree Team of the lodge.

Under the auspices of the Social Service Committee of District No. 2, special services for the Jewish inmates of the Ohio penitentiary, in commemoration of the Festival of Shabuoth as well as "Mothers' Day", was given on May 18, 1918, by Rabbi I. B. Jashenoski. The subject of his sermon was "The Ten Commandments". Mr. M. Kahn of Cleveland addressed those present on the subject, "Mother", and Dr. N. S. Feinberg spoke on the "Law of God".

At a regular meeting of Missouri Lodge No. 22 of St. Louis, Mo., held on Sunday evening, May 19, 1918, the lodge had an extra program in the presentation of a Service Flag for the boys who are now in the service of our country. A special address by James C. Jones, President of the St. Louis Bar, was highly appreciated. A large class of candidates was initiated by the Degree Team of the lodge.

DISTRICT NO. 3.

A special meeting of Huntington Lodge No. 795 of Huntington, W. Va., was held on May 28, 1918, for the purpose of initiating 35 candidates as members of the lodge. This was the largest class of candidates ever initiated at one time in any of the B'nai B'rith lodges in the state of West Virginia.

DISTRICT NO. 4.

At a meeting of Oakland Lodge No. 252, Oakland, Cal., held on May 15, 1918, a telegram from the President of the Order with reference to the Red Cross Campaign, was read and created much enthusiasm. The lodge voted a substantial check to the Red Cross, and a committee was formed immediately to work in co-operation with the local Red Cross Committee.

Oakland Lodge No. 252 welcomed Mr. Richard Gutstadt of San Francisco, President of District Grand Lodge No. 4, on Tuesday evening, May 28. A reception was tendered him by the members of the lodge in Covenant Hall. Mr. Lucius L. Solomons of San Francisco was specially invited to be present and to assist in welcoming the President of the District.

The Third Annual Picnic, given under the auspices of Fresno Lodge No. 723 of Fresno, Cal., to the children of the Sabbath School was held on June 2, 1918, at Lake Wahtske, and was attended by about 200 people. The children enjoyed races and games of all sorts, and prizes were given to the winners. The older folks enjoyed dancing and rowing on the lake.

DISTRICT NO. 6.

On Tuesday evening, May 14, 1918, Bros. Albert F. Mecklenburger and Benjamin Samuels of Chicago, members of the General Committee of the District Grand Lodge, attended a meeting of Racine Lodge No. 697, at Racine, Wis. The visiting Grand Lodge officers performed the initiatory ceremonies on the candidates of the lodge. The meeting was well attended by members of the lodge residing in Racine and Kenosha. Brothers Mecklenburger and Samuels addressed the lodge under the heading of "Good and Welfare", and their remarks were well received. After the meeting a pleasant social hour was indulged in.

DISTRICT NO. 7.

Bro. Sol Schoenmann of Houston, Tex., President of District Grand Lodge No. 7, accompanied by the Secretary of District Grand Lodge, Bro. Myron M. Goldman of New Orleans, visited San Antonio, and during their stay in that city they indulged in propaganda work which resulted in 57 new members, to be distributed between Edar and Leo N. Levi lodges of San Antonio.

CHANANIAH LODGE, NEW YORK.

Chananiah Lodge No. 165 visited the Home for the Aged at Yonkers on Sunday, June 9, headed by its President, Bro. Samuel Loewenstein.

The President of the lodge welcomed the brethren assembled and expressed the hope that our brothers and sisters who have chosen this Home in which to spend their lifes' evening may enjoy peace, comfort and contentment.

He compared the annual visit of the lodge to a pilgrimage of the faithful to a place of reverence.

"We love this Home", he said, "and we are glad to come here. We love it because it is indeed a Home".

The folks at the Home enjoyed the entertainment very much and were very grateful to Chananiah Lodge and its brothers for the very interesting afternoon.

OAKLAND LODGE HONORS GRAND PRESIDENT GUTSTADT.

In the presence of a crowded and enthusiastic attendance Oakland Lodge No. 252 outdid itself in the hearty reception it tendered the President of District Grand Lodge No. 4, Mr. Gutstadt. He was accompanied by members of the General Committee and members of his own lodge, Cremieux, and by various members of Golden Gate Lodge. For the first time the new patriotic services inaugurated by the District Grand Lodge were recited. The degree team performed the ceremony of initiation with marked impressiveness on the 16 candidates. Bro. Cantor Albert Rappaport rendered various songs full of melody and sweetness. In his address the Grand President pleaded for strong support during the big membership drive which will be inaugurated.

Bro. Lucius L. Solomons of San Francisco, First Vice-President of the Order, delivered an address replete with beautiful sentiments, making a strong appeal for more enthusiasm and interest in the Order.

Refreshments concluded a most memorable evening.

MEMORIAL SERIVCES, PITTSBURGH, PA.

The B'nai B'rith lodges of Pittsburgh, under the auspices of the Propaganda Committee held Memorial Services on Sunday morning, May 26, 1918, at the Century Building. The members of the combined lodges of the city were invited to attend and a large number responded. A suitable program was arranged by the Propaganda Committee which was successfully carried out.

Bro. O. H. Rosenbaum, Past-President of the District Grand Lodge read the prayer and the names of the departed members were then read by the chairman of the meeting. Various brethren eulogized the prominent men who died during the past year and this was followed by the reciting of the Kaddish.

TULSA LODGE.

As in many other communities, there is a B'nai B'rith Lodge in Tulsa, Okla., which has accomplished a great deal under the domain of "Benevolence, Brotherly Love and Harmony". It has acted as the binding tie for all Jews in the community. Under its auspices a Chanukah entertainment was given in December, 1917, at which time over $62,000 was secured for the relief of war sufferers. Besides philanthropic work, literary programs are arranged for every meeting to promote interest in things Jewish, and the Jewish festival spirit is aroused by suitable entertainments given during the holiday seasons. During the year many social events were held under the auspices of the lodge.

CONTRIBUUTIONS FROM DISTRICT NO. 3 FOR SOLDIERS' WELFARE WORK.

The following additional contributions have been sent to Mr. Walter E. Sachs, Treasurer of the Jewish Welfare Board, to be used for the Soldiers' and Sailors' Welfare purpose:

	Additional.
Wheeling Lodge, Wheeling, W. Va.	$320.00
Erie Lodge, Erie, Pa.	125.00
Butler Lodge, Butler, Pa.	810.00
Fairmont Lodge, Fairmont, W. Va.	125.00

The total amount which Mr. Marcus Feuchtwanger, President of District Grand Lodge No. 3, I. O. B. B., forwarded for Soldiers' and Sailors' Welfare purpose to date is $22,591.00.

VANCOUVER, B. C.

A concert and dance was given under the auspices of Samuel Lodge, No. 668, of Vancouver, B. C., at Liberty Hall, on Wednesday evening, May 15, 1918. Mr. Max Grossman, president of the lodge, presided. The program consisted of musical and vocal numbers and recitations. Addresses were made by M. Rosenberg, who spoke of the advisability of uniting Vancouver Jewish people, and Max Grossman spoke on the subject. "Social Spirit". J. S. Bernet gave an address on "B'nai B'rithism". There was a large crowd present and the affair was thoroughly enjoyed by all.

The president of the lodge further announced that under the auspices of Samuel Lodge a picnic will be held on June 30, 1918.

B'NAI B'RITH OF CLEVELAND.

A large attendance gathered in the B'nai B'rith building on Saturday, May 11, 1918, to attend the annual Bernard B. Given Oratorical Contest, under the auspices of the Junior Order of the B'nai B'rith. The winner of the Gold Medal was Charles Auerbach, and Charles Shulman was awarded the Silver Medal. Professors Woodward and Emerson of Adelbert College and Rabbi A. H. Silver were the judges. Mr. S. J. Kornhauser, Past President of District Grand Lodge No. 2, acted as chairman.

OAKLAND LODGE, OAKLAND, CAL.

Oakland Lodge of Oakland, Cal., is planning to entertain the soldiers and sailors Tuesday night, June 25. Cabaret and ministrels and campfire drill will be a feature of the entertainment which will take place in their clubrooms, in Covenant Hall, Temple Sinai. Another event is being arranged for July 25, at which time the members of Oakland Lodge and their wives and sweethearts will enjoy an outing. The soldiers and sailors will be their guests.

NO JEWISH SOVIET IN RUSSIA.

Russian Jewry has refused to countenance the scheme of the Bolshevik Government for creating a Jewish Soviet to take charge of Jewish affairs. The intention of the Government was to introduce the Soviet system into Jewish life and attempt to win over Jewish public opinion to Bolsheviki methods. The project failed so flatly that it had to be abandoned by the Government.

PROVERBS CURRENT AMONG THE EASTERN EUROPEAN JEWS.

Whoever fears old age should hang himself in his youth.

A half-truth is a complete lie.

Truth is the best lie.

Poverty is no disgrace, neither is it a distinguishing honor.

When a poor man has a chicken for dinner either he or the chicken must have been sick.

If you loan money to some one you acquire an enemy.

Shearing is learned easiest on the beard of another.

A Jewish heart with a "goyish" (non-Jewish) head is better than a goyish heart with a Jewish head.

If God were to reside in this world, mankind would smash all the windows of his dwelling.

A good man needs no whipping, and a scoundrel will not be benefited by being whipped.

By preference I should like to eat a chicken in the company of two only; myself and the chicken.

Three things keep on growing all the time, even during the night; income, rents and unmarried daughters.

If a father makes a present to his son, they both are glad, but when the son makes a present to the father they both are sad.

Self-praise is not becoming, but it does no harm.

When a old man marries a young woman the man becomes rejuvenated, but the woman grows old.

The old maid is proof against dying young.

Sending a fool to market gives the trader pleasure.

Two kinds of men prove themselves bores; a fool among wise men and a wise man among fools.

A crowing hen, a Goy (non-Jew) who speaks Yiddish and a woman who studies the Talmud—are all of no good.

A roofer and a chimney sweep cannot be permitted to testify as witnesses, for both of them risk their lives for money.

Give your friend bad counsel and your enemy good advice. (The supposition being that both will act to the contrary.)

God pays honestly, but slowly.

When the miser grows sociable he becomes reckless of the money of others.

Scratching one's self and borrowing give but temporary relief.

Silence is good, but talking is better.

When your enemy stumbles you must not rejoice at his mishap; but you are not compelled to help him to regain his footing.

Ever since death has come into vogue no one is sure of his life.

You should marry within your home circles, but if you want to steal it would be advisable to go to foreign parts.

Common sense without luck is like an uncut diamond.

One must not joke with God; in the first place that is not permitted, and in the second place He does not tolerate it.

A complete fool is a half prophet.

If all mankind were to pull in one direction only the world would turn over and upset. Many human beings are as good as dead; the beggar, the blind, the leprous and the childless. (This is a Talmudic saying.)

BOLSHEVIKI CLOSE JEWISH NEWSPAPERS.

All the Yiddish and Hebrew periodicals in Russia were forced to stop pubilcation. The Bolsheviki government regards the Jewish press as inimical to its policies and therefore does not trust the press at the present time. Some of the editors of these papers have been placed under arrest. Among these is also the well-known journalist, M. Kreinin, who was chairman of the committee for the convocation of a Jewish Congress.

ANTI-SEMITIC ARTICLE IN THE ARGENTINE PRESS.

Of late further articles of an anti-Semitic nature have appeared in the Argentine Press. The widely-circulated paper, Action, recently printed an article, entitled "The Jewish Race", in which it brings various serious charges against the Jews. The Jewish social workers of Buenos Aires have decided to organize a definite campaign against this anti-Semitic attack.

JEWESS GIVEN PROFESSORSHIP.

Miss Leah Stern has the distinction of being the first woman honored with a professorship in a Swiss university. She was recently made extraordinary professor at the University of Geneva. Miss Stern is a native of Russia who received all her college training in Switzerland.

It is not percept, but example, that is the salt of the earth and the light of the world.—Rev. Francis P. Donnelly, S. J.

SKETCHES OF MODERN JEWISH HISTORY.

(Continued from page 3)

Thomas as proof that the Jews are hyenas, wolves, jackals, hogs, baboons, rhinoceroses, crocodiles, vampires, rattlesnakes, vipers, etc. The rabbi remains calm at this "dumping of manure for the sake of fertilizing his sterile mind", and in the course of his counter-argument quotes from the "Tausves-Jontof". As the only refutation the friar replies: "Let the Tausves-Jontof go to the devil". Here the rabbi loses his composure. Such blasphemy cannot go unpunished:

> "Denn der Tausves-Jontof, Gott,
> Das bist Du. Und an dem frechen
> Tausves-Jontof—Leugner musst du
> Deines Namens Ehre raechen."

The opinion which the poet has of the claims of both religions is clearly expressed in the closing words, which he puts into the mouth of the queen, who is asked of her opinion on the question which side has the better of the controversy. She replies:

> "Welcher Recht hat, weiss ich nicht—
> Doch es will mich schier beduenken,
> Dass der Rabbi und der Moench
> Dass sie alle Beide stinken."

Little as Heine thought of the Jewish religion, he felt deeply for the Jewish people and the terrible wrongs that it had suffered for centuries. To the presentation of this claim of recognition his "Rabbi von Bacharach" was to be devoted. It is a pity that by his subsequent baptism he lost interest in the subject which is almost certainly the reason why it remained a fragment.

The sentiment that guided him is beautifully expressed in the verse which is said to have been intended as a motto for the "Rabbi von Bacharach":

An Edom.

"Ein' Jahrtausend schon und laegner
Dulden wir uns bruederlich,
Du, du duldest, dass ich athme,
Dass du rasest, dulde ich.

"Manchmal nur, in dunkeln Zeiten
Ward dir wunderlich zu Muth,
Und die liebefrommen Taetzchen
Faerbtest du mit deinem Blut.

"Jetzt wird unsre Freundschaft fester,
Und noch taeglich nimmt sie zu,
Denn ich selbst begann zu rasen,
Und ich werde fast wie du."

THE METAMORPHOSIS OF AN ORGANIZATION.

Interesting and instructive as may be the study and observation of individuals, still more interesting and far more instructive are the study and observation of organizations. The Independent Order of B'nai B'rith was organized three quarters of a century ago with the strict understanding and under a binding obligation to exclude from its deliberations and discussions religious subjects. Hence, the religious ties that bound the members of the Order to one another in the past were weak and almost imperceptible. Today, however, religion is a most pronounced incentive in bringing men to the Order and the most prominent factor in its aims and objects. The synagogue, which was ignored or hardly noticed by the Order in the past, now seriously and sincerely reckoned with, while the rabbinate, whose interests in the lodge was at best but lukewarm, is today most ardent and zealous in its service to the Order and its co-operation with the lodge.

In some instances, strange to say, the B'nai B'rith has even gone farther of late than has the synagogue to safeguard the religious interests of our people. Thus, while the synagogue has not yet had the courage or the power to exclude from membership those of our people who are attempting to serve God and Baal at the same time and are retaining their Jewish affiliations on the one hand and allowing themselves to be caught in the web of Mrs. Eddy's mysteries on the other, the B'nai B'rith has made a strong and serious effort to exclude all such hybrid members. Similarly, while the synagogue has only feebly and reluctantly expressed its unqualified condemnation of intermarriage, one of the District Grand Lodges of the B'nai B'rith has recently had to take to the Court of Appeals a case in which a non-Jew, who had married a Jewess and had been accepted into the faith, but who had not complied with one of the traditional requirements of conversion, applied for membership in the Order.

Indeed, the metamorphosis that has taken place in the B'nai B'rith is as interesting and instructive as it is gratifying.—The Jewish Ledger.

Look out for the bright, for the brightest side of things, and keep thy face constantly turned to it.—Jeremy Taylor.

R. R.

1843 1918

SEVENTY-FIFTH ANNIVERSARY

# of The Independent Order of B'nai B'rith

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The Independent Order of B'nai B'rith

A HISTORICAL SKETCH

The 13th of October, 1843, was the birthday of the Order. On that day, in the city of New York, the first formal session was held, and steps were taken for the establishment of a Jewish Fraternal Order, patterned after the many friendly societies in this country, but with a distinct purpose of its own. Whether or not alleged discrimination against Jews in certain lodges led to the foundation of a Jewish Order for Jews, is immaterial; as a matter of fact, some of the very founders of the Order had been admitted to the Masonic Lodge. But it stands to reason that not all of the immigrants from Germany possessed the same degree of education and of adaptability to new surroundings, and that most of them were happiest in associating with their own kind. What actuated the twelve men who first met in an Essex Street saloon, differ as they might in education and mentality, was the unanimous conviction that something ought to be done for the elevation of the social, moral and intellectual condition of the Jews in this country. In the New York Jewry of those days the Portuguese kept to themselves and "hardly recognized other Jews as their equals"; and these were split up into English Jews and German Jews and Polish Jews and Dutch Jews. They all brought with them their home customs and particularly their home ritual or minhag. Petty rivalries among the congregations and strife and brawls and lack of decorum within made of the synagogue a dividing rather than a uniting factor, and the thoughtful were obliged to look for an organization such as a fraternal Order might prove to be to act as a unifying and civilizing agency. The expectations of that early group of founders were destined to be realized in the sequel, and judged by the results the initial and timely act was nothing short of an inspiration. The leading spirit in the organization and consolidation of the Order was the man who is entitled to being considered as the real founder, Henry Jones, a machinist by trade, who, though not blessed with worldly goods, by the sheer forcefulness of his character, had lifted himself to an honorable place in the community and was determined to raise along with himself his brothers in faith. The others who attended the first formal meeting were William Renau, Isaac Rosenberg, Isaac Dittenhoefer, Michael Schwab, R. M. Rodacher, Henry Kling, Valentine Koon, Samuel Schaefer, Jonas Hecht, H. Heineman and M. Anspacher. On the 21st of October, a Constitution and By-Laws were adopted, together with the "Ritual" for initiation and instruction. The name, Bundes Bruder (Brothers of the Covenant), with the Hebrew title B'nai B'rith, and the motto, "Benevolence, Brotherly Love, and Harmony", then chosen, have remained to this day. The element of secrecy, then likewise introduced, was subjected to criticism, but its defenders emphasized its emotional appeal to the less educated and were able to cite its potencies for good in similar organizations. The supreme power was vested in the "Constitution Grand Lodge," under whose jurisdiction societies should be formed, and whose members were to consist of the founders and of all past presidents of subordinate lodges; a "General" or Executive Committee was to be made up of the Grand Nasi Ab, or President, and the Grand Zekenim, or Elders, chosen by the Grand Lodge. Isaac Dittenhoefer, the first President, had seen occasion, in Feb. 11, 1844, to install Zion Lodge No. 2 in New York City, and among those who were admitted to membership therein none stood out as prominently as Dr. Merzbacher, who proved zealous in the up-building of the Order, fructifying the institution with his ideas and conceptions. The men who were his lodge-brothers aided their teacher in founding the Cultus-Verein, which soon thereafter developed into the Congregation Temple Emanuel, now recognized as the foremost Jewish congregation in the land. Thus indirectly the Order, as its founders hoped it would, helped realize a decorous and dignified mode of worship in the synagogue.

Lodges were soon formed in other cities; in Cincinnati in quick succession two were installed, the second being the first lodge of the Order in which the English language was used, the German elsewhere naturally being employed at first. The year 1848 brought to this country a large number of Jews who had taken part in the struggle for liberty. Conspicuous among them was Isidor Bush, who immediately joined the ranks of the Order; aided by his previous journalistic experience, he undertook to publish a Jewish paper ("Israel's Herald"), the first in the German language in this country, in which articles appeared setting forth the aims of the Order; but the publication was discontinued after a three months' trial. Bush soon removed to St. Louis, where he became largely instrumental in promoting and developing the principles and purposes of the Order. In 1850, the question of the admission of non-Jews to membership in the Order was decided in the negative. New lodges were being formed. and when in 1851 the Constitution Grand Lodge met, in conformity with the new Constitution a charter was granted for a District Grand Lodge to be known by the name of District Grand Lodge No. 1, located in the City of New York, and for a District Grand Lodge No. 2, to be located in Cincinnati. The Constitution Grand Lodge became the highest tribunal of the Order, communicating only with District Grand Lodges; Henry Jones was elected President ("Grand Saar"). The first anual report named twelve lodges in existence, with 1,202 members, and $19,134.23 of aggregate funds; $1,100 had been disbursed during that year for the support of the sick and needy. In 1852, District Grand Lodge No. 3 was instituted at Philadelphia. Thus, after seven years of existence, the Order entered upon its second epoch, during which it spread rapidly.

In New York City four lodges united in erecting a building, "Covenant Hall", which was completed in 1852; we find among the participants in the foundation and dedication ceremonies Dr. E. M. Friedlein, who subsequently earned for himself the designation of "The Nestor of the Order", Dr. Merzbacher and Dr. Max Lilienthal. Through the instrumentality of Dr. Maurice Mayer the Maimonides Reading Institution and Library was organized; it was located in Covenant Hall and opened in 1852. A course of lectures was instituted and the services of many eminent lecturers were enlisted, among whom we find Julius Bien, Dr. S. Waterman, Dr. B. Stegnitz, Dr. Max Lilienthal, Dr. E. M. Friedlein, J. M. Cohen, Dr. Maurice Mayer Thus the educational activities of the Order were unfolded. Many other plans for "academic education" were taken in hand, but the time was not ripe. At any rate it is the merit of the Order that at an early date it realized the supreme need of American Jewry along educational lines, and Dr. S. Waterman and Dr. James Mitchel may be singled out among the propagators of scholastic schemes. The Order enjoyed the confidence of both wings, and conservatives and the progressives; Isaac Leeser, Raphael, S. M. Isaacs, Isaac M. Wise, David Einborn were active members. When at the Cleveland Synod in 1855 the conservatives won out, the Order remained neutral. At the annual meeting of the Constitution Grand Lodge which met in the same year at Cincinnati and which placed Mosely Ezekiel in the supreme office, the record showed twenty lodges with 2,218 members and a capital of $55,300; two years later, when Julius Bien was made Grand Saar, there were 2,889 members with an accumulated capital of $78,000. Like New York, Cincinnati had its educational center in the Mendelssohn Library, which was opened in 1858. Of early political activities we may mention the effort in 1857-8, at a time when the renewal of a treaty was pending between this country and Switzerland, to safeguard the rights of Jewish citizens against whom there were discriminatory laws. It was the earnest of greater and more successful activity in that direction in the years that were to come.

Still more phenomenal was the growth of the Order in the following ten years. Three new Grand Lodges were instituted: No. 4 in San Francisco, Cal. (1863); No. 5 in Baltimore, Md. (1867); and No. 6 in Chicago, Ill. (1868). In 1868 there were above 20,000 members. In that year a convention was held in the city of New York, composed of representatives of each lodge, and the present constitution was adopted. Accordingly, the supreme authority was vested in a president, to hold office for five years, and in an executive committee and a court of appeal, each of which was composed of one representative from each district, elected for five years. The first president was Julius Bien, who had been the master mind of the new constitution. He held the office until 1900, when he declined re-election because of his advanced years. For upward of thirty years he stood at the helm, guiding the Order amidst ever-changing conditions of Jewish life in this country and abroad, singularly alive to the potencies of the Order to educate, to elevate, to civilize, and to advance the race, brushing aside the imputation of secrecy which does not exist in the ordinary sense of the word, emphasizing fidelity to Judaism and the Jewish cause which need not and never did mean taking a hand in the theological or ecclesiastical squabbles, and making it in every way clear that the mission of the Order was to unite and not to disrupt the Jewish people.

The unique appointment of Bro. Benjamin F. Peixotto in 1870 as U. S. Consul at Bucharest for the express purpose of securing an amelioration of the condition of the shockingly persecuted Jews in Roumania, was in pursuance of suggestions made by the Order, and the negotiations were carried on chiefly by Bro. Simon Wolf, who on that occasion, as on many others, acted on behalf of the Order at Washington. But the appointment carried with it no salary, and for a period of years the lodges of the Order provided the funds for the maintenance of the Roumanian mission. Peixotto interested himself not merely in the political welfare of Roumanian Jewry; he laid foundations for improved Jewish education throughout Roumania, and in 1871 he organized the Order Zion in affiliation with our Order, which carried the educational programme into practice. Thus the Order not only evinced its interest in our persecuted co-religionists abroad, but it began to transplant to the other side of the ocean its beneficent educational organization. At home, in 1873, another new Grand Lodge No. 7, with jurisdiction over the Southern states, was instituted. As a mark of the love which American Jewry bore for the country of their birth or adoption, revealing how they thoroughly identified themselves with its civic life and how they valued its blessed institutions which afforded freedom of conscience to all citizens alike, the Order entrusted in 1874 the sculptor Moses Ezekiel with the execution in marble of a statue representing "Religious Liberty", and it was unveiled two years later on the grounds of the Centennial Exhibition commemorating the signing of the Declaration of Independence, at Fairmount Park, Philadelphia, where it remains as an everlasting tribute by the Jew to America.

A new sphere opened for the Order in 1882, when Moritz Ellinger, acting on behalf of the Executive Committee, instituted the first lodge in Berlin, Germany. Within three years a sufficient number of lodges had been founded to warrant a visit to them by President Bien. Enthusiastically received, he installed on June 21, 1885, Grand Lodge No. 8 for Germany. Grand Lodges No. 9 for Roumania and No. 10 for Austria followed in quick succession, and branches of the Order, which saw the light in the New World, were set up in Europe, and in the adjoining two continents of the Old World. The Order thus became truly international, and enabled to do its benevolent work, which extended to all abodes of Jewry efficaciously, never meddling with the internal affairs of the various countries, always ready to take up the cause of the downtrodden and persecuted co-religionist. The Order planted itself squarely upon the position that the Jew was, and where unjust laws militated against him, ought to be, an integral part of the land in which he resided and which he loved as his fatherland, and that true liberty, as in this country, could only mean an incentive to the Jew to remain loyal to his inherited faith and tradition, which naturally and only within these limits linked him to other Jews the world over. The Order inculcated the highest conception of true patriotism, which cheerfully accepts every sacrifice. It is the supreme merit of the Order that it never countenanced a provincial Judaism. So long as a brother Jew suffers injury for no other reason that that he is a Jew, it is the Order's duty and privilege to exert all its legitimate efforts to ameliorate his condition.

Deep interest in the purposes, aspirations and activities of the Order marked the semi-centennial celebration of the Order's existence in October, 1893. At the central office in New York City messages of congratulations and good wishes were received from such men as Leroy-Baulieu, President Cleveland, Andrew D. White, then representative of the United States at the Court of Russia, governors of the states of New York. Massachusetts, Mississippi, Kansas. A three days' festival was held in the Grand Central Palace of Industry in the city of New York. In the presence of a vast concourse of people President Bien narrated the story of the Order's marvelous progress revealed in its count of nine Grand Lodges, 400 lodges with nearly 30,000 members and its record of benevolent and educational institutions in this country and abroad. Bro. A. L. Sanger summed up the Order's achievements along the lines of philanthropy by pointing out how by means of endowments and by liberal contributions substantial aid had been afforded to the sick and distressed; how in every instance of great public calamity it had been at the front of the army of workers, giving with a free and unstinted bounty to all sufferers without regard to creed or nationality; he showed how the Order steadily increased its charitable work by the erection of buildings devoted to benevolent purposes: the Home for Aged and Infirm Hebrews at Yonkers and the Maimonides Library in New York City, in District No. 1; the Cleveland Orphan Asylum in District No. 2; the Foster Home in Philadelphia in District No. 3; Covenant Hall at San Francisco in District No. 4; the Atlanta Hebrew Orphan Asylum in District No. 5, established through the untiring energy of Bro. Simon Wolf; the Chicago Manual Training School in District No. 6, and the New Orleans Orphan Asylum in District No. 7.

The activities of the Order during the next twenty-five years are within the memory of almost every member now connected with any of its lodges. The old grooves were not forsaken. The endowment and insurance feature had to be dropped. The Order had clearly outgrown serving as a mutual insurance society. The members had learned that the Order was called upon to devote its energy and time and means to matters affecting the larger household of Israel or humanity. With the growth of anti-Semitism in the cultured lands of Europe, translating itself in countries of a lower level of civilization into legal and economic discriminations and often enough into bloody massacres, with the forced exile of our persecuted and harassed co-religionists from eastern Europe and the increased flux of immigration to this country, new lines of work presented themselves to which the best minds in the Order addressed themselves. The Order had its inception in the needs of the second wave of Jewish immigration to this country; and these German Jews in America and their descendants, trained in the lodges of the Order to the wider outlook and to the conviction that all Jews were brethren, came nobly to the rescue of the hapless arrivals in the eighties and nineties.

Foremost in pointing out the duty of the Order in this direction were Bros. Victor Abraham and the late Judge M. S. Isaacs. There was work at home and abroad. The international character of the Order, enhanced by President Bien's triumphal journey through Europe in 1897, placed it in a position to undertake measures of relief or protection on the largest scale. In 1900, at the convention in Chicago a commission was appointed to invite the co-operation of all European and American kindred associations in instituting measures for concerted relief of the lamentable conditions of our co-religionists in Galacia through the introduction of industries, agricultural employments and educational facilities. It was at that convention that President Bien declined re-election as president of the Executive Committee, and Leo N. Levi was elected to the highest position in the Order. Short as his tenure of office was, cut short by his premature death at the age of 47 years on Jan. 13, 1904, within this period measures were taken and activities unfolded which served to widen the influence of the organization and to bring it into prominence as one of international import. President Levi interested himself in the welfare of the immigrants of a decade ago who stood in need of Americanization; a brotherly hand was extended to them, and lodges were organized among them, as, for example, in the East Side in New York City, whereby the Russian Jew in America at the close of the century could slowly raise himself to the eminent position which was enjoyed by those who had gone through the schooling afforded by the Order since its foundation in the forties.

But there were also fresh immigrants, refugees from Russia and Roumania. Within four months after the call issued by President Levi homes had been afforded in widely separated parts of the country to over a thousand refugees. The work of placing them and finding employment for them was done most effectively through the individual lodges. On a larger scale was the organization, known as the Industrial Removal Office, instituted through the initiative of President Levi, and then given over in charge of a joint committee designated as the Industrial Removal Committee of the Jewish Agricultural and Aid Society. At the meeting of the Executive Committee in Atlantic City in July, 1902, plans were formulated for conducting a bureau for the placing out of orphan children, and to District No. 1 was entrusted the business of trying the experiment. But the crowning achievement of President Levi's administration was his prompt action after the Kishineff massacre, April, 1903, which had stirred the heart of the Jew, as of all fair-minded people, to its very depth. The Order associated itself with all other Jewish bodies in collecting a large relief fund to be sent to our destitute co-religionists in the Bessarabian capital for immediate needs and such rehabilitation as money could buy.

What, however, brought the Order into deserved world-wide prominence was the petition drafted by its Executive Committee and submitted to the government of the United States for transmission to the Czar. Twelve thousand five hundred and forty-four signatures were affixed to that document, containing names of persons of prominence in all ranks of American society. It matters little that the imperial government of Russia declined to receive the petition; it had ample cognizance of it, and the effect on the civilized world was momentous. Russia stood condemned before the high court of civilized public opinion. Steps were taken at the end of the same year to ascertain that the rumors of a new uprising in Kishineff were unfounded, the Order acting in co-operation with the Anglo-Jewish Association in London and the Alliance Israelite Universelle at Paris. Mention must also be made of President Levi's prompt action in collecting a fund of $27,000 for the relief of the Jewish sufferers in the Galveston storm in 1900, which action was on a line with previous ones in the history of the Order, as on the occasion of the Chicago fire in 1870.

Leo N. Levi was succeeded in the presidency by that indefatigable and zealous protector of his people, Bro. Simon Wolf of Washington, D. C. He held office until the Quinquennial Convention of the Constitution Grand Lodge, which was held in New Orleans on March 19, 1905, when Bro. Adolf Kraus of Chicago was elected to head the organization. Under his leadership the Order has gained in power and prestige. Today the Order boasts of a membership exceeding 40,000 in 422 lodges through 11 districts. The number of institutions maintained by the Order has likewise increased. In these thirteen years the Executive Committee took part in all measures looking toward the safety and welfare of our brethren at home and abroad.

Momentous events have followed fast, one upon the top of another, culminating in the world war which is now raging. We need only mention the pogroms which succeeded the Kishineff massacre, the Beilis affair, the Immigration Law making for restriction, the Passport question and the abrogation of the treaty between the United States and Russia, the Relief of the War Sufferers, the agitation for an American Jewish Congress. In all these events the Order took an eminent part; it showed itself ready to co-operate with other organizations, but it just as well proceeded on its own initiative, relieving distress, protecting the rights of the Jew as citizen here and abroad. It created the Anti-Defamation League and thus set itself resolutely against any and every calumny or misrepresentation tending to injure the Jewish reputation. It has a department for social work, realizing wisely the need of caring for Jewish delinquents. Above all, it has acted as the peace-maker in American Jewry. Certain of its own position, of its record of a beneficent activity spreading over seventy-five years, the Order can afford to put its own private interests, if it has any, aside and on all occasions to seek not glory for itself, but the welfare of the house of Israel.

True to its traditions, so soon as this great American nation entered into the war the Order made clear its unequivocal position on the side of the sacred duty and privilege of patriotism. It set into motion an organization for attending to the needs of the Jewish soldier and salior. For the time being, the ties that unite Israel, and so also our Order, throughout the world are necessarily severed. When the time for reconstruction arrives the organization of the Order will step into the breach, to heal and restore, to minimize the after effects of this world catastrophe, to watch over the fate of our brethren in all lands where their civic status in antebellum days was unsatisfactory, and to help in the solution of many a problem which will present itself.

As at the beginning of its career, so today, on reaching the seventy-fifth anniversary of its birth, the Order knows no other cause than the welfare of Israel for the sake of humanity; it sides neither with conservative nor with radical, neither with Zion nor with anti-Zionist; it welcomes them all to its ranks, as brothers in a common cause, as professors of the same ancient faith.

OUTLIVED VIEWPOINTS

By DR. MAX HELLER

There is a German phrase which has the merit of terse clearness and which cannot be fully rendered into English, the phrase: Ueberwundener Standpunkt. We have no word which corresponds completely to the German Standpunkt. It signifies not merely a point of view, but an attitude towards life, a stand one has taken in the presence of vital problems; nor is it easy to render the full force of the struggle with which one gives up cherished, paramount views, as that struggle, that victory over one's stubborn self, are pictured in the German adjective. To call such mileposts on the road of our spiritual growth "Outlived Viewpoints" is to do violence to English phrasing, and yet only to have approached the content and the force of the German idiom.

All the same, it is interesting to pass review of a number of "outlived viewpoints" which modern Jewdom has to register in its evolution of the last few decades. The most striking of them, to my feeling, is our frank and fearless use, in public writing and speaking, of the words Jew and Jewish. Three or four decades ago it was not only the Gentile who feared to offend us by speaking of us as "Jews", but many of our own people, and not by any means only the timid and the squeamish among us went purposely out of the way of employing what seemed to them a name of scorn. Those were the days when the respectful Gentile pursed his lips with deferential caution to call us Israelites, and when the fashionable, cultured Jew liked to hear himself spoken of as an American Hebrew. Look through the polite literature, the better class of periodicals, the formal oratory of those days, and you will find that the words "Jew" and "Jewish" are skilfully fought shy of, as if they were infected with some sort of taint; it is "Hebrew" melodies, the "Hebrew" maiden or the modern Israelite and the Israelitish faith that are always referred to.

It may be boldly asserted that this particular ailment of verbal shyness and overnice camouflage can be traced, more or less, in all civilized languages; in Germany "Mosaic Faith" was a favorite bit of shame-faced daintiness; in French the Jewish heart was "le couer Israelite"; without an atom of positive knowledge along these lines, I boldly venture the assertion that the Russian and the Italian Jew, the Hungarian and the Polish Jew, in their turns, had their sensitive feelings spared by corresponding tender devices of elegant circumscription, in their respective vernaculars.

It took some time to make American press and American literature (as well as American public in general) understand that we do not regard the words Jew and Jewish as offensive terms, except when they are used in offensive ways (Jew girl, Jew Peddler, Jew tricks, to Jew down); but it was our own awakening to manliness, our own repudiation of discreditable veilings and cowardly euphemisms which brought about the change in ourselves first, and then in the habits and language of our fellow citizens.

There are other spiritual skin-sheddings, perhaps not as striking and conspicuous, because not of a surface character, which may be noted by the painstaking observer, as he scans prevailing notes and tendencies in the journalistic output, in sermon, lecture and conversation. Not so many years ago, in the hey-day of unbridled radicalism, we were treated to all sorts of iridescent theories which sounded marvelously liberal and delighted the lover of positive doctrine and airy phrase with the fascinations of their cocksure audacity.

Such a fine-spun theory was that of the daring phrase hero who put forth the seductive assertion that Judaism was a religion, and nothing else. Thence it followed, inevitably, that a Jew must be such in faith, and in nothing else. In all other, especially in all outward things, it must be his highest aspiration to be utterly undistinguishable from any other kind of American; such, of course, was the sacred and inviolable gospel of complete assimilation. I can speak of this particular bit of psychological absurdity from personal experience; some two and a half decades ago I was one of the sinners, black on white, in this very direction.

There was another class of fanciful spellbinders who declaimed, as intemperately and as blindly, in the opposite direction. According to them, Judaism was not a religion at all, it was a bundle of individualisms. The favorite paradox of these court interpreters of the Jewish dream was somewhat to this effect: They would solemnly avow that there was infinitely more in common between themselves and their Unitarian neighbors than with the Russian Jew in his grimy ghetto. On the surface, that was strikingly true, the very sort of shallow, glistening, specious fallacy to fling out to an unthinking mob of hearers or readers; but, as applied, not to a shifting present, but to a stupendous past and a speeding future, what dishonest standards of measurement, how false a reading of eternal values! When we must remember that we share, with our Russian brother a matchless history and the boldest of ideals, we having emerged from the conditions under which he is languishing, and he fighting his way to the opportunities we are enjoying! And then to say that we are nearer to the faith which evolved out of Christianity, and is proud to call itself Christian! After the pogroms and Zionism and the strides of the Russian Jew in our midst, who could be found nowadays to repeat such puerilities?

In an age of blossoming orators and the despotism of fine language it is natural that assertions, especially of the picturesque and astounding variety, should pass muster upon the strength of their rhetorical glamor, without being subjected to any sobering verifications by the light of historical fact and palpable reality, not to say of the unalterable laws of stubborn psychology. Such glittering assertions, which in their day tempted many of us to fall, assertions the garish luster of which has largely died out of them, are all of a class; they represent Jew and Judaism as setting at defiance the most fundamental laws of human soul life.

In religion, for instance, they insist on having the kernel without a protecting shell; a living faith without the symbolism, the expression, the constant practice of ceremonial observances; in the ghetto ages they claim to discern the miracle of a national soul living on for centuries without a national body (as if organization and cohesion along any other but geographical, political, linguistic lines could not constitute a bond just as strong, if not stronger); finally these same believers in a superman psychology used to be in the habit of declaiming (they have unlearned it for some time) that Israel had emerged from the ghetto, as had the three men from Nebuchadnezzar's furnace, without a smell of the burning on his garments.

Alas for the pitiless prose of disillusioning fact and immovable law! Israel and his faith, to be sure, are unique phenomena; but they must range themselves under the sway of nature's limitations; the kernel of ideas and sentiments needs the protecting shell of living habit and reverential expression, else it dies of the anemia of its abstractness, of its lack of touch with life. No soul of faith and ideal could have held a people together without that body of communal organization, of the sense of brotherhood, of shared experience and common interests and a whole world of customs and practices, all of which constitute the essence of the national bond; nor is it humanly possible to emerge out of centuries of dungeon life without bowed back, pale face and shaken nerves. All such acrobatics of dishonest self-exaltation in the teeth of grim reality only distort our sense of proportion and render our self-orientation in the modern life more difficult.

It will be said, with justice, that some of these "outlived viewpoints" are not yet as completely behind us as they should be; that, like the "outlived viewpoints" of other ages, they tend to linger. They are, all of them, more or less involved in another viewpoint which, entangled as it is with the most vehement of our partisan wrangles, seems far as yet from having been "outlived"; our unwillingness to admit that national elements are inextricably interwoven with our religion from its very origin, that every religion draws a great part of its strength from memories, associations, traditions and bonds of a distinctly national character; that, furthermore, the Jew of eastern Europe, having remained a distinct national entity amid his uncongenial, semi-barbarous surroundings, is entitled to rise to the dignity of a full-blown national existence; lastly, that out of the soil of nationality, reinforced by the power of sacred memories and lofty ideals, there may arise an actualization of political and social visions which will culminate in the sublimities of a spiritual faith, the redeeming pattern, to all mankind, of what it is in man, under a favoring social environment, to achieve.

The prejudice against nationalism and nationality we have still to outlive; our coolness towards Jerusalem, as something belonging to the dead past and a wretched present, most of us have not yet gotten over; we iterate and reiterate our pointless mouthings against animal sacrifices which no one dreams of restoring, or the Temple on Moriah, which no one thinks of rebuilding; to gather the dispersed of Israel is still, to us, a crime against those who prefer not to be gathered in; caught in the narrow grooves of our provincialism, we refuse to measure a world-wide question otherwise than with the yardstick of domestic interests.

Meantime, as if providentially, the last forty years have witnessed the hugest of all Jewish diasporas, that of the Russian Jew; recent immigrant that he is, in South Africa as in Siberia, in Japan as in Canada, in Paris as in New England, he bids fair to cement the Jewish world in wider plans of co-operation founded upon a deeper insight into underlying factors and abiding truths.

THE HISTORY OF ORGANIZATION IN JUDAISM

By Gotthard Deutsch

An Introduction Into the History of the Independent Order of B'nai B'rith

(Part of 1st Chapter of History of I. O. B. B.)

Even the most primitive people who came under the observation of a student of economy or history possessed some kind of association. This was no accident. Let us present to ourselves a people that knows neither agriculture nor industry. Its members live exclusively on the results of fishing and hunting and of what the soil furnishes without cultivation, like berries, mushrooms and herbs. They will soon find out that even in spearing a big fish and in disposing of a deer "two are better than one". If they proceed to the beginnings of agriculture, they will find that at harvest season work in common proceeds more quickly. Agriculture is bound to produce a technical skill which not everybody possesses. Even the most primitive plow or harness, the most awkward cart, an ax, an arrow head and a hut require a certain skill which becomes a more prominent factor, the more accumulated experience develops.

So our Jewish communal organization goes back beyond the oldest documents that we possess. Long before Abraham pitched his tents the art of spinning and weaving had been invented, and when Joshua crossed the Jordan, his hosts found fortified cities which possessed a municipal government. Modern research in Egypt and Babylonia and excavations in Palestine have demonstrated beyond doubt that the skeptics of the old school, who declared the Biblical records to be myths, because such complex organization as they report could not have existed 2,400 years ago, were guided by narrower prejudice than the traditionalists whom they denounced.

The destruction of the Jewish commonwealth and the scattering of the Jews over distant parts of the universe required an adjustment of tradition, but could not obliterate it. We, therefore, had undoubtedly in Alexandria, in Rome, in Tripoli and on the banks of the Tigris groups of Jews organized into communities and within these communities constituent organizations created for certain specific purposes of communal life. Unfortunately our sources are meager and unsystematic even in the small quantity of facts which they contain. It could not be otherwise. Everywhere our ancestors were persecuted. Mobs, storming a synagogue had no great respect for history. People who have to wander about, not knowing where their weary feet shall find a resting place, will not carry excess baggage, and last, but not least, historic interest must be founded on a feeling of buoyancy which is not at home where worry over tonight's lodging and over tomorrow's bread is straining all mental and physical energies

The oldest organizations of which we have any record seem to have been those that took care of the burial of the dead. Naturally so. There was the ancient longing to be united in death with one's beloved. The pyramids in Egypt and the stories of Abraham, Isaac and Jacob testify to this fact. Only a few could like Abraham take the hint of Ephron that a plot of ground, worth 400 shekel, was a small matter between friends. Most people had to use a common burying ground which had to be acquired, laid out and kept by some kind of an organization. It further could not fail that in many instances the relicts of the dead were by tender age, sickness, as in case of epidemics, and finally by mental depression incapacitated from performing their duty. Those who had seen such cases would not wait for the emergency, but would organize in order to meet it, should it arise.

Talmudic literature is mostly concerned with law and delights in figuring out the most subtle complications. The rabbis discuss very seriously the case of a funeral which must have taken such a long time that those who carried the stretcher had to miss their prayers. The Talmud speaks of relays and decides which relay is bound to recite the prayer and which is absolved from this duty, but the rabbis did not find it necessary to tell us anything about the organization of these "bearers of the litter". (Berakot, Mishnah, III, 1). We possess a little more information from a later period. Rabbi Hamnuna, who lived in the fourth or fifth century in Babylonia, tells a story how he came to a city and heard that somebody had died, but found to his great astonishment that the people followed their avocations as usual. In his own town on such an occasion all work was suspended until the dead was buried. He was informed that this place had a special society that took care of every burial, and this satisfied him (Moed Katan, 27b). In another passage in the Talmud (Yer. Berakot, III, 1) we are told that the family must fast from the moment a death occurs in the house until they return from the funeral, but if there is an organization which takes care of the burial the fast is not required.

We have in these, as in most other cases, the law, but not the data about the organization. Even the law would not be quite intelligible, could we not supplement it from knowledge of still existing primitive conditions. In the Orient and in Eastern Europe a funeral is at once arranged when the person expires. Aaron Friedman, a descendant of the dynasty of the miracle-working rabbis of Sadagora, died Sept. 30, 1912, at 2 o'clock in the morning. No sooner had he expired when the sexton went through the town, waking everybody up with the wail: "The 'Rebbe' has died". Everybody rushed to the cemetery, the grave was dug, and the body buried, as soon as the ritual ablutions and the prescribed dressing were finished. In Jerusalem today, when a Haham dies, the beedle of the Bet Din goes through the street, announcing: "Stop all labor". We can easily understand that only through an organization such an order could have been carried out. Yet we know nothing about the constitution and the by-laws of such an organization. Moses ben Nahman, who was rabbi in Barcelona in the thirteenth century and the greatest authority in his section of the country, gives us the fact of a regular organization taking care of the burial in every community, but even he fails to inform us on the details of its constitution. Half a century after him, Nissim ben Reuben of Barcelona mentions a society, "Kebarim" (graves), among others, like "Maor" (light), evidently established for the purpose of providing the light for the synagogue. There may have existed earlier organizations of a similar kind, for the Talmud (Sabbath, 106 a) records the rule that if a member of the society (Haburah) dies, all members shall mourn for him. In this case, however, the "Haburah" is probably an organization of strict observers of the law of purity and a remnant of the Essenes, therefore more a sect than a social organization. An old prayer of uncertain origin, but probably dating back to the seventh century, still retained in our ritual, speaks of the "holy associations" (Haburata Kaddishata) of Babylonia and Palestine. In this case the word "Habura" stands probably for what we call congregations and the epithet "Holy" means religious.

The examples cited show the difficulty with which the student of the subject has to contend who is completely in the dark as to the meaning of the terms used and the date of his sources. In other instances, writers, exaggerating the importance of a find, are misled by their desire to give greater antiquity to their discovery. Gerson Wolf (1823-1892), who did some valuable work for Jewish history in Austria, especially in Vienna, claims to have discovered an invitation to an annual banquet of the Hebra Kaddisha in Vienna, dated 1320. The script and the names clearly show that the real date of the document is 1720. While the sources differ as to detail, we may take it for granted that the organization of special societies for the care of the sick and for the arrangement of burials which we find all over the Jewish world under the name of "Hebra Kaddisha", usually with a sub-title, such as "True Benevolence" (Hesed shel Emeth, Gemiluth, Hasadim, Gomele Hesed, etc.), began in the sixteenth century. David Gans, the Jewish historian, a native of Westfalia, who died in Prague, 1613, makes Akiba Frankfurter, who died in 1593, the originator of the societies (Kuppah). Other authors of the same period refer to the famous rabbi of Prague, Loewe ben Bezalel (c. 1530-1609), as the originator of the Hebra Kaddisha of that city Again other sources assign this organization to Eliezer Treves, Loewe's predecessor, who died as rabbi of Frankfort in 1563, and Elijah Spira, also rabbi of Prague, who died in 1712, gives 1609 as the date of the foundation of the Hebra Kaddisha of this city.

These instances show the difficulty of the subject clearly. David Gans calls charitable and religious organizations "Kuppah". In Fuerth and in Frankfort the burial organizations are still called "Kippe". In other old congregations we find the same name used for study circles, so in Worms, 1655, and in Mayence, 1713. In the parlance of the German Jews today the word is still being used for partnership in business, and from this it passed into the argot of crooks, who absorbed quite a number of Hebrew words, for a scheme to practice fraud. A trial of a band of counterfeiters held in Saxony in 1763, created the term "Kipper und Wipperzeit", and the archives of Hildesheim preserve the documents of a case against the Christian Otto Dittmann and his Jewish accomplice, Selcke Schay, under the title "Acta betreffend die Inquisition . . . wegen Kipperei, 1621-1623". Thus the meaning of certain terms is in constant flux, and not even always identical at the same time in various environments. One should also imagine that David Gans, who lived in Prague at the same time as Loewe ben Bezalel and speaks highly of him, would not have deprived the rabbi whom he admired, of the credit due to him for an important communal activity, and would not have ascribed this merit to Loewe's teacher, Akiba of Frankfort. On the other hand, in a document of unquestioned authenticity, the elders of the congregation of Prague in a petition to the government, speak of Eliezer Treves as the author of their communal constitution. Finally, Elijah Spira, while living more than a century later, was a careful collector of everything that pertained to the tradition of the venerable "Kehillah" to which his family had given a number of prominent rabbis for over two centuries.

We can therefore merely say that the evidence, while conflicting in detail, points with fair unanimity to the fact that the regular organization of burial societies dates back to the latter part of the sixteenth century. The society "Gemiluth Hasadim" of Verona celebrated its tercentenary in 1899, and it may be presumed that his was done on the ground of documents. The congregation of Amsterdam, established by fugitives from the Spanish and Portuguese Inquisition towards the end of the sixteenth century, had its Bikkur Holim society in 1609. Hamburg also established by fugitives from the Inquisition somewhat later had a similar society in 1652. Juspe Hahn, who did for Frankfort what Elijah Spira did for Prague, collecting carefully all religious practices of his native city, speaks of such a society as an established institution, and as he died in 1636 as an old man, this society must have dated back to the sixteenth century. Rome had a society, "Hayyim wa-Hesed" (Charitable Life), in 1656, and Moses Galante and Yom Tob Zahalon, who lived in Italy during the latter part of the sixteenth and the earlier part of the seventeenth centuries, discuss in their decisions of legal cases bequests made to such institutions called as in medieval Spain "Hebrat Kebarim". Finally we possess publications dealing with the ritual used at deathbed and graves, printed in Italy in the beginning of the seventeenth century. A copy of such a book, entitled "Balm for the Soul", printed in Mantua, 1619, contains on the flyleaf the list of members with the turn of their duty. The cabbalist, Aaron Berechiah Modena, published in Mantua, 1626, a ritual to be used at the bedside of the dying and at a burial called "Crossing the Jabbok", which with some alterations is still widely being used. It contains, as may be noted right here for curiosity's sake, a ritual for the dedication of a new cemetery which requires that a rooster be killed over the first open grave. This ceremony was still practiced by Rabbi Bernard Illowy (1814-1874), then in Syracuse, N. Y., in 1857. I know the fact only through a polemical article in Einhorn's Sinai, where a report in the Deborah is given as source, but the volume of the Deborah, in which the original correspondence and Rabbi Illowy's justification of his decision were published, is nowhere to be had, another case of the difficulties which a Jewish historian will constantly experience.

While the duty of the living to the dead occupies an important part in Jewish communal institutions, it naturally does not monopolize their activity. This duty is in some respect considered foremost, for in legal casuistry the burial of the dead (Meth Mizwah) precedes all other religious functions, and we of the older generation, brought up in small towns, where there was no newspaper, remember the sexton passing through the ghetto and calling out in a doleful drawl: "Mays Mizvo", which was the announcement that the funeral was about to start. Yet the Talmud (Mishnah, Peah, I, 7) gives to the study of the Torah the highest rank among all religious acts. This appreciation carries with it the provision for the teaching of the Torah. Expressions of the [illegible] of teaching and notes on regular [illegible]tions for the education of the [illegible] are very numerous in rabbinical literature. The experience that from the children of the poor the Torah shall go forth, occasional anecdotes, though legendary, of poor students who overcame all difficulties and obstacles and finally rose to prominence, of some who worked as rail splitters in order to be able to pay for their tuition, show that there were organizations for the instruction of the poor, which as "Talmud Torahs", maintained partly [illegible] funds and partly by assessments on the well to do, have survived to this day.

A systematic effort for the care of the dependent, as the aged and the orphans, seems to date from a much later period. At any rate the oldest documentary evidence which I was able to discover in spite of diligent research, does not go beyond the eighteenth century. Special religious obligations, like providing light for the synagogue, seem to be very old. They are mentioned in an ancient prayer, again unfortunately of very uncertain date, which asks for God's blessing for those "who donate oil for the light, wine for the Sabbath service, bread for the strangers, and gifts for the poor". It is not said, however, that this was done by organized societies. We know, however, from the beginning of the seventeenth century, when mysticism took a strong hold of the people, leading to the Messianic delirium of the Sahabbetai Zebi movement in 1666, of numerous societies in Italy and in Germany, calling themselves "awakers of the morning" or "waiters for the morning" and who asseembled before daybreak in the synagogue. or in a study room, where they studied Cabbala or recited mystic prayers. There is one organization which fortunately we have outlived. It existed in the large seaports, like Venice, Leghorn and Amsterdam, where pirates brought the prisoners whom they had captured to sell them into slavery or where the first news came of prisoners, made by armies engaged in regular warfare. The wars between Turkey and Venice were responsible for many cases of emergency relief. I remember with a feeling of awe how I stood in front of the iron gate of the old cemetery of Malta, acquired by the society for the redemption of captives in Leghorn. The island was in the possession of the Knights of St. John. No Jew was permitted to set his foot on this sacred soil, unless he was brought there as a good prize and held, until through his family or friends, or in case of poor people, through charitable organizations, the arbitrarily exacted ransom was paid. The law which could prohibit Jews from living on the island could not prevent them from dying before ransom had been paid. It was a lot, more dreaded than prison, to be thrown into the sea after death or to be buried in a place where the carcasses of animals were interred. The Hebra "Pidyon Shebuyim" of Leghorn finally obtained from the Knights the privilege to acquire a cemetery, where these dead should find their resting place. It is a touching illustration of the pathos of Jewish history and at the same time a noble testimony to the idealism of the poor victims of a tyranny which scorned Judaism as a religion of empty formalities, while its followers, when fasting and doing penance, proclaimed as the object of their penance "to loose the fetters of wickedness, and to let the oppressed go free, to deal the bread out to the hungry and to bring the outcast into the house, to cover the naked and not to hide thyself from thy own flesh".

ITALY AND THE JEWS OF ROUMANIA

Protests Against Discriminations in Treaty of Bucharest and Pledges Itself to Secure for Jews of Roumania Permanent Position of Equality

Mr. Nahum Sokolow, in London, has received from the Italian ambassador, acting on the instructions of Foreign Minister Sonino, a communication in which the following passage appears:

"The Italian Government recognizing that the provisions contained in the Treaty of Bucharest of May 7th, 1918, between Roumania and the Central Powers relating to religious equality in Roumania, are, so far as the Jews are concerned, less liberal than those which the Roumanian Government itself had spontaneously promised to grant, now declares that at the final settlement of the Roumanian question it will use its best endeavors to secure for the Jews in Roumania a settlement which will definitely assure them a permanent position of equality."

Similar official declarations with regard to securing full equality for the Jews of Roumania have been made by Great Britain and France.

The Ten General Conventions of the I. O. B. B.

By Hon. Simon Wolf

In 1868 the General Convention was substituted for the Annual Convention, which had up to that time been the chief governing body of the Order. Mr. Julius Bien summarized the causes which brought about the change as follows:

"A General Convention of the Order had become a necessity in order to harmonize the different interests as manifested in the various Districts, to make such changes in the organic law as to adapt it to the great expansion which the Order had assumed, and to give a wider scope to its development by imposing as little restraint as possible on the various Districts.

The growth of the Order was so rapid and unexpected that the laws, passed from time to time for its direction and regulation, could not keep pace with it. In its incipient state it was guided and directed by the men who had been most active in its organization, and it needed the supervision of these men and their co-laborers to insure for it a straight and steady course.

"Its government, therefore, breathed a spirit of centralization, placed the direction of its affairs into the hands of a few representatives, entrusted the shaping of its policy and its principles to a small number of men to whom the members looked, deservedly, with confidence and trust, and whose counsels they were ever ready to follow. The more the supreme power was confined to a few directing spirits, the better the Order could be controlled and its course marked out.

"With the establishment of new District Lodges, however, and the spread of the Order into more distant regions, a change in the form of government became necessary. Men had come forward and taken an active interest in the affairs of the Order, to whom the reverence and the glory that clung around the original founders and fathers of the Order were known as traditions of the past only, and the spirit of democracy, or the government of the people by the people, on which the government and the society of this country is based, made itself manifest in various Districts. People were averse to obey laws in the making of which they had not been consulted, to be ruled by persons no matter how great their merits and how acknowledged their wisdom and disinterestedness, in whose election they had no part. They did not desire a central directory, passing laws, rules and regulations which interfered with the internal affairs of Districts or Lodges; they were willing to work in one common spirit, for one common good, but insisted on retaining their liberty in the management of their local affairs and their freedom in the choice of the means to carry out the common object. They were well satisfied to comply with laws which would embody the general principles underlying the order, and which would promote its growth and extension, leaving such limited powers only to an executive department as would be necessary to constitute a cohesive and uniform organization. It was believed that with fewer laws and with less general direction on the part of an executive head a larger field for independent development would be given and greater usefulness be obtained.

"Contention, strife and discord prevailed frequently in the councils of the constituent assemblies; the views of the representatives of one section of the country were often diametrically opposed to those of another section, and the opposition manifested in their assemblies bore often that irreconcilable party character which endangered the very existence of the Order. It could not be otherwise, as long as men representing the views and tendencies of the Lodges in one part of the country were called upon to legislate for the other part, and direct the internal affairs of Districts that entertained entirely different ideas.

"The diversity of opinions manifested in the meetings of the Constitution Grand Lodge were carried by the representatives to their various localities, and instead of harmony, good feeling and brotherly love, there was created prejudice, jealousy and party spirit.

"The General Convention was called with a view to infuse new life into the Order, to reconcile existing differences by abrogating all laws which interfered with the free action of the various Districts and brought into conflict the interests of one District with those of the others, as far as their local affairs were concerned. The system of centralization, prevalent in the Order until then, should give place to one of decentralization; little or no power to be entrusted to a central administration, and the internal development of the various Districts be left in the hands of their own representatives to be guided and shaped according to the wants and requirements of each particular section, and the Lodges be sovereign within their own Lodge room.

"In short, the government of the Order, which had retained the character of an autocratic power, was to be transformed into a purely representative one in which the people, the members of the Order, possessed all the power, and the bodies that were looked upon until then as standing outside and above the people, would be the mere exponents of their will, the representatives of their sovereignty".

"First Constitution Convention"

On June 19, 1868, the first General Convention was held in the city of New York. One hundred and four delegates, elected one from each Lodge, responded to the call. Each Lodge was entitled to one representative. The representatives could be elected from any lodge of the Order, thus I was the choice of Poughkeepsie Lodge of New York. It was a notable gathering of Jewish leaders and the rivalry to preside was worthy of the Order and gave promise of great and useful work. After a heated campaign Mr. Adolph Moses of Chicago was elected permanent Chairman. He filled the post with ability. The first important action taken was the adoption of a motion by Mr. Henry Greenbaum to reconsider the law which made a delegate eligible only if he had served as President of a Lodge. Thus I was admitted as a delegate to the Convention, although I had not served as President of a Lodge. Then the law was reenacted. It was my advent into the General Conventions, and I am the only living member of every Convention since.

The Preamble and the Constitution were framed in that Convention by the master mind of Julius Bien, providing for the complete government of the Order, without trespassing on the rights of the District Grand Lodges. Two important bodies were created by the Convention, namely, the Executive Committee of the Order and the Court of Appeals.

District Grand Lodge No. 6 was created at that Convention. The dedication of the Cleveland Orphan Asylum had preceded the Convention, and that magnificent Home was heartily endorsed.

"Second Constitution Convention"

The second Convention of the Order met in Chicago in 1874. I was elected presiding officer by acclamation.

The right of a Grand Lodge to enact laws creating an endowment fund was declared to form one of the legitimate objects and within the scope of the Order, the Roumanian Mission was endorsed, the "Statue of Religious Liberty" was authorized and a Gold Medal for heroic services at Memphis during the Yellow Fever epidemic was presented to Brother A. E. Frankland.

The integrity of the Order was seriously threatened by differences between Districts Nos. 2 and 6. So acrimonious did the debate become that the entire delegation of No. 6, reinforced by Brother E. M. Friedlein of New York, arose and were about leaving the hall. Brother Philip Stein of Chicago (thank Heaven, still with us) and Brother Aaron Haas of Atlanta (lately deceased) wrote on my seventieth birthday that I had saved the Order and that by my skill as Chairman I swayed the Convention into enthusiasm and harmony.

It was the last time that Rev. Dr. Isaac M. Wise and Rabbi S. H. Sonnenshein were seen in Conventions of the Order. Dr. Wise was deeply and sincerely interested to get the Order to pay an annual stipend to educate orphan boys in the Union College. Brother Bien opposed the measure on the ground of "Church and State". These differences led to an estrangement of these great leaders, which in due course of time grew more bitter; both men hit hard, as men of conviction always do. Time, which heals all things, brought again a reconciliation, which is more fully described in the Sixth Convention, held in Cincinnati.

"Third Constitution Convention"

On Jan. 26, 1879, the Third Convention of the Order met in Philadelphia. There was a great deal of rivalry who should be elected Chairman. They finally agreed that, inasmuch as I had done so well in 1874, that they re-elect me, and so, without desiring it, I was again chosen. The "Statue of Religious Liberty" which had been dedicated in 1876, was visited speeches made and all felt proud of this patriotic work of the Order. There had been great trouble to raise the money to pay the sculptor, some of the Lodges opposing the erecting as being contrary to Orthodox Judaism. I had as a last resort to make a tour of the Lodges, and finally succeeded.

The ritual was again modified. Representation by proxy in the meetings of the Constitution Grand Lodge was abolished, meetings of the Court of Appeals were provided for, and the mode of enforcing the laws by the Executive Committee determined. The Convention declared in favor of the publication of a History of the Order.

"Fourth Constitution Convention"

The Fourth General Convention was held in the city of New York, on March 1, 1885. Again the election of a presiding officer took up much time. Able men were contending. Finally Brother Philip Stein of Chicago was elected, and no one displayed more ability than our gifted brother, who is still here to guide our Order. The Convention was attended by 254 delegates, and as it proved rather an unyielding body, a law was enacted to restrict representatives.

The Preamble to the Constitution was modified. A method for amending the Constitution by direct vote of the Lodges was adopted. District Courts were established. The Convention resolved as one of the purposes of the Order to aid persecuted co-religionists in all parts of the world and to further the interests of Judaism at large. District Grand Lodge No. 8 was created.

"Fifth Constitution Convention"

For the first time in the history of the Order, the Convention met on southern soil in the city of Richmond, Va., on the first day of June, 1890. It was by common consent that the Hon. William Lovenstein, a State Senator of the Commonwealth, should preside, and this selection was in every way justified. Mr. Lovenstein stood high as an American and as a Jew. It may be said that this Convention gathered a more representative body of Jews than any other gathering of the Order up to that time.

This Convention closed forever the activities of Brother Benj. F. Peixotto. Each and every one felt that the end of a great and beneficent career had come. His closing speech, full of pathos and eloquence, still lingers in memory. A noble American, a devout Jew, an unselfish brother of the Order, a few months later he crossed the Bar.

"Sixth Constitution Convention"

The Sixth General Convention was held in Cincinnati, Ohio, April 28, 1895. Brother W. A. Gans of New York was elected Chairman. He made a record for prompt and impartial decision. It was in this Convention that Brother Adolf Kraus became prominent as a leader, debater and diplomat—a position he has filled ever since. The feud between Dr. Wise and Brother Bien still existed. Few know that the attacks on Bien and the Order had driven Bien to have papers drawn up to arrest Dr. Wise for libel. My love and affection for these great men caused me to bring them together, and it was a remarkable scene when they clasped hands. A characteristic incident occurred. We called at the doctor's house; we waited for him. Directly he came, and he said, with that wonderful play of humor, "There has been so much dirty linen washed that I had to put on a clean shirt", worthy of Sidney Smith. Dr. Wise was a constructive force, his foresight in taking orphan boys from B'nai B'rith homes led to enriching the American pulpit, and these men in turn became advocates and leaders in and of the Order.

"Seventh Constitution Convention"

After twenty-six years' interval, the Convention again met in Chicago on April 29, 1900. Mr. Victor Abraham, worthy son of Joseph Abraham, was chosen Chairman, and he proved his mettle in every way.

It was a memorable Convention. The younger element was clamorous and dominant for leadership, and Julius Bien, a scholar and scientist, after thirty-two years of active service for God and man, was elected Chancellor of the Order, a position of honor, and Leo N. Levi was Chosen President. In speaking of the work of that Convention, Brother Levi said: "Every proposition looking to the advancement of the Jews was considered with the utmost care, debated in the most fraternal spirit and acted upon with the fullest sense of responsibility. The most prominent sentiment that found expression was the determination to further every effort in the interest of the Jews without regard to where the credit of success should be lodged".

Mr. Levi, in making a pronouncement of B'nai B'rith principles and policy at that Convention, said, among other things:

"It has been said that we are entering upon a new era in the destiny of the Jew. I believe that, I believe it firmly. I stated years ago that I believed that the salvation of Judaism was the American-born Jew. I have traveled over this land, and I find our young men and our young women, unversed as they are in the old traditional forms and ceremonies, strangers to the ritual around which cling so many tender memories in the minds of our older people, yet animated, inspired and uplifted by the quickening love which they bear to the old ancestral faith and craving for media of expression for that feeling. They seek it in good works, in charitable deeds, in the amelioration of the condition of our fellowmen; and I believe that when we bring to them the mission which has sustained us so long, when we make apparent to them that here is the field for their activity, we will gain from them that co-operation in the need of which we so sorely stand. But we must carry our wares to them, we must inspire them with the courage that has sustained us, and with the infusion of new spirit and new energy and new aspiration create a new epoch, not for ourselves but for the people for whom this Order stands. And it does stand for the people—the greatest organization among the Jews known in the history of the world, spread over all the world, conducted by its representative men, it stands for the Jew and for Judaism".

Brief as the official career of Leo N. Levi was, it was filled with ability, and his record will forever stand as unsurpassed. He died universally lamented, and is at this hour an inspiration. His monument should have the legend, "Kishineff and Removal Work".

I was vice-president in 1900, and many of my friends wanted me to be chosen president, but the stock argument was "too old", but, nevertheless, after Brother Levi's untimely death, the Executive Committee elected me to fill the unexpired term. It is not for me to say how I discharged the duty imposed. One thing is sure, I gave no evidence of age or senility, a lack of which, by the grace of God, I can still claim.

"Eighth Constitution Convention"

On March 19, 1905, the Eighth General Convention met in the City of New Orleans, La. As a tribute to the memory of Brother Leo N. Levi, his brother Godcheaux was elected President of the Convention, and aside from this tribute for a great leader, his brother dignified the position and proved to be a fine parliamentarian. I had definitely stated that I would not accept an election as president of the Order. Caucuses were held and many names canvassed, and finally Brother Adolf Kraus was persuaded to accept, and he was elected. A humorous incident in connection with this election happened. To induce Brother Jacob Furth to accept the position, Mr. Kraus tried all of his tact. Finally Furth said: "Why, Kraus, if I was to accept I would not live a year; you accept". (Great laughter.) And then there came to leadership the wise counselor, the conservative yet firm and resolute Adolf Kraus, who has so far filled and, let us hope will yet fill for many years, this post of honor. The advent of Brother Kraus brought a Secretary of the Executive Committee, A. B. Seelenfreund, whose wonderful ability has strengthened and encouraged the Order at home and abroad. One of the most affecting scenes of the Convention was the speech of Brother Thalmessinger of New York, a giant physically and mentally. He swayed his audience to laughter and to tears, and not many months after he passed to eternal rest. The reception at the home of Mr. Isidore Newman was a memorable function. Brother Bien was not at this Convention; illness prevented. All missed the genial companionship of the eminent brother and that of his charming wife. Brother Bien did not live to see the Convention of 1910. It was my privilege and honor to pay a loving tribute to his great character. He was a tower of strength. Aside from his great services nationally, his fame rests with the founding of the Order internationally. In the various departments of the government at Washington his name and work stands foremost among all of his competitors. The Order owes eternal recognition to Brother Bien.

"Ninth Constitution Convention"

The Ninth General Convention met in April, 1910, in the nation's capital city, Washington, D. C. I had promised, "old as I was", to meet the brethren and to see to it that they had a royal time. I am sure I was there to greet them, and I hope they had a good and royal time.

(Continued on page 5.)

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Aug. 14, 1918.

Since the last London letter was printed on this page we have had the pleasure of welcoming in our midst two groups of visitors from the United States, who were given a right royal welcome. The one was the American Zionist Medical Unit, the other was the latest contingent of American recruits for the Judaean regiment. The first could not but seize on the imagination of all thinking men and women. These members of the Medical Unit were going to Palestine, that ancient country which was being reborn. From the extreme West they were proceding to the East; from the land of unlimited practical possibilities, where modern capitalism and all that it denotes has developed to a high state of perfection, they were turning to the dream-land of the Lebanon, with its thousand-year-old mysteries. And what was the object of their mission? To bring relief to those who suffer, to bind up wounds, to help to rebuild human bodies that threatened to decay; in a word, to be ministering angels where assistance was most necessary. Be it noted that the Medical Unit has dedicated itself to work among the civil population in Palestine.

All this was much, but it does not exhaust the reasons for the very hearty welcome accorded to the visitors. They came from the great Jewish community across the ocean, representing as it were a mighty link binding the Jewries of England and America in a fast bond of friendship. The sincerity of the first welcome given to the doctors and the nurses was convincing proof that we in London were really moved by these men and women, and by their prospective work in Palestine. The women Zionists arranged for a reception at the Savoy Hotel, and our American friends were made to feel that they were deeply appreciated. Mr. Herbert Samuel spoke in his usual finished fashion, voicing the feelings of everybody present, and the Chief Rabbi, who spoke later in the evening, was also at his best. It seemed as though the occasion brought out the noblest sentiments, making the visitors feel that the labor and the hardships in front of them were all worth while.

If the Jewish community was warm in its reception of these visitors, no less cordial was the greeting they received outside. They had the honor of being received by Mr. Arthur Balfour, who is not unknown in America, and in his address to them our foreign secretary declared that "the influence of that great national revival known as Zionism, would be felt not only by those Jews who would settle in Palestine, but also by Jewery in every country of the world, and even by the other nations of humanity, for though Palestine was but a small country, the good which it had done for mankind was immeasurable".

It is needless to add that the members of the unit were deeply moved by these words of the great statesman. But he did not overlook the practical side of the problem. "The destruction of Judea that occurred nineteen centuries ago was one of the great wrongs which the Allied Powers were trying to redress", Mr. Balfour added. Coming from this source, the statement is of first-rate importance. The Allies were striving to redress old wrongs; the Central Powers were doing all they could to heap up fresh wrongs. "Righteousness exalteth a nation". The British Empire has always stood for righteousness and fair play, and justice were things which an Englishman understood and practiced. War tries the nerves and patience of the most stolid of peoples. There may be newspaper "stunts", as they are called, which mark out the Jew for unfair treatment, as other "stunts" mete out unfair treatment to other sections of the population. But these are temporary hysterics on the part of people with short tempers and irritable nerves. Deep down in the consciousness of the British people the sense of right still lives; the shouters are blinded for the moment by a groundless fear, of which, when sanity returns, they will themselves be ashamed; and Mr. Balfour's declaration outweighs the silly barks of the agitated men and women who are afraid of shadows. The onenities make a loud noise. Mr. Balfour's statement is a declaration of policy on which the world may rely.

Nor was Mr. Balfour's the only welcome accorded to the Medical Unit. A second time there was a demonstration at the London Opera House, and the enthusiasm which characterized this was not one whit less than on the first occasion, an impression of which appeared in these columns some months back. Again the magnificent hall was packed from ceiling to floor; again the crowds were moved by an enthusiasm which only great causes can engender; again the speeches contained sentiments which live. There were many speakers on the platform who supported Lord Rothschild, the chairman of the gathering; the "star" speaker was the Rt. Hon. G. N. Barnes, Member of Parliament and of the War Cabinet. Himself a labor man, Mr. Barnes could not but sympathize with the rebirth of Palestine. But he stated that he brought to that meeting the greetings of the War Cabinet, and his words are therefore worth repeating:

"Irrespective of race or religion", Mr. Barnes said, "we look to Palestine as the Holy Land. From it there came those great moral inspirations which still guide the life and conduct of half the world. From it there issued forth those wondrous influcnces of which the mind of man can scarcely yet conceive the full meaning. It has been the inestimable privilege of the Allies in this war to have rescued this land, consecrated by religion and history, from the sacrilegious hands of the German and the Turk, who have slain and enslaved the people. It will be their greater privilege to rebuild the holy places, to create conditions under which opportunities will be given to all peoples to live together in tolerance and mutual help. It will be the aim of Zionism once more to make Palestine a fountain of knowledge and idealism, and by the creating of places of knowledge and education, open to all, again to clothe ancient truths in modern garb. The British government proclaimed its policy of Zionism because it believes that Zionism was identified with the policy and aims for which good men and women are struggling everywhere. (Cheers.) That policy is the policy of the Allies in this war. It is the policy to which we are pledged; it is the policy which we believe accords with the wishes of vast numbers of the Jewish people, many of whom have cast wistful eyes to Palestine as again destined to be their national home".

If the Medical Unit is going to Palestine to relieve suffering, the American Judaeans are going there to reduce suffering to a minimum. For they are going to fight for Palestine, and when the land has been rescued, we hope it will be placed under tolerable government. The American Judaeans were therefore also sure of a welcome. Not only were they present at the opera house demonstration, but they were given a special luncheon (a repetition of the arrangements made in the case of the first batch), and a number of synagogues afforded them hospitality, not only for spiritual but also for bodily refreshment. The most noteworthy example is that of the Berkeley Street Synagogue, the congregation of British Jews. It is a sign of the times, a welcome sign, that the "Reformed" wing of the community should thus publicly bear witness to its interest in Palestine. It only demonstrates, if proof were needed, that the country has a marvelous hold on all those, Jews or Gentiles alike, who have a heart and a mind to realize all that it connotes.

And this leads us to a remark made by that wise philosopher, Achad Ha'am, at a recent Zionist festivity. He asked Jews not to lose their heads over Palestine. Achad Ha'am is among the keenist Zionists and the great lovers of the Holy Land. There was no disappointment within him when he uttered those words. But his meaning is plain Amid the declarations and the welcomes, all very necessary, very agreeable, and very encouraging, let not the wood be overlooked for the trees. In the first place, the Palestinian revival will be difficult. Those who put their shoulders to the wheel will have to work hard before the foundations are laid for a worthy life in the country A worthy life—a life worth while—both materially and spiritually. Materially that will be comparatively easy. But spiritually! What a task is there before the pioneers. A Jewish life in Palestine, worthy of Jewish ideals. in accord with Jewish traditions, will be something new in the world, something unique, a model and a meteyard of a great society. For generations thinkers have striven to describe the model society. From Plato and Aristotle right through the ages to Graham Wallas in our own days, fine ideals have been set forth only to be regretted in actual life. Modern states can hardly be said to satisfy the best that these thinkers have set up as ideals. In Palestine there will be an opportunity to establish a truly great society founded on Justice, that Jewish ideal which has seldom been meted out to the Jew. There are some philosophers who declare that in spite of the Christian veneer, modern civilization is heathen at heart. If this indictment is true, there is much for the Jew to do in Palestine. Not the heathen, but the Jewish spirit must predominate there. Many fine and delicate questions will call for solution. What will be the attitude of the great society in Palestine towards art and music and literature, much of which is an expression of heathen ideals and sentiments? The question need not be faced in fear and trembling. All the world will necessarily have to take stock of the past, and lay down solid foundations for the future. We want to make the world "safe for democracy". We want to banish war and the fear of war from off the face of the earth. We want to set up a keener sense of the brotherhood of man, a doctrine preached in a thousand churches on Sundays and dishonored in the hurley-burley of the every-day life during the rest of the week. We want to root out the germ of militarism from modern life. Will the Jewish commonwealth in Palestine have anything to teach the world on all these questions? The world has been glad enough to learn from Jews before; it will receive what Jews can offer now. The prophets are not numerous; and the voice of Justice and religion is not particularly strong. What Jews make of Palestine will therefore be of the utmost consequence for the world. And when Achad Ha'am bids Jews retain their mental outlook, he is probably thinking of these deeper questions, which are higher than the mere physical resettlement. Perhaps he himself will be ready to give utterance to words of wisdom at the right moment.

Before we leave the subject of Palestine one most interesting fact must be recorded. Recruitment for the British Army has been opened in Palestine for the native Jews, who were most anxious to join the forces. In a very short time after the office was opened, a satisfactory number of Jews, Bokharan, Arabian, Palestinian, took the oath of allegiance with apparent pleasure and satisfaction, and are now in training. Not only the men themselves but their women-kind were very anxious for their association with the British army, and if any testimony were required of the excellence of British rule in occupied Palestine or of the satisfaction of the population, surely this incident would be convincing.

In Anglo-Jewry the only news of any import during the summer months has been the adventures of Dr. Gaster with his congregation. It may not be generally known in the States that the ecclesiastical organization of Anglo-Jewry rests upon three pillars. The broadest and strongest is represented by the United Synagogue; the oldest by the Sephardi congregation; and the youngest by the "Reform" Synagogue at Berkeley Street. Over the first the Chief Rabbi presides; the third has its own religious heads; and the second is shepherded by the Haham or Chief Rabbi of its own, an office held for the last generation by Dr. Moses Gaster. Dr. Gaster is too well known among Jews the world over to need an introduction. But in reality there were two Dr. Gasters. One was the Very Rev. Dr. Gaster, Haham, the clergyman; the other was just Dr. Gaster, the man of affairs, the scholar, the orator, the folklorist. A charming personality united these two characters, which if they had possessed only good qualities would have dominated Anglo-Jewry. But we are none of us perfect, and the Haham somehow did not quite hit it off with his flock. It is difficult to explain the fact, but fact it is. We can see it now. The flock has resolved, no doubt after much searching of heart, to sever its connection with its shepherd, and with the commencement of 1919 the Very Rev. Dr. Gaster, Haham, will in all probability have ceased to exist. But fortunately the other Dr. Gaster will still be with us, Dr. Gaster, the man of affairs, the scholar, the orator, the folklorist, and the charming personality will continue to make all these qualities supremely attractive. As a Brother of the Order, as a Past President of the First Lodge of England, as an active member still, we cannot refrain from expressing the hope that Dr. Gaster will continue for many and many a year to adorn all things to which he puts his hand, to labor as before in the cause of mankind and of Jewry, and to contribute to sound learning the same quality of work as his pen has already produced.

Meanwhile the ancient congregation of Spanish and Portuguese Jews [illegible] dates its origin to the time of [illegible] II and bases its just pride on an ancestry going back to the [illegible] of Jewish history when the [illegible] race was settled in the Iberian Peninsula—the congregation is likely to be without a spiritual chief. Whether it will amalgamate with the larger wing of Jewry is doubtful, despite the obvious economy in finance and nerves which such a process would inevitably bring with it. The post-bellum period will doubtless be one of retrenchment, and it would appear that synagogue retrenchment will be a necessity. Here then is an opportunity. The needs of the day point out a clear path; only the pride of generations is in the other scale. If the occasion were seized we might have a united Jewish flock in the British realms, and one Chief Rabbi would guide its destinies, blessed by unity and true fraternity. The old Sephardi tunes, which somehow respond to something deep within every Jew, need not be sacrificed; indeed, it might be an advantage if the non-Sephardi wing of the community gradually adopted them. But all this is speculation; the solid fact remains, and it is the dominating piece of news which the summer has brought forth in London that Dr. Gaster will be placed on the ecclesiastical retired list, leaving him ample leisure for literary, political and other work, to the benefit of all his brethren. His large heart has many brethren.

The First Lodge of England has necessarily had to curtail its activities. owing to the war. Many of the brethren are serving their country in the army, many are active in the nation's work in London. But all are greatly occupied, and the lodge has been forced to slacken its pace. But we shall pull through until the peace, and then when a new era of blessing opens on mankind, the lodge will not be backward in cultivating its little plot. Many urgent problems will have to be faced and a helping hand stretched out in many quarters. We shall be ready when the time comes. Meanwhile we are carrying on.

THE TEN GENERAL CONVENTIONS OF THE I. O. B. B.

(Continued from page 4.)

In the same book, already mentioned, "The Presidents I Have Known", a full account of the great banquet and other functions are mentioned in the sketch of President Taft. Mr. Martin A. Marks of Cleveland, Ohio, was elected President of the Convention, and as in his whole life, so Brother Marks in this, bore himself as a gentleman, a man of great resources. He, too, has passed to the immortals, leaving, as Secretary of War Baker said, "a record unsurpassed".

The Convention honored itself by reelecting Brother Kraus, whose message forms a historical document worthy of the Order and the civilizing forces the Order has inspired. After a most important session, whose influence is still potent, we adjourned to meet in San Francisco in 1915.

"Tenth Constitution Convention"

The Tenth General Convention met in the City of the Golden Gate, San Francisco, Cal., May 2, 1915. We had looked forward with great expectations to the brethren's hospitality, but the reality surpassed it. Brother Abraham Lowenthal of Cleveland, Ohio, was elected chairman, and, as is well remembered, made a record for ability and fairness. The Convention made one notable change in the laws of the Order. The president of the Order is to preside at future conventions, doing away with more or less political methods of electing a chairman. A wise step and much bitterness would have been avoided had that law existed prior to the meeting in San Francisco.

While enjoying our outing on the 7th of May on Mt. Tamalpais the newsboys cried, "The Lusitania has been sunk". A feeling of unspeakable horror overcame us. Hon. Julius Kahn, the great American Congressman, said, "This means war; the sooner the better". Pity that this statement was not at once carried into action.

Who can ever forget the glorious journey from Chicago to San Francisco under the genial guide of Brother Seelenfreund. Every step was marked with pleasure, and all regretted the brevity of the trip. Brother Kraus was reelected. His second message surpassed, if possible, his first.

We adjourned to meet in Cleveland in 1920, and the man who was "too old" will be there to greet his brethren in his old home.

I have thus briefly sketched the Ten General Conventions, and thank God for His mercy in having permitted me to be a link in the great chain of universal brotherhood.

How Old is Anti-Semitism?

By Dr. S. N. Deinard

In his book, "Anti-Semitism, Its History and Causes", Bernard Lazarre, who, though himself a Jew, avers that he is neither an anti-Semite nor a philo-Semite, but an impartial student of history and sociology, still maintains that anti-Semitism "has flourished in all countries and in all ages, before and after the Christian era, at Alexandria, Rome and Antioch, in Arabia and in Persia, . . . in all parts of the world wherever there are or have been Jews". "Wherever the Jews settled after ceasing to be a nation", he says, in another paragraph, "ready to defend its liberty and independence, one observes the development of anti-Semitism, or, rather, anti-Judaism".

Werner Sombart, the well-known German economist, another would-be impartial, scientific investigator, in his work on "The Jews and Modern Capitalism", says: "The same spectacle confronts us ever since the Jews came into contact with other peoples. Everywhere there was opposition, persecution and ill-treatment. To begin with, the Egyptians 'they abhorred the Children of Israel' (Ex. I:12) (a total misunderstanding of the verse). Paul of Tarsus went so far as to say that the Jews 'were contrary to all men' (I Thess. II:15). In the Hellenistic period, in imperial Rome, the same story of hate and plunder and death. Philo and Josephus both record dreadful Jewish pogroms in Alexandria in the first century of our era; 'hatred of the Jew and ill-treatment of him are as old as the Diaspora itself' (Mommsen). Under the Caesars their lot was no different. 'I am just sick of these filthy, noisy Jews', said Marcus Arelius. Then in the time of Theodoric massacres and wholesale plundering were the order of the day, as later in the seventh century under the Longobards. And the East was like the West. The sixth century in Babylon was as dark as the seventh in northern Italy. Even in the Pyrenean peninsula, where they enjoyed much that was good, the end was bitter: Christian and Moslem both laid hands upon them".

Even so fair and sympathetic a writer as G. F. Abbot in his "Israel in Europe" says: "We have followed the fortunes of the Jewish people from the moment of its first contact with the nations of the West to the last quarter of the 19th century. We have seen that this contact was from the beginning marked by mutual antipathy, enfeebled at times, invigorated at others, always present" (p. 404).

The logical inference drawn is that there is something wrong with the Jew. Hated everywhere and at all times! It must be the Jew's own fault, in a large measure, at last. And that is the actual conclusion of these and a host of other writers on the subject. In the words of Lazarre: "It must needs be that the general causes of anti-Semitism have always resided in Israel itself and not in those who antagonized it". And these causes are enumerated by him and the writers who take the same view of the premordial origin and ubiquity of anti-Jewishness. Even Hebrew writers like Smolenskin and Sokolov (Sin'ath Olam l'Am Olam—Eternal Hatred for the Eternal People) have defended this thesis.

Yet history shows nothing of the kind. Anti-Semitism, or, to drop this high-sounding Renanesque phrase, Jew-hatred, the opposition to the Jew as Jew in the western world is co-eval with Christianity. The church and its theology and traditions, as reflected in its earliest documents, the New Testament, have laden the Jew with a curse that made him until recently the despised and oppressed of the world. That is the beginning and the end of anti-Jewishness.

Our own Graetz, who has had many critics but so far no equals, emphasizes this fact again and again. "The only point of interest is the manner in which the Jews settled in the European states and lived unmolested in friendly intercourse with their neighbors until Christianity gradually encompassed them and deprived them of the very breath of life, etc.". (Graetz's History of the Jews, Eng. Transl., Vol. III: 24.) "In Gaul and Spain before the advent of Catholicism the Jews lived in peace and security" (Ibid, p. 34; ff). "When compelled to flee from the Byzantine Empire, under Leo the Isaurian, they settled in the Crimea, Caucasus, the west shore of the Caspian Sea, among the Scythian and Slavonian heathen and other barbarians, and were unmolested" (Ibid, p. 123).

But how was it in antiquity? The Diaspora of the Jews began with the Babylonian Captivity. Between that time and the rise of the Church, and especially during the Graeco-Roman period, the Jews came in contact with, and lived among, all the dominant races, nations and states of the world. The statement of Strabo is well known: "It is not easy to find a place on earth which has not received that race". How were they treated? At times very badly, it is true. But in each case there was a particular cause or reason for friction, hostility and persecution; it was not hatred of the Jew as "the accursed Jew".

Let us take the region over which the Babylonians, Persians and Parthians ruled in turn, Mesopotamia and Iran. Their treatment by the Babylonians was such that the vast majority of Jews there refused to avail themselves of the Persian Balfour's famous declaration in favor of re-establishing the Jewish State in Palestine. The story of the Book of Esther, contrary to Lazarre's foolish opinion that "it may be taken as the beginning of anti-Semitism", proves what power and standing the Jews of Persia really enjoyed. The sympathy of the Jews, even those of Palestine, at all times for the Parthian rulers and nation shows what their position in that dominion was.

True, with the advent of the neo-Persian Empire, that of the Sassanides, the troubles of the Jews in Mesopotamia began. But the cause was such as would have operated the same way against any other group under similar circumstances, and actually did so operate. The new ruling race, influenced by the fanatical Magians, and in the heated zeal of a religious revival, persecuted Christians and pagan Greeks as well as Jews. It was the recurrence of a well-known phenomenon in human history: a vigorous race, stimulated by a new, powerful religious conviction, seeking to conquer and to subdue all its opponents. That is why the Jews of Arabia suffered during the rise of Mohammedanism, and later in Spain and Morocco, whenever a new Mohammedan sect, frenzied by its fanaticism, came to power, such as the Almoravides and Almohades.

Those who point to the pre-Christian origin of anti-Jewishness appear to have a stronger case when they refer us to the Graeco-Roman world. From the time of the Diadochoi Jews were found in considerable numbers in every large Graeco-Macedonian center, especially Alexandria, Cyrene, Antioch, Seleucia, and somewhat later in Rome. The Jews had their troubles in all these places, particularly Alexandria, Egypt. In Alexandria there were repeated conflicts between them and their neighbors, and even some wholesale massacres of Jews. So there were in other large centers: in Cyrenaica during Vaspasian's reign; in Ionia under Augustus. In Rome there were one or more expulsions of Jews, especially that in the time of Tiberius.

The conflict in the Graeco-Roman world assumed also a literary aspect, and that is where it bears the closest resemblance to Christian anti-Jewishness. Beginning with the two Egyptian Greek writers, Hecataeus of Abdera (c. 300 B. C.) and Manotho (c. 270 B. C.), who began to circulate what is known as the Egyptian version of the Exodus, there is a long list of other Greek writers, mostly trained in Alexandria: Mnaseas, Agatharchides, Chaeremo, Lysimachus, Apion, Posidonius of Apamea and Molo; and of Roman authors such as Cicero, Persius, Petronius, Tacitus, Juvenal, Pliny the Elder, and even Seneca.

Now let us analyze the situation and see what the causes of the antagonism were. Let us take Alexandria, which was its hot-bed, as an example. The first fact to be considered is the mixed population. There was the ruling element of the Greeks, or the Grecianized natives; then the hoi polloi of the indigenous population, and then the Jews and their somewhat related Syrians and Phoenicians. The character of such a population is well described by Gibbon, who says: "The people of Alexandria, a various mixture of nations, united the vanity and inconstancy of the Greeks with the superstition and obstinacy of the Egyptians. The most trifling occasion, a transient scarcity of flesh or lentiles, the neglect of an accustomed salutation or mistake of precedency in the public baths, or even a religious dispute, were at any time sufficient to kindle a sedition among the vast multitude, whose resentments were furious and implacable" (Gibbon, Vol. I:255). And then he tells how for twelve years it was the theater of civil war.

"It is true that the Hellenes in those towns formed only the dominant element; alongside of them lived numerous Syrians, and as a third constituent there were associated with these the not much less numerous Jews, so that the population of these Greek towns of the Parthian Empire, just like that of Alexandria, .was composed of three separate nationalities standing side by side. Between these, just as in Alexandria, conflicts not seldom occurred, as e. g. at the time of the reign of Gaius, under the eyes of the Parthian government, the three nations came to blows, and ultimately the Jews were driven out of the larger towns" (Mommsen, Provinces of Roman Empire, Book VIII: Chap. 9).

Assuming that in all such conflicts the Jews were the most frequent scapegoats, let us consider the reasons. Was it not largely a case of rivalry and competition, a case of Greeks vs. Jews, as later of Romans vs. Jews? Greeks vs. Jews. Here we have the key to the situation. Two intellectual, ambitious and aggressive peoples, with this difference that the one, the Greeks, always considered themselves the ruling race. Both peoples were important factors in the trade and commerce of those regions in those days, even as they are to this day in the Levant. And while the Greeks always considered themselves the ruling or superior class, the Jews were not willing to occupy a subordinate position. They had been given special rights and privileges, they enjoyed prosperity due to industry and thrift, and they were highly esteemed by the ruling powers.

At Rome, Alexandria, Antioch and Cyrenaica they governed themselves by their own laws. They were not required to appear in court on Saturday. They were even permitted to have their own special tribunals, and were not amenable to the laws of the empire; when the distribution of grains occurred on a Saturday their share was reserved for them until the next day; they could be decurions, being at the same time exempt from all practices contrary to their religion; they enjoyed complete self-government, as in Alexandria; they had their own chiefs, their own senate, their Ethnarch, and were not subject to the general municipal authorities. Here was the primary source of friction: keen rivalry and competition between two leading elements of the population. What such friction very often led to is shown in occurrences in which other than Jews were involved. "About forty years after the reduction of Asia", says Gibbon, "eighty thousand Romans were massacred in one day by the cruel orders of Mithradates".

But keener than the political and economic rivalry in which the masses of the Greeks and Jews were involved was the religious and intellectual combat between these two leading groups. Both were proud of their historical, religions and literary traditions. And both were engaged in an active, aggressive propaganda of their religions and philosophies. The Stoics and the Sophists were the two chief propagators of Hellenic thought. The vigorous Jewish propaganda in the Graeco-Roman world is well known. The attacks of all the Egyptian (Hellenic), Greek and Roman libelers of the Jews must be traced to this source.

We are told that the Graeco-Roman world was tolerant of all religions and all philosophies. Yes, tolerant of those they could understand, and could afford to be indifferent to—all forms of paganism. But a religion or philosophy which they feared as destructive of their own they did not tolerate. Hence the conflict with Judaism and the persecution of Jews, Christians and philosophers.

As a matter of fact, the Greek world feared and persecuted strange sects. The city of Lyctos, in Crete, forbade any Epicurean to enter it under penalty of the most frightful tortures. The Messenians also expelled the Epicurians, and Antiochus Dionysius expelled all philosophers from Antioch and all Syria.

The same is true of Rome. The expulsions of Jews and the attempted suppressions of their cult were generally accompanied by similar measures taken against Chaldean, Egyptian, Syrian and other alien religionists. Under Tiberius, in 22 A. D., a Senatus Consultum was directed against both the Egyptian and the Judaic worship. Nay, Republican Rome was even intolerant of the then spreading Greek culture. "In the Consulship of Caius Fannius Strabo and M. Valerius Messala (B. C. 161) they (the Senate) decreed that M. Pomponius, the Praetor, shall take such measures and make such provisions as the good of the Republic and the duty of his office require that no philosophers or rhetoricians be suffered at Rome" (Suetonius, De Clar. Rhetor. I). "Cato the Censor in his old age (c. 155 B. C.) to his son: 'I will speak in its proper place concerning these Greeks . . . whenever that race shall impart to us its literature it will corrupt all things". He (Cato) always maintained, moreover, that all Greeks should be expelled from Italy" (Pliny, Nat. Hist. XXIX: 7, 1). "The ancients are said . . . when they expelled Greeks from Italy, long after Cato's time, to have excepted physicians" (Pliny, Nat. Hist. XXIX: 8, 1).

If Greek and Roman writers, therefore, especially those of the Stoic and Sophist schools, speak with contempt, derision and rancor of Jews and Judaism even more than of other races and cults, it only shows their bitterness against rival propagandists, or disturbers of the established order, against whom they could make less headway, and whom they feared more, than the others of that kind. Josephus has shown a keen understanding of the matter when he writes: "Some of them (the writers) have endeavored to disgrace the nobility of certain nations and of some of the most glorious cities, and have cast reproaches upon certain forms of government. Thus hath Theopompus abused the city of Athens, Polycrates that of Lacedemon, as hath he that wrote the Tripoliticus done by the city of Thebes. Timeus also hath greatly abused the foregoing people and others also; and this ill-treatment they use chifley when they have a contest with men of the greatest reputation; some out of envy and malice, etc." (Contra Apion, I:24).

All this, however, is not the same as the anti-Jewishness that we have known during the last eighteen hundred years. The Jew was not branded. When there was no clash there was no trouble for the Jew. What then is the answer to the question, "How old is anti-Semitism?"

JERUSALEM HAS WATER SUPPLY AND RAILROAD

The boon of fresh water has been brought to Jerusalem by the liberating British army, and the double-track railroad which they built all the way from Cairo is already depositing passengers in the Holy City.

These facts are set forth in a letter to the New York City Churchmen, by J. E. Spofford, dated Jerusalem, June 13. Mr. Spofford writes:

"You will no doubt be delighted to learn that the British have laid water pipes all the way from Arroub, and that next week the water will be in. This dream of a lifetime and of ages duration is now brought to pass by Britain, whilst carrying on a war. Yesterday the first broad-guage train came in from Cairo".

Mr. Spofford writes also: "Last June eight British airplanes came over and dropped a number of bombs on the German sanitarium on the Mount of Olives, which was Djemal Pasha's headquarters. This the Germans vociferously misrepresented as a bombardment of places sacred to Jews, Mohammedans and Christians".

Of war conditions Mr. Spofford says: "For three and a half years we have not had sugar, but for two years we have had grapefruit boiled down that answered for preserves, and a molasses extracted from the caraub pod (St John's bread) which could be used fo sweetening in cake. For the duration o the war we did not have rice. Now it i easily obtained.

"Many improvements are taking place The roads are being repaired and new roads built all the time. About 10,00 people, men, women, girls and boys, ar earning a much better wage than eve before, working on the road. Plans ar being made for the improvement an growth of the city; the reforestation o the country is being studied; the healt of the city is being carefully looke after; the sewerage of the outside i being taken into consideration".

THE YAGDIL TORAH

The rabbinic monthly, Yagdil Torah devoted to the Jewish Law and Homiletics, which was started nine years ag at the Rabbinical College in Slutzk, Russia, and was published for the last thre years here, has been taken over by th Rabbi Isaac Elchanan Theological Seminary and will be edited by the faculty o the Rabbi Isaac Elchanan Theologica Seminary.

The Yagdil Torah is the only rabbini publication now in existence, and th most prominent Rabbis of Russian Poland, Palestine and America have contributed to it. In the last few issue there appeared several important articles, notably the articles by Rabbi D Bernard Revel and Dr. L. Goldberg o the status of the present-day priests, an a monograph by Dr. Bernard Reve written from the strictly legal point o view, on the restoration of the templ and sacrifices in Palestine. The publ cation will be enlarged and will be th official Hebrew publication of the Rab Isaac Elchanan Theological Seminary.

AMBITION!

Rev. Dr. Gustav N. Hausmann
Rabbi Temple Beth Israel, New York City

A Talmudic legend has it that at the creation, the sun and moon were originally equal in splendor and dimensions. One day, so the story goes, the moon came before God with the following protest:

"It is not meet for two kings to wear
the same crown".
The Creator replied:
"Then descend and become the smaller".

I

Let us endeavor to comprehend this bit of Rabbinic fancy, for herein is revealed the philosophy of life. Ambition is part and parcel of life's course. Every individual is animated by ambition in some form or another. It is a compelling force that refuses to permit him to remain inactive. The secret of one's being and his ultimate destiny are determined by ambition. Life is won or lost, blessed or marred by this master passion. There is no mortal who has not his visionary desires, his poetic dreams, his imaginative longings. "We are such stuff as dreams are made of". Prophet, poet, reformer and philanthropist, no less than artisan and peasant, has vision. This is what is called the Ideal. Tacitus had said: "The last vice, which even the wise abandon, is desire for glory".

"Ah, but a man's reach should exceed
his grasp,
Or what's a heaven for"?

This driving instinct reveals itself alike in the spiritual, intellectual, social, communal and commercial sphere. The more knowledge one has, the more he strives to know. In society, he desires recognition; in business, he wishes to expand. Ambition is as natural as any other sentiment existing in the human breast. Even courage results from ambition. To be dissatisfied with one's lot, to rise above conditions, to endeavor to surmount difficulties, adds zest to the spirit of living. Real happiness consists in the pursuit of an object, rather than in the possession thereof. Joy spells not success, but effort; not achieving, but trying. Wholesomeness results from progress toward our desires. "Ever higher and higher", is the motto that burns in every heart. "What next"? is the natural inquiry of all. Not failure, but low aim, is a crime. Indeed, he who tries to do something and fails is infinitely better than he who does not try, yet succeeds. According to Dr. Sigmund Freud, the psycho-analyst, the unit of human consciousness is wish.

"Where human power and failure
Are equalized forever,
And the one great light that haloes all
Is the passionate endeavor".

In so far as ambition rules the heart, man rises or falls, ascends or descends the ladder of life. God has implanted in every breast some aspiration. Civilization is but another name for striving. Advancement is the result of aspiration; progress shows ambition in action. It was ambition that prompted Homer to gather and collect the poetry of Greek heroism, in order to entertain the nobles at the royal courts. The same longing inspired Virgil in his Anaeid to stir with patriotism the youth of Rome, impelled Euclid to formulate the immortal principles of mathematical science; caused Copernicus to discover the principles of the earth's revolution around the sun; led Newton to discover the law of gravitation; made the world Franklin's debtor by his discovery of the power of electricity; stirred Admiral Peary to explore the North Pole and Captain Amundson the South Pole.

The development of the electric light, the telephone, the telescope, the wireless, the phonograph, and the many labor-saving devices are the result of human ambition for improvement. Civilization is the result of endeavor; progress spells effort. All the exalted achievements of culture, labor and capital, are but the result of the heart's longing for distinction. Discovery, exploration and invention have resulted from ambition crowned with what is called success. America is but another word for opportunity, because it offers ambition a chance to develop. The man without ambition is very often the lowest in life's scale and is placed in the bread line with the degenerate and dangerous element of the social order. This species of failure follows stony apathy. Not unless we fill our existence with an aim do we make it life. This stands indubitably true: money lost, something lost; honor lost, much lost; ambition lost, everything lost. Nothing is as incurable as callous indifference.

However, this ideal striving becomes the most dangerous when allowed free play without restraint. As there is a line along the tropics where two zones meet and consequently engender constant storm, so there is an orbit in man's ethical make-up where true and false ambition meet. Hence, there is continuous discord. Ambition is a passion, but not unalloyed. It is a gulf without a brink—a well without a bottom. It is an emotion which increases with the nourishment given it. As it is true or false, good or bad, ambition is in itself both reward and penalty. Ambition of this kind is something like the sword of Damocles. This court flatterer told Dionysius of Syracuse that he was a very happy tyrant. Whereupon Dionysius made the courtier sit down and eat an elaborate banquet with the sharp sword hanging just above him.

"That's how I live all the time", said the tyrant, "How do you like it"?

That is what many a struggling and striving ambitious man might tell those who envy him. Evil results hang suspended in the air; passion is constantly threatening to crush the ambitious one. This is perhaps the burden of the theme of Goethe's "Faust", the higher and the lower ambitions surging in the breast of the hero. Man must learn to master his feelings; he must control his sentiments; he must subordinate his instincts. The automobile must be under control or it is dangerous. So with ambition. Let us turn to some historical episodes where ambition was lost control of, and see the results.

Themistocles, at one time the hero of Athens, lost his sleep when he saw his rival—and not he—defeat the Persians. Here is a case of uncontrolled ambition. Similarly, Catiline became a traitor to Rome because his ambition knew no bounds. Pharaoh, Nebuchadnezzar, Antiochus, Nero, Atilla and Tamerlane were prompted to acts of ruthless cruelty through their uncontrolled mad desires. The medieval church, some of the popes and many kings, wrought almost unending hurt through their lawless ambition. What do the courts, the jails, the penitentiaries, the hangman's rope, the electric chair, represent but a check to false yearnings? May it not be that the cemeteries are peopled by many who have reached an untimely end through their mistaken longings? Perhaps as many people are ruined by ambition as are benefitted by it. Where, then, is the line of demarkation? Where is the danger zone? Where is the dead line of ambition?

II

Enlarging our theme, let us take for granted that ambition is twofold—one for glory and honor, the other for mastery and dominion. The former is controlled; the latter masters the aspirant. He who seeks honor is true, pure and noble; he who seeks mastery is false, impure and spurious. The one searches for reality and spiritual fruition; the other looks for appearances and material advantage. Here we are reminded of the following Talmudic legend:

Passion wrought so much harm in the moral world, that in their disgust the people pursued, caught and finally drove the evil genius into a cage which was then kept watchfully locked.

However, it soon became evident that humanity could not progress without this emotion, and so Passion was again liberated, but not until that evil genius has been deprived of his sight that he should no longer be his own master of destruction—but rather be subordinate to man's moral nature. Similarly, ambition is irresistibly indispensable, yet it must not control, but be mastered by man. Like the aeroplane that will turn topsy-turvy and destroy the pilot if he does not control it, so will every natural gift destroy the possessor if it masters him. Let us open the tome of the past, consult its pages, study its glorious and inglorious characters. There we may learn of those whose ambition was under control—true, pure and noble—and who proved to be the world's benefactors; while those whose ambitions mastered them proved to be the world's malefactors—the tyrants, the subverters of humanity's best interest. We will put at the bar of history, before the world's tribunal, four of those characters whose aims were pure and who advanced the social consciousness, and four others whose characters may represent the spurious type. Each will tell his own story, to help or to warn, to guide or to caution, to exhort, to teach or to admonish.

Let us begin from the negative point of view. Alexander the Great was ambitious. At the age of nineteen he rode the fastest on the swiftest charger; at thirty he was the absolute master of the then known world. But his conquests resulted from his ever-burning selfish desires. When he finally mastered the world, he wept. Yes, he wept; not because of the miseries his triumphs caused, the devastation wrought, the ruin brought to men. Alexander wept, "There were no more worlds to conquer". Not for the world, not for humanity, was he concerned, but he was grieved because he could not spread his name as a conqueror any farther than the furthest known limit. To spread his name and fame, to obtain power and command, mastery and influence, were his chief ambitions.

Julius Caesar was indeed ambitious. While yet a youth he was captured by pirates and chained to the oars as a galley slave. Through his extraordinary genius for organization and manipulation he was enabled to turn on his captors and bring the pirate ship with its crew and cargo to a Roman harbor as his spoils. As commander-in-chief, this great Roman conquered many lands and brought many captives to Rome. Nevertheless, Caesar's heroism was prompted by no altruistic motives. Thrice he was offered a kingly crown. He refused the proffered honor, each time more gently, as his resistance relaxed. Calculation was the real preventive. Thus, as the great Shakespeare puts it is the mouth of Brutus, "As he was ambitious, I slew him". No other conqueror left behind him a larger line of cruel despots as successors. "The Caesars" stands as a term of reproach to his day for ruthless ambition, despotism nd murder—for heartlessness and hame.

Napoleon was the incarnation of amition. As a boy he played soldier with he other lads of his years, and, because f his successful maneuvers, placed himelf at the head of the school of soliery. At the age of sixteen, he was an rtillery lieutenant, at twenty-one a capain, at twenty-three a lieutenant-colonel, at twenty-four a brigadier-general and at thirty-four found himself master of ractically all Continental Europe, Emeror of the French, the man of all the world who was most feared by his nemies. During his marvelous and unrecedented progress, this erstwhile 'Little Corporal" had but one real guiding impulse, the passion to rule—for elf. Covetousness was the ruling ideal f this great adventurer.

Standing by the magnificent tomb of Napoleon, on the sarcophagus of black Egyptian marble, and recalling the inomitable ambition of the man, Robert G. Ingersoll declared:

"I would a thousand times rather have een a poor peasant, worn wooden shoes, lived in a hut and go down to he tongueless silence of the dreamless dust, than to have been that imperial ersonification of force and murder."

Benedict Arnold was thoroughly amitious. He was more learned than Washington. He was a greater soldier han the commander-in-chief; as a tactiian he had no superior. But greed aused him to be a traitor. Mammon was his ruling passion. This great solier sold himself to the English for hirty thousand pounds. Betraying his wn countrymen to the enemy for gold, e led the foe to his own native village, urned the town, fired at his own little ed school house and plotted the surender of his comrades and old friends. Not hatred for his countrymen, nor love for the English, but covetousness, gnawed at his vitals. On his deathbed, in the garret of an old house, the American traitor was asked by the doctor: "Do you wish for anything"? "Only a friend", was the reply. Deserted by the English, hated by his countrymen, he dies of loneliness and a broken heart.

Strange that a similar fate should have overtaken the above mentioned heroes in the realm of false ambition. Alexander died in early youth, after killing his best friend; Caesar was murdered by his trusted confidants; Napoleon's end came as he was caged, a prisoner at St. Helena. "How are the mighty fallen".

Indeed, the Bible declares that Adam's sin—which is according to theology, "The Fall of Man",—was due simply to evil aspirations. Little wonder that Milton maintains that Satan's downfall—considered by this English bard an Archangel cast out from heaven headlong—was due to inordinate ambition. Man's ruin, like that of Satan, is the inevitable result of spurious ambition.

As a consequence of his unexcelled, marvelous insight into human nature and experience, Shakespeare puts the conviction into the mouth of Cardinal Wolsey in his "King Henry the Eighth".

"Mark but my fall, and that that ruined
me.
Cromwell, I charge thee, fling away
ambition;
By that sin fell the angels; how can
man, then,
The image of his Maker, hope to [illegible]
by it?
Love thyself last, cherish those hearts
that hate thee.
Corruption wins not more than [illegible]
"Oh Cromwell, Cromwell,
Had I but served my God with half
the zeal
I served my kind He would not in
mine age
Have left me naked to mine enemies".

III

Having observed that inordinate ambition is subversive of the best interest of mankind, it is our aim now to show—from the same sources—that pure aspiration makes men benefactors of humanity. Moses was ambitious. Spiritually, he had no peer. His moral code will remain forever the chart of life. "There arose not a prophet since in Israel like unto Moses whom the Lord knew face to face". To which the Talmud adds: "Not only in Israel, bu among Gentiles neither". He was the oracle of theocracy. His religious precepts will remain the heritage of humanity. Intellectually he had no rival. His is the one colossal intellect in all recorded history. It is to be doubted whether nature ever produced another such mind. He accumulated all the learning, the arts, the philosophy and the jurisprudence of Egypt, the center of world's civilization at that time. The Decalogue will always remain the basis of justice. His conception of property rights, the greatest contribution to industrial equity. Moses was the first man with a fully developed social consciousness. His poetry has not been surpassed and his doctrines form the ucleus of synagogue, church and mosque. Jew, Christian and Mohammedan call him master.

Physically Moses was of gigantic stature. According to Renan, the great Egyptologist, Moses evinced such extraordinary talent in his military training that, soon after the completion of his studies, he was promoted to the rank of general. In the campaign against the Ethiopians Pharaoh made him commander-in-chief. Oriental tradition relates that, while he was leading the rmy, one of the princesses was so ascinated with his manly vigor and beauty that she had opened the gates of the capital to him, deluding herself that he might become her husband.

At the age of forty, while going out, one day, to observe how the Hebrew slaves were being treated, he espied an Egyptian smiting an Hebrew. With one blow he slew the taskmaster. A fugitive and wanderer, he fled to Midian. There he observed the daughters of Jethro, the priest, maltreated by the local shepherds who came to the well to water their flocks. A stranger in a strange land an alien, he was ready, singlehanded, to give battle to the native herdsmen. At the age of eighty he became the revolutionary leader of Egypt, the emancipator of his race, the founder of a nation, and the lawgiver of his people. At the age of 120, ready to obey the summons from on High, "his eye was not dim, nor his natural force abated".

Yet despite his rapid rise to power, his ambition did not master him; he kept it always under control. After emancipating his people from Egyptian bondage, bringing them into the Sinaic Desert, he instituted a form of government, becoming leader, master, judge, and teacher. Moses might have assumed the royal prerogative and title—the Hebrew Pharoah—thus securing for himself and his descendants a throne and a crown. But he disregarded all these material advantages, these prerogatives, special privileges and opportunities to promote his own power and interests. Answering his critics, the Liberator declares: "I have not taken away an animal of any one of them; nor have I done wrong to any one of them". His ambition was to make of these former slaves an immortal race, the chosen people, the teachers of mankind. Now, where Alexander, Caesar, Napoleon, and Arnold were world destroyers—Moses stands out as humanity's benefactor.

Socrates was ambitious. He began life as an artist, drifted into the army, developed into politics and finally betook himself to the society of the truth-seeker, where he soon towered head and shoulders above them all. He was always studious and endeavoring to learn more about the facts of life. But what was the propelling dynamo in his life? Was it wealth? The answer is seen in the fact that he lived on crumbs and walked the streets barefooted. Was it position? He scorned and derided those who were in power. Was it recognition? He was satirized on the stage and in public assemblies. At the age of seventy, while pining away in a cell, awaiting the poisoned cup, to which a

(Continued on page 36)

THE DISPORA

Monthly Review of Events in the Jewish World

By Gotthard Deutsch

This article introduces a new feature of the B'nai B'rith News. It is my endeavor to give every month a survey of the leading events that occurred in the Jewish world. This review shall be strictly non-partisan, giving the facts, and commenting on them merely so as to render them intelligible to the reader who is not acquainted with the past history, but not taking any sides. Orthodoxy and Reform, Zionism and anti-Zionism, shall have an equal chance. The review will always close with the 15th of the month previous to the appearance of the issue. So the present one closed Aug. 15. The reports will come late, but will have the advantage over the weekly papers that they will have been ratified and will be more connected.

Zionism

The rabbis of old said: "Despise no man and dispute no theory, for there is no man who will not find his time and no theory that will not find its place". Never within our recollection has the wisdom of this statment been more clearly vindicated than was the case with the development of Zionism since Mr. Balfour, British secretary of state for foreign affairs, declared in a note, issued Nov. 2, 1917, that "His majesty's government views with favor the establishment of a national home for the Jewish people and will use its best endeavors to facilitate the achievement of this object".

This assurance did not remain a mere courtesy. The British government lent its support to a commission, headed by the celebrated chemist, Dr. Chaim Weizman, which arrived in Palestine April 10, was received by the entire population with sympathy of which the most noteworthy manifestation is a letter of Archbishop Poryphrios of the Greek Monastery of Mount Sinai. A tangible accomplishment is the cornerstone laying of the University of Jerusalem greeted by another message from Mr. Balfour, who hoped to see it become a powerful factor in the world's progress. There were, as always is the case on such occasions, some sensational but baseless reports, as the announcement that Henri Bergson had expressed his willingness to teach philosophy in the new institution. Professor Felix Frankfurter in the August issue of "The Menorah" emphasizes this offer as a guarantee for the success of the institution, but Bergson declared officially in the Paris press that he will remain connected with the University of France. The statement republished in "L'Univers Israelite", July 14, may be taken as absolutely genuine. There need be no fear, however, that the university will suffer from lack of capable professors. While the university is and will remain for some time in an embryonic state, the primary and secondary educational institutions of Palestine are reported to have resumed their activity, and the Bezalel school for arts and crafts, well known in this country through its exhibits five years ago, found welcome assistance by the production of souvenirs, consisting of silver-plated cartridge shells.

The recognition of the Jews in the reconstruction work of Palestine is shown in the appointment of the active Zionist, Norman Bentwich, of London, as judge of the Court of Appeals in Jerusalem, and in the official recognition of the Red Magen David in the army of occupation. The same symbol obtained also official recognition by the War Department of the United States, having been adopted to mark the graves of Jewish soldiers killed in action. It is an interesting specimen of the absorption within Judaism of foreign practices. The two crossed triangles are no more the escutcheon of David than the cross or the crescent. They are a charm of Celtic origin, barely known in Judaism before the sixteenth century, though they are seen as a flourish under the signature of Solomon Bonafus, treasurer of the king of Aragon, in a document, dated 1243. The French War Department on Jan. 21 and 26, 1917, issued an order similar to that of our War Department that the graves of Jewish soldiers be marked with the Magen David, but repealed it upon the representations made by the Central Consistory, which recorded the objections on the part of the Algerian Jews to whom this symbol is entirely unknown. The Hebrew poet, Leon Gordon, protested against placing the Magen David on the new synagogue of St. Petersburg because it was of non-Jewish origin (Letters, II, 37). However, in Europe the Jews have come to regard the two crossed triangles as an ancient Jewish sign, and so it will remain.

A more serious objection has arisen on the general question opened up by the declaration of Mr. Balfour. In England a "League of British Jews" was formed as a protest against the statement that Palestine was the homeland of the Jews. The fonuders saw in this appellation a reflection on their British citizenship. It is worth while noticing the illustration of the antisemitic charge of Jewish solidarity, furnished on this occasion. One of the leaders of this protest movement is Baron Lionel de Rothschild, president of the United Synagogue, the official organization which represents the high-toned British Jewry, while his cousin, Lord Walter Rothschild, vice-president of the Board of Deputies, the oldest Jewish organization of England, sides with the Zionists. Lord Louis Swaythling, the first British Jew to succeed to a peerage, is president of the orthodox "Federation of Synagogues", a sort of rival organization to the United Synagogue and representing the foreign element. Though officially he represents the dogmatic view of the ultimate union of all Jews in Palestine, the noble lord protests in the name of orthodoxy against the idea conveyed in Mr. Balfour's declaration, while Herman Landau, the vice-president of the same organization, a Polish Jew by birth, calls the president a joke.

American Judaism shows a similar situation. The Central Conference of American Rabbis, with a membership of over 200, comprises practically the whole liberal element of the American ministry and therefore should represent—at least one would imagine so—the theology, expressed repeatedly since 1841, when the first reform synagogue of Charleston, S. C., was dedicated that "America is our Palestine". It passed indeed at its last convention, held in Chicago, July 4, a declaration that "the acceptance of Palestine as a homeland of the Jewish people" was contrary to "the mission of the Jew" who "is to witness God all over the world". This resolution is now being strongly antagonized by a number of members under the leadership of Rabbis Max Heller, Stephen S. Wise and Max Raisin. The anti-Zionists are—this is one of the pranks of history—indorsed by the "Catholic Columbian", which warns against "enthroning the Jew in the shrine of Christendom".

Russia

The abdication of the Czar, March 15, 1917, opened a new era. The abrogation of all Jewish disabilities, reported by the Associated Press in a dispatch dated April 4, 1917, is certainly a fact, but how far the population is willing to accept this fact, is a question which only history will be able to answer. We know now in a manner which admits of no doubt that the persecution of the Jews in Russia was part of a scheme, devised to prop up a tottering autocracy. We knew it before, but now we have documentary evidence through the publications from the government's archives, for which we are indebted to the Bolsheviki. Count Lamsdorff, as secretary of foreign affairs, submitted in 1906 a report to the Czar in which he declared the Alliance Israelite Universelle as the center of all anti-Christian and anti-monarchical agitations. This report was submitted shortly after the terrible pogroms of November, 1905, and we know whose interests were to be served by the atrocities which re-enacted the era of the crusades and shocked civilized humanity. We also can form an idea of the Czar's mentality to whom such stuff could be served as political wisdom. It is quite in harmony with the character of a man who could be guided by an ignorant peasant posing as a prophet.

The reports that we receive under the present conditions are not very reliable owing to restrictions on mail, though censorship and all sorts of sensationalism that cannot be controlled, but judging from analogy the frequent reports of pogroms from all parts of Russia are not at all incredible. They come from Podolia, from Ukraine, from the Crimea, from territories controlled by the Bolsheviki, from others revolting against their government, from the newly formed independent states of strife-torn Russia, and from territories controlled by the German army. In the Asiatic provinces, like Turkestan, where the Jews greeted even the Czar's regime as a deliverer from the brutality of fanatic Moslems of which the history of the Jews in Morocco and Persia is a continuous record, religious persecution is reported. Antisemitic leaflets, circulated in Warsaw, were the subject of an interpellation in the Reichstag, and the fact was admitted by the representative of the government, who declared that the administration was doing its best to suppress the movement. The disappearance of Jewish labor leaders in Warsaw is supposed to be due to secret incarceration. In Lithuania the Jews protest against forced labor. Unfortunately it will not be possible to ascertain the facts until we are again in position to obtain information directly. Only one thing we do know. In a state of popular excitement, the Jew always was and probably always will be the most convenient scapegoat everywhere.

Roumania

Has the time arrived for the solution of the question that was the shame of Europe for the last forty years? The announcement was made officially, and judging from the criticism by the British Foreign Office, it must be taken as a fact that the Roumanian government is willing to honor the just claims of the Jews by the installment plan. The text of the bill, introduced in the chamber, provides for the naturalization of all who have served in the army and of all Jews born in Roumania of Roumanian-born parents. The British Foreign Office in a letter to Nahum Sokolow declared this offer as unsatisfactory and adds that it would never have been accepted by the allies as a fulfillment of the obligation imposed upon Roumania by the Berlin Treaty of 1878. A protest sent by the Roumanian Jews to President Wilson against the legislation proposed may be taken as an indication of its insincerity, which was the expression used by Lord Cecil in his reply to an interpellation by Mr. King, the intrepid champion of Jewish rights in the British House of Commons. International action in internal affairs has, however, its difficulties, as we saw in the history of the Jewish question in Roumania. The only government that was sincere in this case was that of Russia, which declared through its representative, M. de Giers, at the Berlin Congress, that it considered the whole question as one of internal Roumanian policy. All the other governments that are now lined up against each other on both sides contented themselves with a theatrical gesture of disapproval, when Roumania evaded her solemn obligation by declaring the Jews whom she had promised to give full legal equality as foreigners who would have to present their petitions for naturalization individually, at the same time hedging the naturalization procedure so carefully that it amounted to a prohibition. We shall have to wait until after the war before we can know whether insincerity will this time be excluded. Reports of pogroms from various places in the Moldavia are naturally vague, though again not at all improbable. A feature of avenging justice is the indictment of Premier Bratiano, the son of the man who was responsible for the trick with which Roumania in 1878 robbed the Jews of their rights, solemnly assured to them by a European concert.

Bearing the Sin of Many

The time has passed when the prophetic books of the Bible were so interpreted as to contain hints on individual events that were to take place in a distant future. Yet prophecy has only gained in value when we see in it psychological revelations that reflect in every age the divine interpretation of human nature. Isaiah's picture of the "Servant of the Lord", who bore the sin of many, is in the present turmoil of the world a reality. England is the only country, possessing a somewhat important Jewish settlement from which we receive reliable information. The situation in the country of the Puritans who saw in the resettlement of the Jews a guarantee of divine blessing three centuries ago is hardly a pleasant one. Wishing to be guided by the most scrupulously defined methods of historic criticism, we quote the Jewish Chronicle, which speaks of a distribution of masses of antisemitic literature in London and adds that an appeal to local authorities will do no good, for they are in open and avowed sympathy with this movement, as their resolutions prove. Individual remarks in the House of Commons are not a decisive factor. Among 600 people a few antisemites are not of great significance. The spirit, however, exhibited in one interpellation on the number of naturalizations issued to Jews, and especially in another one (by Mr. Hunt) on the immigration of Russian Jews, which has practically come to a close since the beginning of the war, is by no means encouraging. The destiny of the servant of the Lord is manifested in every issue of G. K. Chesterton's "New Witness". People flee from the houses exposed to bomb attacks into the subway, they move to Brighton to escape the area in the East End, which is chiefly the object of the aerial attacks. Panic among the population, overcrowded conveyances and anything else which is either inconvenient or at any rate displeasing to the writer, is the fault of the Jews, and any actual fault of an individual Jew is at once generalized. This is the case everywhere. The principal of Mercersburg Academy, whose "best friends are Jews", writes to a Jewish father that his son cannot be registered in the institution because the Jews do not enter into the real Mercersburg spirit. One is strongly reminded of Heine's philosophical bear, Atta Troll, who wishes that dancing at the fairs shall be prohibited to the Jews, because they do not enter into the right spirit of this art. Even Italy, which has been remarkably free from antisemitism since its unification, does not seem to be quite proof now. We read in an Italian paper a protest of Calojanni, member of the Chamber of Deputies, against the charge of antisemitism which was raised against him on the ground of a remark that he made in the house. What the remark was is not stated in our source. The following is a small matter, but not entirely without significance. The Food Administration of France restricted the days on which meat may be sold to Monday, Wednesday and Saturday. Grand Rabbin Israel Levy requested the minister to allow Jewish butchers to sell kosher meat on Fridays, as otherwise observant households would be without fresh meat for four days. The minister declined the request.

From Vienna violent anti-Jewish demonstrations at a convention of the German party, and at the opening session of the Reichsrat, and from Galicia, riots are reported. While the truth cannot be ascertained, there is unfortunately no reason for doubting the reports. The mayor of Vienna, Weiskirchner, was Lueger's trusted lieutenant. The German party, whether nationalist or clerical, always included antisemitism in its political creed, and in Galicia national jingoism and religious fanaticism have always combined to make the lot of the Jews miserable in accordance with the traditions of the Polish kingdom and its Jesuit advisers. In the Prussian iDet a member moved the disenfranchisement of the Jews. It is quite possible that such a thing happened. Antisemites like to indulge in such antics. They are far more dangerous when they propose less radical steps, such as restrictions of naturalization or regulations of Sehitah, and when they set the mind of the public aflame with slanderous literature. The love for sensation and the unreliable nature of some press reports could not have been better illustrated than by the dispatch printed in various Yiddish newspapers that Albert Ballin, the director general of the Hamburg-American Navigation Company, was appointed secretary of foreign affairs. The Messiah has not arrived in Potsdam yet, though it is not to be underrated that the Jew Max Joffe was received as Russian ambassador to Berlin. In 1914 such an event was no more probable than that Mr. Joffe would have been appointed by Nicholas II upon the recommendation of Count Lamsdorff.

Within the Gates.

It is gratifying that all the afflictions of more than four years of warfare have not been able to kill Israel's well-tested optimism that has made the sufferer exclaim: "Though he slay me, yet I wait for him". A Mrs. Eliza Fischer, of Arad, is said to have left five million crowns for the establishment of two charitable institutions, and a Mr. Stiebel, of Moscow, five millions of roubles for the advancement of Hebrew literature, especially for a Hebrew daily. Less pleasant is the squabble on the Shehitah question in New York. The shohets went on strike, fighting for an increase of wages. They were backed by most of the rabbis, while one of the old "againsters" in the orthodox camp, Rabbi Wolf Margolis, backed the "scabs". The rabbi was attacked in his office and narrowly escaped bodily injury. The present living conditions and —to be frank—the general conditions in Jewish trades, where conscientious scruples are often exploited, make it rather probable that the strikers had just grievances and knowing that there are so many members of their profession to whom half a loaf is better than none, they resorted to intimidation in order to carry their point.

Religious authority is something which even in Moses' time was hard to maintain. Moses had his "Reb Velvela" in a distant relative, named Korah, and if the Midrash is right, Israel whispered various stories about the profits that

Moses made in letting the contracts for the Tabernacle and even about his mysterious seclusions in the latter. England has a chief rabbi. He is in reality not the chief rabbi of the English Jews, but of the United Synagogue. As the general public is not so intimately posted on the subtleties, and as the non-Jews, being Episcopalians, believe the Jews must have their Jew bishop, too, the chief rabbi of the United Synagogue is looked upon as the Jewish primate. For the sake of the impression on the outside world, Jews usually try to make things within their gates appear as perfectly loveable, just an illustration of Psalm 132, where brethren live in perfect agreement under Aaron's imposing beard. It is therefore somewhat surprising that the Jewish World, published within the shadow of the chief rabbi's office, declares that the ecclesiastic leader is "not by temper, temperament, knowledge or capacity fitted for organized administration". In the other section of the London Jewish community things took even a severer turn. Dr. Moses Gaster, a man of international fame as a scholar, and, according to general consent, a powerful speaker, at the same time a man of spotless reputation, was forced to resign. The ostensible reason was that taking up his residence in Brighton for reasons of health, he abandoned his flock and lowered the latter's reputation in the eyes of the non-Jewish world, because the ecclesiastic leader dodged the danger from aerial attacks which was unpatriotic. It is, however, generally admitted that this was merely a thin pretext to rid the congregation of a man who was in many ways a little too independent.

The dismissal of another rabbi from office is in every respect a puzzle. The government of Greece insisted that the chief rabbi of Corfu, Gustavo Calo, be discharged because he is an Italian subject. The congregation protested, but had to yield. The affair is unintelligible, because Italy and Greece are allied powers, and the congregation of Corfu, due to the small number of Jews in Greece, usually had foreigners as rabbis, and mostly Italians, the Italian language being the language spoken by most of the Corfiote Jews from the time of the Venetian rule. This case again shows that our information on European affairs is sadly incomplete at present.

An achievement, worthy of special notice, is the appointment of Mr. Charles Louisson, of Christchurch, as a member of the Legislative Council of New Zealand. The Legislative Council, a sort of senate, consists of forty-two members who are appointed by the governor for a period of seven years. Mr. Louisson held four terms as mayor of Christchurch.

The necrology of the period covered by this summary shows the variety of Jewish activities. Prof. Adolf Baginsky of Berlin was one of the leading men in the field of pediatrics and at the same time an active member of the Berlin Jewish congregation. Abraham Epstein of Vienna, a native of Old Konstantinov, in Volhyina, was one of the remnants of old-fashioned aristocracy. A man of large means, he devoted his leisure to Jewish archeology, and, although never a minister, he was one of the leading scholars in the field of medieval rabbinic literature. Vienna lost also its chief rabbi, Moritz Guedemann. A native of Hildesheim, he was one of the first students of the Breslau Seminary, and so one of the first rabbis who received a regular training for the ministry. He was elected chief rabbi of Vienna in 1866 and retired owing to advanced age in 1913. He reached the age of 83 and left an immortal name by his truly scholarly works on Jewish history and apologetics. His successor is Dr. Hirsch P. Chajes, grandson and namesake of the rabbi of Zolkiew, Galicia, one of the first rabbis of the old Polish type, who wrote in German on Jewish scientific topics. H. P. Chajes was formerly professor at the rabbinical seminary in Florence and chief rabbi of Trieste. He has made quite a reputation for himself as author in Hebrew and German. An interesting historic aspect is recalled by the death of Pacifico Ascarelli of Naples. He was the first Jew elected to the municipal council of his city. The kingdom of Naples, a Spanish dependency, expelled the Jews in the sixteenth century. During the last decades of the Bourbon dynasty they were quietly readmitted, chiefly through the house of Rothschild, whose representative, Baron Charles, managed the local interests of the firm. They could not organize as a community, nor did they possess political rights, until in 1860 the Bourbons were dethroned and the kingdom of Naples became incorporated into the new kingdom of Italy. Not until 1891 was the first Jew elected to the municipal council.

THE SAGES OF ISRAEL

INTRODUCTION TO JOB

Tenth Essay in the Series of Historical Portraits of Jewish Leaders

By Rabbi Samuel S. Cohon
Chicago

PART II

With the advancing activity of Israel's sages, their problems grew in depth and widened in extent. From dealing with simple rules for the guidance of human life, they were called to examine the complex motives and sanctions of conduct, in their relation to the known nature of Providence. Sharing the profound belief of the Prophets and Psalmists in the all-seeing presence of God, they confidently announced that "the ways of man are before the eyes of the Lord" (Prov. V:21). As the Creator and unwearied Guardian of the world, He actively interferes in its course, rewarding man "according to the fruit of his doing". The universal law of compensation, observed through the divine order of nature, at once serves as a moral incentive and as a stern warning. "Light is sown for the righteous, and joy for the upright in heart" (Psalm XCVII:11), while the portion of the wicked is darkness and grief. "His own iniquities shall ensnare the wicked, and he shall be holden with the cords of his sin" (Prov. V:22). "The Lord will not suffer the soul of the righteous to famish, but He thrusteth away the desire of the wicked" (Prov. X:3). "The righteous shall never be moved, but the wisked shall not inhabit the land" (Prov. X:30). Whereas wickedness leads to death and destruction, "in the way of righteousness is life, and in the pathway thereof is no death" (Prov. XII:27). "He that followeth after righteousness and mercy findeth life, prosperity and honor" (Prov. XXI:22).

The law of compensation operates in the life of nations as in that of individuals. In the social order, as Dr. S. A. Driver points out, "the habits which go to constitute righteousness are such as to win a man respect from his fellowmen, and to command success; on the other hand, wickedness paralyzes the moral energies, blinds the individual and a nation alike to the real condition upon which prosperity depends, and often overreaches itself" (Lit. of the Old Testament, p. 409). Nations strong and great have been hurled into the abyss of destruction by the very power they possessed. In their victories they also found their defeat. Their overweaning confidence, their reliance on the might of their arms, and their hardness of heart, led them to ruin. This is the warning tale of Assyria, Babylonia, Persia, Greece, Rome and all other nations, great and small, who sought to establish themselves by their power and wealth. Matthew Arnold writes: "The world goes on, nations and men arrive and depart, with varying fortune, as it appears, with time and chance happening unto all. Look a little deeper and you will see that one strain runs through it all: nations and men, whoever is shipwrecked, is shipwrecked on conduct. It is the God of Israel steadily and irresistibly asserting himself; the ETERNAL THAT LOVETH RIGHTEOUSNESS" (Literature and Dogma, pp. 287-288).

This truth so axiomatic to the believer in the power of the Eternal, is yet full of perplexities; and for none more so than the believer in God's justice. The doctrine of the permanent connection between felicity and virtue is a questionable aid to moral conduct. By resolving life into a scheme of rewards and punishments, as simple as that of addition and subtraction, this well-intentioned doctrine robs morality of its beauty, and impoverishes the cause of religion. It sets materialistic props to uphold the moral and spiritual edifice of humanity. It virtually commends righteousness because of its profitableness, and the love of God and obedience to His known will because they yield rich returns of bountiful crops, large flocks, good health and long years. But true religion will not rest upon prudentialism. The soul that loves God will cling to Him even in adversity and failure. The Prophet Habakkuk expressed the spirit of true devotion in these great words:

"For though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet I will rejoice in the Lord,
I will exult in the God of my salvation".
(Habakkuk III:17-18.)

The human soul refuses to be fettered to earth. As a spark of Divinity, it aspires upward toward the starry heights of idealism. For it goodness can never be a mere matter of policy, nor honesty a form of good business.

What is more, human experience emphatically contradicts such thumb rules of utilitarian morality. This doctrine of compensation practically implies that prosperity and health are to be taken as indisputable rewards of a man's righteousness, and that wealth is (to use the language of Bacon) "the baggage" of virtue; and conversely poverty and suffering must be regarded as marks of wickedness, as the fruit of sinfulness While in many instances this may be the case, it is not always true. Shall fortune be considered the unfailing index to man's character? Shall we conclude that every rich man is a saint and every poor man a sinner? Shall we regard the strong as ever righteous and the weak as ever wicked? Then the wolf must be right and the lamb wrong, the robber just and his victim wicked! Monstrous lie that would surrender right to might, that would exalt the tyrant who reigns in splendor and condemn his innocent victims who languish behind prison bars! The ignorant masses, who gladly pay homage to success and prosperity—no matter how obtained—may submit to this order of things; but men of deep faith in God's justice cannot but cry out against truth being forever on the scafflold, and wrong forever on the throne. The topsy-turvydom of the world, wherein virtue is trodden under foot and vice is uplifted, wrung this soul-piercing cry from the heart of the prophet:

"Wherefore doth the way of the wicked prosper?
Wherefore are all they secure that deal treacherously?
Thou hast planted them, yea, they have taken root;
They grow, yea, they bring forth fruit".
—(Jer. XII:1-2.)

The Psalmists also complained against the preponderance of evil (Psalms XXXVII, XIL, LXXIII). The wicked ride rough-shod. Contrary to all their deserts,

"There are no pangs at their death.
And their body is sound.
In the trouble of men they are not;
Neither are they plagued like Men".

On the other hand, the righteous are often vexed and tormented. Does not this seeming perversion of the scales of judgment "cast a direct slur upon the justice of God's government of the world"?

Considerations of this nature led the thoughtless of ancient Israel, as of other nations, to deny God's providence. They said: He stands afar off: He hides Himself in times of trouble; He forgets and closes His eyes to evil. Let us therefore eat and drink, for tomorrow we die. Because He does not right the world and adjust it to human standards, but permits violence and bloodshed, some have denied His existence altogether. The leaders of religious thought in Israel were aware of these facts, and were seriously troubled by them. Their faith in God remained unshaken. They saw His laws too clearly in the life of nature and in the moral constitution of man to doubt His existence and His righteousness. In their perplexity over this perennial problem they tried to modify the accepted views of the laws of compensation. Some of them found relief in the thought that the prosperity of the wicked is but of short duration, and that righteousness alone is abiding.

"When the wicked spring up as the grass,
And when all the workers of iniquity do flourish,
It is that they may be destroyed forever. . . .
The righteous shall flourish like the palm tree;
He shall grow like the cedar in Lebanon". —(Psalm XCII.)

The arm of the Eternal, long delayed though it may appear to impatient humanity, is not short. It reaches all men and all nations, in the end, and establishes the world in righteousness. Others came to the recognition of the truth that life is not operated on a basis of straight cash. Accounts of old standing are settled, and new ones are being ever formed. Men pay the moral and physical debts of their parents, and contract new ones for their children to pay. The happiness and misery of the individual depend also on social as well as hereditary factors. In the light of this awe-inspiring fact of social responsibility, the suffering of the righteous came to be regarded as an expiation for the offenses committed by their ancestors or even neighbors. Those who refused to look upon God in the light of strict judgeship maintained that the tribulations of the just are the expression of divine love, rather than the decree of wrath and vengeance. "As a man chastenth his son", declares the author of the book of Deuteronomy, "So the Lord thy God chasteneth thee. And thou shalt keep the commandments of the Lord thy God, to walk in His ways and to fear Him" (Deut. VIII:5-6). "Whom the Lord loveth He correcteth, even as a father the son in whom he delighteth" (Prov. III:12). The disciplinary view of suffering offered an explanation for the baffling national tragedy of Israel. Israel was punished because of iniquity, but its iniquity was surely not greater than that of the bloody and heathen nations round about. In the view of Deutero-Isaiah. Israel was made to drain the cup of woe, that it might thus be fitted into the divine plan of universal salvation. Schooled in adversity, Israel was to be sufficiently strengthened in faith to become God's instrument of light and healing for all sinful humanity.

Each of these views of the purpose of evil and of suffering expresses a great truth; yet none of them satisfactorily adjusts the scales of divine justice. In their turn, they set up doctrines of Providence as dangerous as those they set out to correct. It is probably against such attempts to explain the inexplicable, that the level-headed Agur aims his unanswerable interrogations:

"Who hath ascended up into heaven, and descended?
Who hath gathered the wind in his fists?
Who hath bound the waters in his garments?
Who hath established all the ends of the earth?
What is his name, and what is his son's name, if thou knowest?

Disclaiming the pretended knowledge of the unknowable and the blasphemous familiarity with God, he humbly contents himself with the simple faith in that which is known to every sane mind:

"Every word of God is tried;
He is a shield unto them that take refuge in Him.
Add thou not unto His words,
Lest He reprove thee, and thou be found a liar". —(Prov. XXX: 4-6)

This protest against dogmatism is carried to its logical extreme in the philosophic drama of Job. "The Book Job", writes Heine, "is the song of songs of scepticism (das Hohelied der Skepsis), and horrid serpents hiss therein their eternal 'wherefore'? As man when he suffers must weep his fill, so must he cease to doubt. This poison of doubt must not be wanting in the Bible, the great storehouse of mankind". At least in this instance honest doubt is better than half the creeds. Here doubt rises to the vindication of the human conscience and the transcendent wisdom of God. Renan finds in this poem "blasphemy approximating the hymn, or, rather (it) is itself a hymn, since it is only an appeal to God against the lacunae which conscience finds in the works of God". (The Book of Job, p. XL.) The earnest protest of the big-souled author of Job "against the rigor and uncharitableness of the traditional orthodox belief", like the storm, clears the atmosphere, and shows in brighter light the true nature of the problem.

(To be continued)

THE TYPICAL AMERICAN

The typical American is he who, whether rich or poor, whether dwelling in the North, South, East or West, whether scholar, professional man, merchant, manufacturer, farmer or skilled worker for wages, lives the life of a good citizen and a good neighbor; who believes loyally and with all his heart in his country's institutions, and in the underlying principles on which these institutions are built; who directs both his private and his public life by sound principles; who cherishes high ideals; and who aims to train his children for a useful life and for their country's service.—Nicholas Murray Butler.

A JEW IN THE UKRAINE CABINET.

M. Guitnik, the Chairman of the Odessa Stock Exchange Committee and a prominent member of the local Jewish Community, has been appointed Minister of Commerce.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5679-1918

New Year's Eve	Fri., Sept. 6
Yom Kippur	Mon., Sept. 16
Succoth (First Day)	Sat. Sept. 21
Succoth (Last Day—Shemini Atzereth)	Sat., Sept. 28
Simchath Torah	Sun., Sept. 29
Rosch-Chodesch Chesvan	Mon., Oct. 7
Rosch-Chodesch Kislev	Tues., Nov. 5
Chanukah (Feast of Dedication)	Fri., Nov. 29
Rosch-Chodesch Tebeth	Wed., Dec. 4
Fast of Tebeth	Fri., Dec. 13

5679-1919.

Rosch-Chodesch Shebat	Thurs., Jan. 2
Rosch-Chodesch Adar	Sat., Feb. 1
Rosch-Chodesch Ve-Adar	Mon., Mar. 3
Purim (Feast of Esther)	Sun., Mar. 16
Rosch-Chodesch Nissan	Tues., Apr. 1
Passover (Pesach)	Tues., Apr. 15
Passover (Seventh Day)	Mon., Apr. 21
Rosch-Chodesch Iyar	Thurs., May 1
Lag b 'Omar	Sun., May 18
Rosch-Chodesch Sivan	Fri., May 30
Shabuoth (Confirmation Day)	Wed., June 4
Rosch-Chodesch Tammuz	Sun., June 29
Fast of Tammuz	Tues., July 15
Rosch-Chodesch Ab	Mon., July 28
Fast of Ab	Tues., Aug. 5
Rosch-Chodesch Ellul	Wed., Aug. 27

5680-1919.

New Year's Eve	Wed., Sept. 24

THE ORDER'S DIAMOND JUBILEE

Seventy-five years ago a small band of German Jews who had settled in the city of New York laid the foundation of our Order. What the twelve founders, from the outset, called into existence was not a single local society. It was the Order itself. In the process of time the original constitution was revised again and again until the present form was evolved. But that pertained merely to the mode of government and the mthods of intercommunication between the central body and the individual districts and lodges.

The ritual, likewise, was recast several times, and certain features, like mutual insurance, had to be dropped and new activities set agoing. The Order might have evolved out of single societies consolidated later into one large society. The Order preceded the lodges; from the very beginning lodges were instituted and installed by the Constitution Grand Lodge. Whether in this country, from ocean to ocean and from the Lakes to the Gulf, or abroad, on the continents of Europe, Asia and Africa, everywhere the lodges are its daughters, deriving their charter and rights and duties from the mother lodge. Name, motto and largely also purpose are the same today as at the inception. "Sons of the Covenant"—those that entered brought with them their credentials as brothers of a fraternity knitted together by the ties of blood, by a common past with its story of joy and sadness, by a common faith and a common hope.

"Benevolence, Brotherly Love, Harmony". Never were three rules of human conduct such as should guide every Jew in his relations with his fellow-Jew more happily joined together. Of course, the immediate conditions in which the organizers found themselves prompted the emphasis placed upon them. Strangers in a strange land, with all the agencies for help to the needy and comfort to the distressed still to be created, these Jews in the forties of the last century naturally had to fall back upon each other for mutual assistance. Driven from homes widely apart, meeting in their new abode fellow-Jews from other countries from whom they might be divided in education or refinement, yet to whom they knew themselves attached in their deepest convictions, they realized the need of fostering brotherly love in their community. Above all, with the synagogues divided along lines of nationality and ritual, and strife and discord rampant among the congregations, harmony was indeed the need of the hour.

And there has been no recession in the aims of the Order, succinctly contracted in the triune motto, but at the same time enunciated with the utmost clearness in the earliest preamble and addresses, and the activities and institutions of the Order bear witness to a steadfast resolution to carry into effect, perhaps beyond the dreams of the founders, the plans which they so wisely formulated. Benevolence stands forth in concrete shape in the various Homes for the aged and for the fatherless; in infirmaries and hospitals; in bureaus of free employment and relief committees.

But B'nai B'rith charity was not confined to physical wants; from the very first day of the Order's existence the spiritual and moral advancement of the Jew was made the keynote of its activities. And so educational work, whether it expresses itself in lecture courses or entertainments of a refining character or schools or libraries, marks the activities of the Order throughout its career. The Order had its inception in the early years of the second wave of immigration, the second layer of American Jewry. Then it meant that a few men who had raised themselves to eminence by dint of self-education and by keeping their eyes wide open, and the still fewer who had had the advantage of an education in their native home, sought by means of association in the lodge meetings, as well as by direct agencies, to elevate to their own level the untutored. American Jewry, at the time the Order celebrated its golden jubilee, had largely become a unit animated by one spirit, and the creation of that body, eminently loyal to America, responsive in every way to its institutions, and withal supremely alive to the duties imposed on it by its position in the household of Israel, stands forth as the Order's most notable achievement.

And with the same zeal it set about to Americanize the third layer of Jewish immigrants, those from eastern Europe. It assisted them physically; it placed them throughout the length and breadth of this country, wherever facilities obtained for a livelihood; it found for them employment; but above all it opened its own doors to them, that by means of the lodge meeting they might acquire orderliness and self-control and all that goes to make an American gentleman. For harmony was even more necessary now than it had been in those early years. We had grown accustomed to a two-party government: conservative and progressives had battled for a while and then agreed on a mode of living together. Now smaller factions arose: there was the large proletariat to be reckoned with, and then Zionism raised its head. New alignments were shaping themselves, and across the old division varied battle-cries and watchwords were heard in our camp. The Order constituted itself the peace-maker in American Israel. It not only welcomed to the lodge any and every Jew, but by virtue of its neutral position it stepped into the breach, bringing the contesting parties together, always ready to co-operate with any and every society or organization for the cause which transcends the idiosyncracies of individual bodies and their sometimes headlong leaders. Harmony, as conceived by the Order, could only reign where there was a spirit of give and take. We may mention as an example the recent agitation for an American Jewish Congress. Where other bodies seemed to have been concerned with their own interests, when a lamentable disruption appeared to be imminent, the Order stepped in and saved the situation, replacing passion by calm judgment, and the leadership of the Order was recognized. The Order stands out today not merely as the peer of all Jewish fraternal orders, of which it is the oldest, but by virtue of its ramifications in the Old World, as the one American Jewish body which enjoys international prestige and possesses the machinery for doing Jewish work abroad.

From the earliest years of its existence it emphasized its conception that American Jewry must not segregate itself from the whole household of Israel; that wherever the Jew suffered economically or politically, it was the duty of the American Jew to come to his rescue. The Order exemplified its policy at an early date when the civic rights of our Swiss co-religionists had to be guarded; it made the Roumanian mission of Brother Peixotto possible; but its culminating achievement was the petition drafted by its Executive Committee and its lamented president, Bro. Leo N. Levi, after the Kishineff massacre, and presented to the government of the United States for transmission to the Czar.

Latterly the Order took a prominent part in the steps leading to the denunciation of the treaty between the United States and Czardom. Early in its career the Order pondered over the question of consolidating all the Jewish fraternal orders; they have since increased in number, and the tendency appears to be to multiply organizations which might be a thousand times more effective if they were united. If union is not attainable, there is room for co-operativeness. We are in the midst of a world struggle which bids fair to multiply the problems awaiting the Jewish people; things will assume of necessity a new aspect, when the old order passes away and a new will emerge; yet not all the beaten tracks will have been washed away by the unprecedented cataclysm. The Order, strong in its organization, with its machinery unimpaired, with such ties as have been perforce broken readily joined together, with its prestige undimmed and its vigor unabated, stands ready to do the work of binding up the wounds, of restoring Jewish institutions and communal agencies, and, above all, to guard vigilantly and effectively the interests of Jewry all over the world when the belligerent powers lay down the sword and turn their energies to the readjustment of a world out of gear. There is great work ahead, and the Order will enter upon it with vigor and zeal, in the fourth quarter of a century of its existence upon which it now, thanks to Providence, enters. All well-wishers of the Jewish cause must wish it Godspeed, even as now they are joining in the chorus of congratulations upon its achievements of five and seventy years.

NATIONAL AND INTERNATIONAL

By Simon Wolf

Walter E. Weyl, in his book, "The End of the War", states with force and historical accuracy "that the future of the world is Internationalism; that peace of a lasting character is an impossibility without co-ordination by all civilized peoples". Taking this view as a text, the Independent Order of B'nai B'rith, having in the past played an important part, will in the future do still greater work, not only in helping the unfortunate and suffering, but in unifying our co-religionists. One of the great achievements of the Order has been and is its catholicity, its democracy, all shades of Jewry are welcome and equal in its ranks, and by and through that broadening process the Order has become a world factor. Leading men at home and abroad have given testimony to the splendid work of the Order in those countries where unity of action and freedom of thought were essential. The Order can point with pride to the foundation of the international link, and when the blessed day of perpetual peace shall dawn, the representatives of the Order will play no unimportant part in the World Drama. The Order has spoken in ringing words in the past, the future will find it no less assertive, the only Jewish International Organization, it will aid in solving local, national and international problems, not only by eminent and patriotic Americans, but by patriotic men of every country.

Our mission is not in controversy, but in unity, not in doctrine or in dreams of the ghetto, but to make every human being in every part of the world a loyal, patriotic citizen, and to that end we pledge our united support. And on this day of sacred memory, the seventy-fifth of our notable existence, it is meet and proper to speak in no halting terms, not to apologize, but to act boldly, worthy of the great heritage and equally worthy of the great future. The sons of the sires will battle not only on the field ensanguined in noble France, but on the no less fruitful fields of Peace. The stars on the service flags of our Lodges testify to our national patriotism, when Peace, blessed Peace, shall come, we will be found equally ready to discharge every duty incident to World Citizenship.

RESOLUTION

Adopted by the Central Conference of American Rabbis at Chicago, Ill., July 4, 1918, Anent the Balfour Declaration

The Central Conference of American Rabbis notes with grateful appreciation the declaration of the British government by Mr. Balfour as an evidence of good-will towards the Jews. We naturally favor the facilitation of immigration to Palestine of Jews who, either because of economic necessity or political or religious persecution desire to settle there. We hold that Jews in Palestine, as well as anywhere else in the world, are entitled to equality in political, civil and religious rights, but we do not subscribe to the phrase in the declaration which says, "Palestine is to be a national home-land for the Jewish people". This statement assumes that the Jews although identified with the life of many nations for centuries are in fact a people without a country. We hold that Jewish people are and of right ought to be at home in all lands. Israel, like every other religious communion, has the right to live and assert its message in any part of the world. We are opposed to the idea that Palestine should be considered the home-land of the Jews. Jews in America are part of the American nation. The ideal of the Jew is not the estabilshment of a Jewish state—not the reassertion of Jewish nationality which has long been outgrown. We believe that our survival as a people is dependent upon the assertion and the maintenance of our historic religious role and not upon the acceptance of Palestine as a home-land of the Jewish people. The mission of the Jew is to witness to God all over the world.

EDWARD N. CALISCH,
Chairman;
HENRY COHEN,
HENRY ENGLANDER,
LEO M. FRANKLIN,
SAMUEL GOLDENSON,
ABRAHAM HIRSCHBERG,
JULIAN MORGENSTERN,
CHARLES S. LEVI,
FELIX A. LEVY,
WILLIAM ROSENAU,
MARCUS SALZMAN,
ABRAM SIMON,
JOSEPH STOLZ,
TOBIAS SCHANFARBER,
SAMUEL SCHULMAN,
HORACE J. WOLF,
LOUIS WOLSEY,
GEORGE ZEPIN,
MARTIN ZIELONKA.

Editor B'nai B'rith News:

The June issue of the B. B. News contains on page 16 the report that Miss Leah Stern has the distinction of being the first woman honored with a professorship in a Swiss university. This statement is not correct. Anna Tumarkin, like Leah Stern a native of Russia and of Kishineff, at that was professor of philosophy in the university of Berne as early as 1901.

Sincerely,
G. DEUTSCH.

Sketches of Modern Jewish History

By Gotthard Deutsch

XI.—From Waterloo to the July Revolution

Fifteen years are a short period, yet these fifteen years from June 18, 1815, when Napoleon's dream of a world empire was definitely dispelled until July 27, 1830, when a riot in the streets of Paris announced to the last Bourbon king that he was given indefinite leave of absence, were full of portentious events in the history of the Jewish people.

Trying to survey the field, we naturally have to make a limited selection of the vast material. Russia shall be left out entirely because the events affecting the Jews of this empire will better be told in connection with the reign of Nicholas the First, which began in 1825. England again has to be left out of consideration because during this period there is so little to be told that it will better be left to the more important period of the struggle for emancipation, which began in 1830. The Scandinavian countries, again, with the exception of Denmark, furnish nothing of any consequence and may be entirely neglected, as will be the case with Spain, which had no Jews at all, and with Portugal, where they are so few in number that they may be entirely overlooked. It is quite interesting in this connection to cite a case of historic inaccuracy. Thiers, in his history of the Napoleonic period, speaks of 200,000 Jews who greeted the invading French army as liberators. It would have been much safer to make it 200, for at no time since the expulsion of 1496 did Jews of Portugal number more than 500 souls, and in 1808, when the French troops occupied the country, there may not have been even 200 Jews in the whole kingdom. This, by the way. Outside of Europe, Jewish history is either a monotonous, and even at that incomplete, list of brutal mob attacks as they come to our notice from Morocco and Persia, or it is in an embryonic state, as we may watch it in the United States of America, from which only one fact shall be cited.

Jewish history after Waterloo centers in France. During the previous period the new republic, even before it was legally proclaimed, had cut the Gordian knot by the famous declaration of Sept. 27, 1791, which, for the first time in history, placed the Jews on a footing of perfect equality with their fellow-citizens. The victorious French armies, wherever they hoisted the French tricolor and planted the tree of liberty, in Italy, in Germany, and even to some extent in Poland, proclaimed the same principle. Napoleon limited this freedom again by a law, issued March 17, 1808, which placed the Jew under certain civic restraint. The Jewish merchant could not engage in any credit operation, selling goods on credit or lending money, without submitting to the humiliating process of either calling a notary public to certify that the transaction was a bona fide business and not usury, or applying for a special license which entitled him to do business under a permit.

From this rule there were a number of exceptions, which, for our purposes, are too intricate to be explained. Suffice it to state that the law provided that after ten years it was hoped that it would not be necessary to maintain these provisions. When the ten years were up the question of renewing this law was discussed in the legislature, and the motion to renew it was tabled by a vote taken March 9, 1818. It seems indeed strange that the Bourbon dynasty, which was recalled on the principle of "legitimacy," advocated by the political chameleon, Bishop Prince Talleyrand, should have left the full equality of the Jews intact. It certainly was not in harmony with the reactionary ideas of Louis XVIII, although his brother had signed the bill. I have no complete explanation to offer except that it seemed more advisable to leave the law of the late legitimate king stand than to renew the restrictions enacted by the usurper, Bonaparte. Whatever the reason was, the fact remains that this actual annullment of the constitutional rights of the Jews disappeared from the statute books. In other respects, also, the Bourbon government seemed to be favorably inclined to the Jews. Like all paternal administrations. it took interest in the religious affairs of the Jews, making contribution to the congregations compulsory and regulating them by royal ordinances, issued June 29, 1819, and Aug. 23, 1823. It also established a rabbinical school in Metz Aug. 20, 1829. On the other hand, we see that the medieval formula of the oath of a Jew in court was still held to be legal. Cremieux, afterwards one of France's famous statesmen, made a plea against this ruling of the court in a famous case that was tried in Nimes, though it was not until 1839 when the same celebrated barrister in a similar case brought the matter before the Supreme Court, which declared this oath as unconstitutional.

The little country of Denmark, with a population of about 3,000 Jews and a history that does not go farther back than the 17th century, has never been of great importance in Jewish life. It indulged occasionally in the favorite pastime of small countries to meddle with the intimate and private affairs of the citizens. A royal order of Aug. 17, 1813, required that the appellation "Mosaic" should be substituted for Jewish, and a law of March 29, 1814, placed the Jews on an equal footing with their neighbors in all civic respects, and at the same time ordered that all Jewish children must be confirmed. This order included the island of St. Thomas, now Virgin Island, part of the United States, and the orthodox congregation of Altona, then under Danish government. The miniature pogrom that spread over southern and western Germany in 1819 found an imitation in Copenhagen, where the soil had been prepared for it by a pamphlet of anti-Jewish character, published in 1817. These events shall be more exhaustively treated in connection with the German history of this period. They were aggravating when measured by the standard of "the human rights", but were of little consequence when measured by the damage that they did.

Holland had been the haven of refuge for persecuted Jews during the 17th and 18th centuries. Founded on the principle of full religious liberty by William the Liberal, one of the noblest statesmen that ever lived, the Netherlands from the time of the Treaty of Utrecht, in 1579, attracted first the Jews from Spain and Portugal, where the Inquisition against which the Netherlands had rebelled had its home, and afterwards numerous victims of bloody persecutions or legal oppression from Germany and Poland. They were so satisfied with their condition that the majority would not even have political rights when the country came under French influence in 1796. The Jews were afraid that political liberty would estrange the future generation from their ancesteral faith. But the political emancipation became a law, and the imperialistic scheme of Napoleon extended to the kindom, over which he placed his brother Joseph. Holland had its consistory as well as France, and with the return of the old government this beaurocratic organization was abolished and a Hoofd Commissie tot de Zaken of the Jews was put in its place by an order of July 6, 1817. Otherwise the Jews remained in their self-created ghetto, conducted their services partly in the Portuguese, partly in the German-Polish style and ate strictly Kosher cheese.

Switzerland, the free democratic republic, as it had evolved under French influence, presents a complex situation with its autonomous 22 cantons. The freest government of Europe was almost the last to extend the democratic liberty to the Jews. Up to modern times it imposed on them restrictions equaled only in Russia. For a long time, probably since the 14th century, the Jews were completely barred from residence within the Swiss republic. Not until the middle of the 17th century do we find two Jewish communities in the villages of Endingen and Lengnau, in the canton of Aargau. It is a puzzle how they came into existence. In all likelihood they were formed by fugitive Jews from southwestern Germany, who fled from the barbarous hordes that devastated this country during the war of thirty years. Humanity was, after all, so strong that its duties could not be entirely denied to people fleeing for their lives, though they were Jews. These refugees probably had to remain in their new homes for several years, and in this way became definitely settled. Beyond that, however, they were not permitted to go. Outside of the canton of Aargau, and within that canton outside of these two villages, they were not permitted to set foot. One after another of the cantons restricted them in many ways. In St. Gall they were only permitted to visit the fairs in Zurich; they were not admitted to the cattle markets in Geneva; they were prohibited from owning real estate, and so on.

As an interesting contrast we pass to the most autocratic government, to that of Turkey, where the Jews fared comparatively well. There were no restrictions on residence, occupation and marriage, and, compared with the situation of the Christian subjects of the Sultan, theirs was even enviable. They did suffer like the rest of the population from misgovernment, arbitrary acts of officials and occasionally, also, from individual acts of brutality perpetrated by the Mohammedans. Individual Jews, rose occasionally to a high position as financial agents of the government, though even these men, and they perhaps more than others, suffered from the whims of tyrants, both big and small. Hayim Carmona, a rich banker of Constantinople, enjoyed for a while the fullest confidence of the Sultan until in a fit of rage his majesty ordered him to be strangled to death in 1826, and incidentally ordered his property confiscated. In the provinces of the empire the pashas carried on their high-handed rule of extortion or gratified their fiendish instinct by the torture of an unfortunate victim. The late chief rabbi of Jerusalem, Jacob Saul Elyashar (1817-1906), in his autobiography tells a touching story of how his father, Jeroham Eliezer, Shohet of the Jerusalem community, was suddenly taken a prisoner, kept in prison for six months, when he managed to escape to Damascus, and the pasha, unable to satisfy his brutal instince on the intended victim, ordered all Jewish houses pillaged. Similar were the conditions in the vassal states of Turkey.

Servia, declaring her independence in 1817, expelled the Jews from all cities with the exception of Belgrad, and even there restricted them to a ghetto, and in 1822, during one of these periodical fights between two rivals for the throne, the Jews of Belgrad had to flee across the Danube River to Semlin. The conditions in Greece were far worse. The people who fought for their independence began their revolution with terrible atrocities perpetrated on the Jews. There was indeed some provocation, of which the Jews, however, were merely the innocent victims.

The Greeks, even from pre-Christian times bitter enemies of the Jews, were masters in devising means of persecution. The Jews of Thebes, in medieval times, had to furnish the executioners In Corfu the executions were held in the Jewish cemetery. The motive is not quite clear. It may have been a desire to disgrace the criminal or to disgrace the Jews, or both. The Turks retaliated. The patriarch of Constantinople was considered the head of the conspiracy which planned the liberation of Greece. With fiendish cruelty, the Sultan ordered him to be hanged in front of the cathedral on Easter Sunday, April 22, 1821, and the Jews were ordered to drag his body through the streets and to cast it into the sea. The Greeks took revenge by a wholesale butchery of the Jews in the towns of which they took possession. Recent experiences, as in the case of a blood accusation in Corfu in 1891 and in the latest developments in Salonica, show that the feeling of the Greeks to the Jews has not improved.

A very complex situation is presented in Italy. This unfortunate country was for centuries the victim of conquerors from abroad and petty tyrants from within. Napoleon, an Italian himself, was the most powerful type of these ambitious warriors who tried to realize the dream of world dominion that had gone forth from the same peninsula which afterwards became the object of the imperialistic schemes, first conceived within its own borders. After Waterloo the old conditions were for the most part restored. Only the republics had to pay the penalty for the unpopularity of this form of government, and they divided the spoils among the victors.

Genoa was annexed to the kingdom of Sardinia; the territory of Venice to Austria; Maria Louisa, Napoleon's grass widow, was given the Duchy of Parma for her dower right; in Modena and Tuscany Austrian princes got some pleasant jobs; in the kingdom of both Sicilies—as the combined kingdoms of Naples and Sicily were now called—Bourbons were restored to the throne, and his holiness the Pope had the satisfaction to be compensated for all the sufferings which Napoleon had inflicted on him by the restitution of his former states.

The situation of the Jews naturally differed in all these territories. Tuscany may be considered the most humane government in the treatment of the Jews. There they had even some limited political rights, being allowed a share in the municipal administration of the city of Leghorn, which owed to their business enterprise a great deal of its prosperity, both in commerce and in industry.

One instance, in itself insignificant, may be quoted as a curiosity. Encouraged by the spirit of reaction that held all of Europe in its grip, the students of the University of Pisa held a Jew up on the street during the carnival season and demanded from him as ransom his weight in confetti. This was one of the old college pranks of which the Jews were made victims. In the Jesuit colleges in Poland these pranks assumed the proportions of murderous assaults and pillages. In Italy they were mere holdups. In Turin, for example, the students had the privilege of pelting the Jews with snowballs, for which afterwards a ransom of 25 scudi in gold was substituted, payable when the first snow fell.

In Pisa, as we saw, it was the right of the academic youth to hold up a Jew in the carnival season and to demand the ransom above quoted. Grand Duke Leopold, the brother of the humane Emperor Joseph II of Austria, abolished this barbarity in 1783. In 1818 the students attempted to restore it, but they were severely punished and warned not to repeat this act. Grand Duke Ferdinand III, by an order dated Dec. 17, 1814, also regulated the constitution of the five Jewish congregations of his land. It is quite remarkable that in this relatively best governed state of Italy the Jews had to suffer more than anywhere else from the mob spirit that prevailed after the French troops had withdrawn.

In the city of Siena nineteen Jews were barbarously murdered, some of them being burned alive, June 28, 1799, by a mob formed under the war cry "Viva Maria". The congregation never recovered from this shock. Quite favorable were the conditions in the Austrian part of Italy where the ghetto of Venice, the place where the name originated, abolished by the French, was not reintroduced, and similarly the special Jewish taxes remained abolished. In the papal states the exact opposite took place. The ghettoes of Rome and other cities were re-established, and with the ascent to the papal throne of Leo XII, in 1823, the most atrocious medieval laws were put in force. Jews were not permitted to own real estate, and the houses which they had acquired during the French period were ordered to be sold within five years. The Grand Inquisitor ordered not merely that Jews must dismiss all Christian servants in their employ, but even a Jew who gave private lessons in Christian families were ordered to give up this work under penalty of 300 scudi. All Jewish students were expelled from universities and Christian physicians were prohibited from attending Jewish patients, even if called in an emergency. The only favorable ruling was that the Jews who during the French time had settled in Bologna, from which only they had been expelled by a papal decree in 1593 were permitted to remain.

These papal laws were to some extent enforced in some of the smaller states. The Duke of Modena also prohibited that Jews keep Christian servants and that Christians must not live with Jews under the same roof, nor must Jews be landlords of Christian tenants, being compelled at the same time to sell their houses which they do not inhabit under penalty of heavy fines exacted through annually increased taxes. This was somewhat better than the condition in Rome, where the Jews were not permitted to own any house, even for their own use. The law prohibiting the employment of Christians as domestic servants evidently was not enforced rigidly, for the case of Mortara, who was baptized by a Christian servant in the papal city of Bologna, furnishes clear proof of this fact.

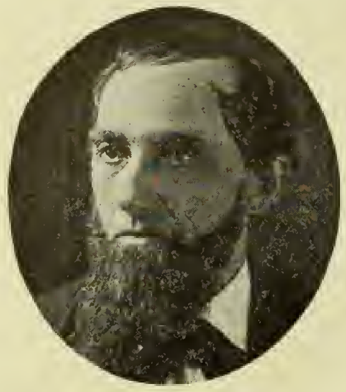
Maria Louisa, the Duchess of Parma, went even farther in her reactionary tendencies. She not only reintroduced the old special Jew taxes, but demanded that the arrears be paid for the time of the French occupation. She also indulged in a revival of a medieval law which we can trace back to the sixth century in Spain, ordering that Jews should not chant at a funeral in the streets.

The most remarkable case is that of the kingdom of Sardinia, whose dynasty afterwards became the monarchial embodiment of the United Italy. Even in this kingdom, which in medieval times

(Continued on Page 23)

Some of the Founders, Pioneers and Leading

We are indebted to Mr. Simon Wolf of Washington for the
ago. But very few of the men whose photographs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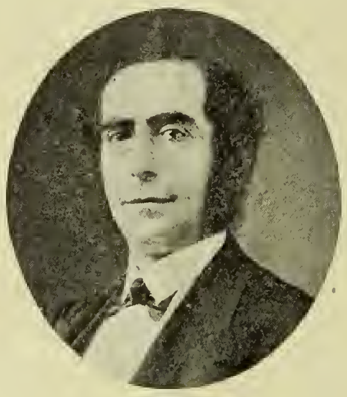
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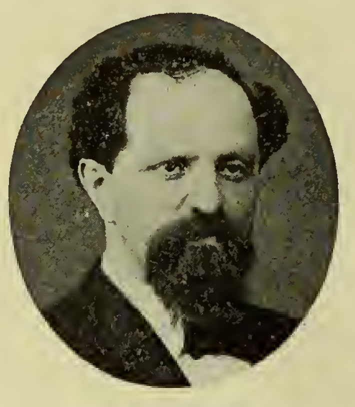
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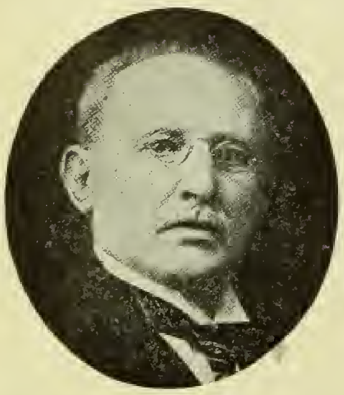
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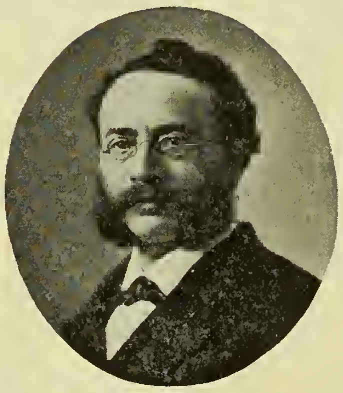
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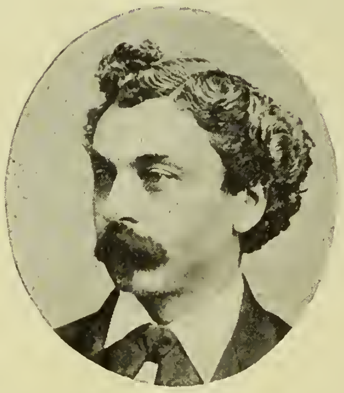
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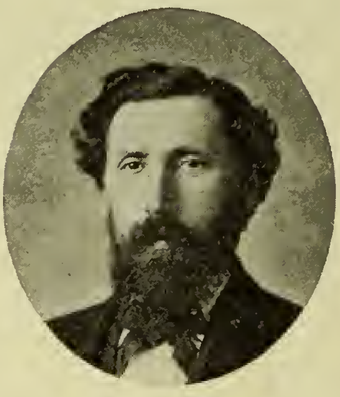
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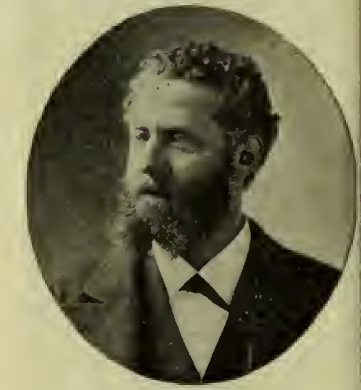
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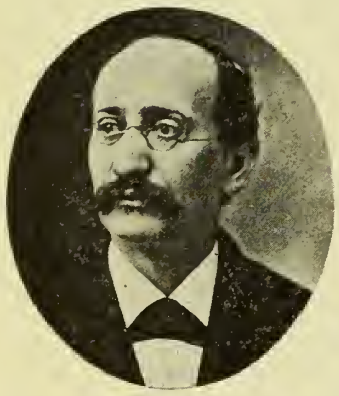
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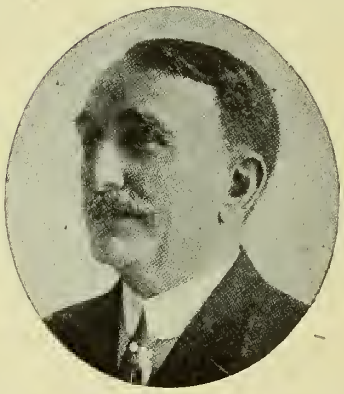
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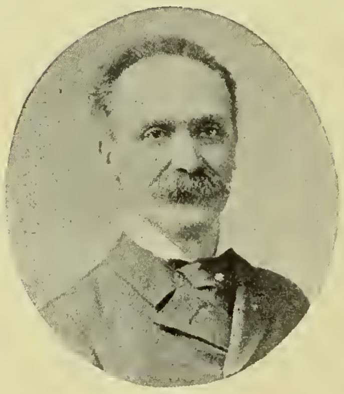
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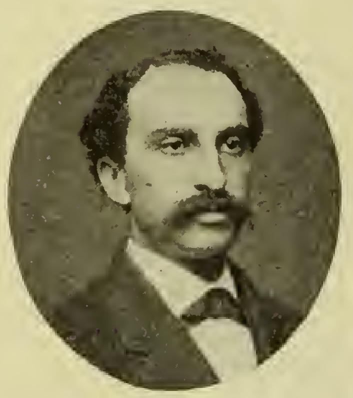
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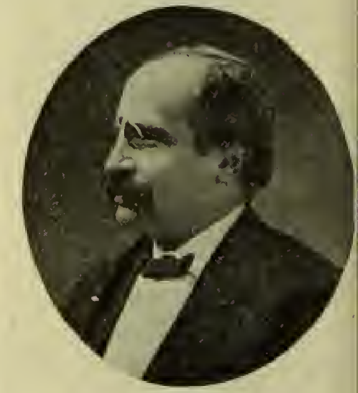
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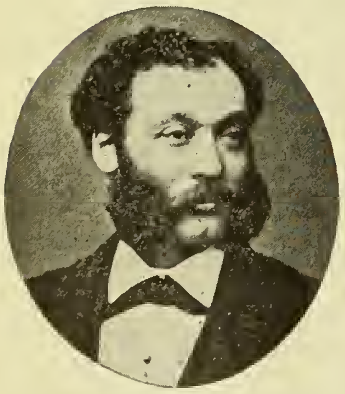
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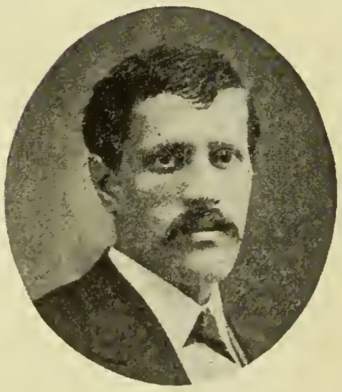
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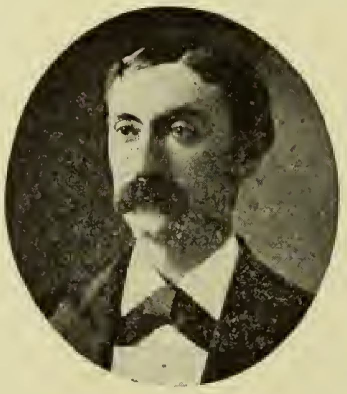
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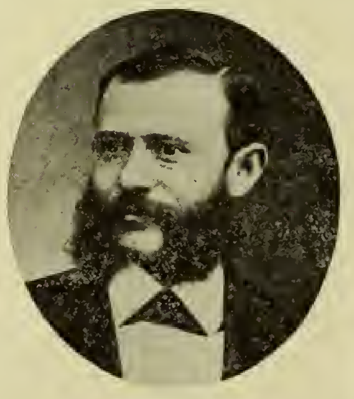
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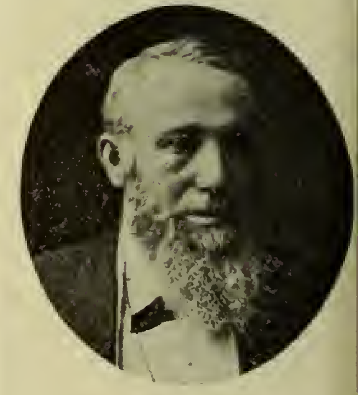
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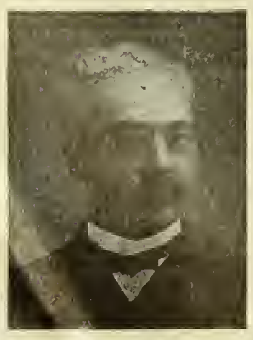
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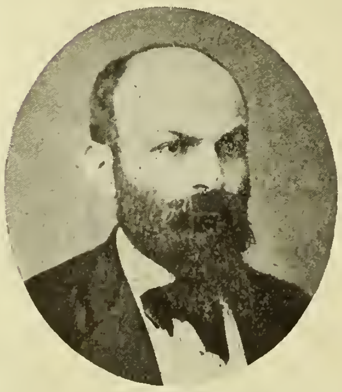
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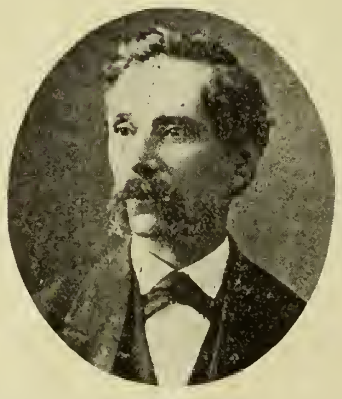
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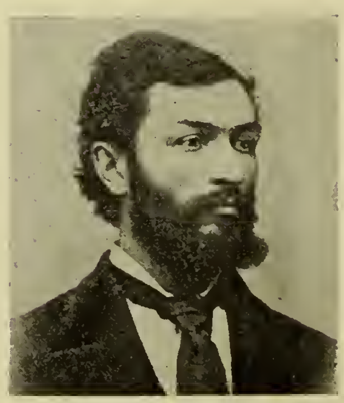
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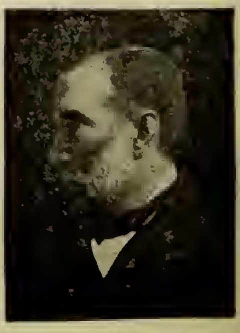
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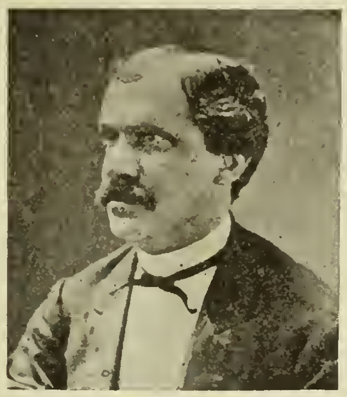

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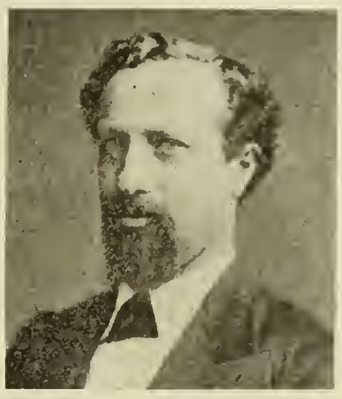

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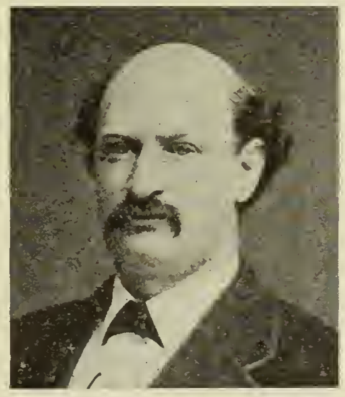

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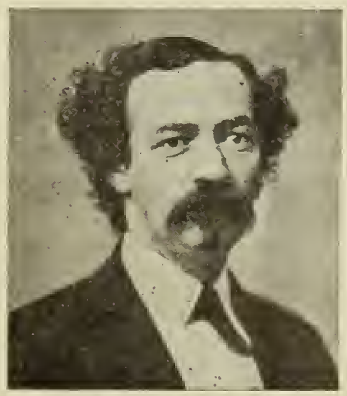

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HIGH PLACES IN LEGAL HISTORY

Extract of Address Delivered

by Frank H. Short, President of the California Bar Association, at Its Annual Session, San Jose, California, June 6, 1916

* * * * * *

We have in this country separate church and state, at least so far as that is humanly possible. But in truth, in few countries has this even been attempted, and in most countries today there is a state church or a state religion, and there are those who dissent therefrom. Naturally out of such a situation much controversy and trouble have arisen and continue.

In China they have had little religion, not much government, and less law, and seem to have gotten along rather peacefully without much government or much law or much religion, simply by substituting a good deal of philosophy for these three usually essential ingredients of human institutions and human government; while in India they have had an abundance of religion, iron-clad, hidebound and perpetuating castes, and as a result have pretty much destroyed government and have made law out of religion and religion out of law.

In this discourse I shall refrain, as far as I may, from an assertion of any views or opinions of my own. I speak solely as a lawyer, neither as an iconoclast or a "defender of the faith". The orthodox will correspondingly condemn me for a lack of faith or fervor, and, upon the other hand, the radical unbeliever will contemptuously suggest that I have been preaching a sermon. If you want to keep out of trouble in this world you should express no opinions on religious subjects, nor beliefs, but we are reminded that under such circumstances we are promised an abundance of trouble in the next world.

While doubtless we all agree, or should agree, in this country that church and state should be separated, this does not mean that in the growth and development of law there is not an existing, apparently unavoidable, an endless connection between religion, morals and law. In fact, in the earlier history of the world law consisted in the application and enforcement of religious beliefs, and morals were the result of religious beliefs and teachings, and, while this situation is somewhat disavowed at the present time, nevertheless the human tendency goes forward, and if you find a majority of the people of any country firm in a religious belief, that, of course, is their standard of morals, and usually enacted into law and then is applied to those who believe and those who disbelieve as well.

In fact, while the principle of the separation of church and state is much extolled and is put in practice in so far as direct support by the state of any church is concerned, nevertheless, we can observe that in recent years the tendency has been rather in the direction not of conceding to other people free rein as to their religious views, and especially in not conceding to them free judgment as to morals, but the majority seem more and more inclined to enact into statute law their own moral standards, which moral standards are very generally derived from their religious beliefs. And there is less tolerance than existed a generation ago by the majority for the rights of the minority on disputed matters of morals, to conduct themselves as they believe to be right, and more of a tendency to make the views of a majority on a question of morals the standard, and to enact such standard into laws and compel the minority to abide by the same.

In view of these considerations, a brief resume of the origin and history of the law, including a consideration of religions out of which the same has grown and developed, will aid us in adjusting our minds to the modern problems of government and of law. Therefore, without further apology of explanation, I will proceed with this somewhat heroic task.

Generally speaking, our own ideas of right and wrong, and of justice and injustice, and of what should be and what should not be the law, are even at this time derived from the Ten Commandments and the accompanying moral code constituting what is called the Mosaic Law, and which have come down to us through the Jewish civilizations.

I realize there is a divergency of opinion about Moses. The most orthodox believe in the personality of Moses and in the promulgation of the Ten Commandments and the Law exactly as described in the Bible. Other people, accepting the Commandments as the law, are inclined, nevertheless, to believe that they originated out of a general development of ideas of right and wrong and religious beliefs of the Jewish people, and that Moses is more or less of a figure in history and not the definite individual described in the Bible. Others reject the same en masse, and wholly deny the idea of divinity, the actual existence of Moses, or the verity or importance of the Commandments or the Mosaic Law. Regardless, however, of any discussion of the divinity of the Commandments or the Mosaic Law, the most thoroughgoing infidel in the world receives almost equally with the most devout believer his ideas of right and wrong and of morality and law from this same source.

Whether we believe in its divinity or its authenticity, or not, in all of the teachings and procedure of all of the countries and civilizations to which the Commandments and Law have gone, the ideas of right and wrong that have permeated the masses of mankind, that have been the basis of the literature of all those civilizations, have been primarily and fundamentally derived from the Ten Commandments and the Law accompanying the same.

We devote, in legal education, years to study of the common law, and in a large sense it is a useful and desirable thing. And in truth, the common law has probably developed into the most satisfactory and workable scheme of laws in the world. And yet, in the branches of it that we study, there are trivial things arising out of the rights of kings and of dukes and barons and commoners and citizens and serfs. Except for the general course and development of the existing scheme of the common and statutory law, many of the things we must understand and be able to repeat of the common law, are as unessential to an understanding of the fundamental questions of right and wrong as anything could possible be. Upon the other hand, apparently out of the very nature of the human mind and in the formative struggle toward the light and the right, we find in the Ten Commandments and in the Mosaic Law the basic growth and development illustrating the natural tendency of humankind, and in all of this growth we find elements of solidarity, perpetuity and truth that have never been changed.

Therefore, while an adequate knowledge of the common law is necessary to procedure and practice, and in some respects to an understanding of right and wrong, it is congenitally, fundamentally and from the standpoint of desired conception of the tendencies of the human mind and the fundamentals of right and wrong, derivative, trivial and unimportant in comparison with the Commandments and the Mosaic Law.

In fact, while the stream has been affected and colored in a degree by the philosophy of the Greeks and the laws of the Romans as codified by Justinian, and in other ways and from other sources, it is a matter undeniable that the general course and flow of these ideas and principles have been comparatively clear from the beginning, and are as applicable and as much in force today, and perhaps even more so, than they were at the time of the promulgation at the foot of Mt. Sinai. Other religions have arisen, other moral standards have been promulgated, but one and all, they have either vanished or become ossified in some decaying civilization. Some of these have wholly vanished into the desert of time; some are stationary and gradually disappearing like a dead sea. The one stream of definite source that seems to forever flow and never to fail—that has many tributaries but one defined and unfailing source—is the stream of Sinai. Legally the light that must ultimately direct our course is the light of experience. Why then should we confine our legal studies to tributary and unimportant channels, and even avoid a study of the one main and obvious source of our laws?

It is true that ideas of guilt and innocence, and of adequate punishment, have changed, not only in connection with the Ten Commandments and the Law, but it is almost equally true that there has been an almost equal change from the earlier history of the common law. I am prepared to defend the assertion that the rules established in the Ten Commandments, not as to mere questions of title and procedure, but as to the fundamentals of right and wrong and of morality, are more nearly the laws in California today than the rules of the common law.

Obviously, therefore, it would be very interesting to know, if we could, whether or not it is true, as orthodox people believe, that the Ten Commandments were traced by the finger of God himself on Mt. Sinai and given to Moses as divine law.

Consistent, however, with my previous statement, I am not going to enlighten you on that subject, at least not today, my brethren of law, not today. I am not going to pause even to state my beliefs thereon. However, I am going to take the liberty of reminding you that if we, in our infirm, human way, were trying to illustrate divine things as compared with human things, we could, I think, find no illustration to equal the history of the Ten Commandments. Those Commandments were promulgated for or by a primitive and recently enslaved people, comparatively few in numbers, out of touch with orderly government, strangers, pilgrims and wanderers in the waste and desert places of that far eastern country. Since they were promulgated, throughout the long centuries of history, nations and civilizations have risen to power, changed laws and changed customs have come and have decayed and passed away. Other religions, other doctrines, other philosophies, have had their day and have either largely passed away, or do not much affect, in our time, the course of human history of of human events. There were long periods, following the Commandments, of contending, rising and falling, civilizations and powers. There was another long, dark period when civilization and law seemed to react, and when the course of civilization and history seemed backward, not forward. And since then, there has come what we believe is a Renaissance toward a higher civilization and a better understanding of the law.

When the Commandments were written, and for long centuries thereafter, civilization, so-called, was a very different thing from what exists in our day and time. Since the Commandments were communicated, the life and conduct of human kind has almost entirely changed in methods of living, in habits of living, and in means of communication. And especially within more recent years, we have seen almost an entire new course of human life—we have seen the invention of steam and its application to industry and travel; we have seen the amazing and varied development of electric power; we have seen the coming of the telegraph, the telephone, the wireless telegraph, and the flying machine, as well as the moving picture and the phonograph, and to an indefinite extent and number the development of the arts and sciences.

Through all these varied and amazing changes the Commandments have traveled unchanged and unchanging. They were just and sufficient for the primitive and pastoral people, by and for whom they were promulgated. They have continued and survived through the rise and fall of civilizations and of nations. And **in our own generation, when industry,** manufacturing, travel, communication and all of the varied interests of life have been wholly revolutionized and changed, it would be hard to suggest any existing law that could not be clearly traced, either in principle or in general application, to the Commandments. And if all the laws in all the world were repealed today, and the Ten Commandments and the Law of Moses were re-enacted in spirit and effect, there would be little law repealed and little that is new enacted. We travel by express trains instead of riding on donkeys. We have multiplied energy and the applied capacity of mankind a hundred fold. We go around the world in an incredibly short space of time. We communicate, practically instantly, with all parts of the world. And with the development of the moving picture and the phonograph, though a man should die and be dead a thousand years, yet does he live and move and speak again, the very resurrection and the life.

It follows, I think, that if in our human infirmity we were asked to give some illustration of divinity. we would be quite unable to do so from our own consciousness, yet nevertheless, we might illustrate the divine conception of things as compared with the human conception of things by the Ten Commandments and their history, better than in any other way.

I shall not dwell, of course, upon the history of the people who adopted and were or should have been guided by the Ten Commandments, but shall indulge only in a few brief references, illustrating the tendency of humankind to enact laws, to sometimes be guided by and sometimes to violate laws.

We are frequently deluded into the belief that some very ancient things are entirely novel and modern. For instance, I have heard many of my friends boast of the initiative, referendum and recall as modern inventions. It is, therefore, interesting and curious to observe that, after Moses had announced the Ten Commandments, and while they were being engrossed, so to speak, on Mt. Sinai, that by a popular uprising a referendum was instituted by popular will and of popular right. And on account of the delay in the return of Moses and the promulgation of the Commandments, it was moved by initiative that the Golden Calf should be substituted for the Ten Commandments, and illustrating that the majority is always right, the Golden Calf at the referendum defeated the Ten Commandments by at least the ratio of 16 to 1. We also observe that Aaron, the spokesman of Moses, and his brother, upon this occasion, approached nearly to the highest stage of modern statesmanship and political wisdom, in that he immediately glued his ear to the ground, abandoned the Commandments, and, like a true patriot, joined the popular majority and assisted in the manufacture of the Golden Calf. I can almost hear the arguments that were uttered as to the length, complexity, difficulty and undesirability of the Commandments, and the simplicity and beauty of the Golden Calf, as a standard of law and the standard of right. Few people could understand the Ten Commandments, but it would be a simple citizen, indeed, who could not understand and appreciate the Golden Calf. Correspondingly, it followed that the Calf was enthroned and the Ten Commandments were broken. It also followed, as it has frequently happened since, that after a brief period of rejoicing, the Golden Calf was dethroned, never to be re-established in that connection again, and the Ten Commandments were re-enacted frequently to be violated but never again repealed.

Somewhat later in the history of the Jewish people, when they were dwelling under a perfectly good judicial form of government, of which the Prophet Samuel was the chief justice, a movement was established and carried out whereby the judiciary were deposed, and Saul, tall and shapely, but of no great intellectual weight, was crowned King over Israel, to the end and to the purpose that Israel might be as other nations and might be led to war and trouble and hoped-for conquest, as the other nations were.

I am constrained to refer to one other historic incident, that, while it illustrates little directly of the law, is about the best cameo of modern politics that I have been able to discover in ancient history, and that is the occasion when David was dethroned as king temporarily by the uprising of his son Absalom and his followers and was driven into the desert and temporarily out of power.

It appears that when David was old and stricken in years, trouble arose among his sons, and Absalom killed one of his brothers and was banished to Hebron, but, being a very handsome as well as a very ambitious young man, Absalom persuaded his affectionate and yielding father to allow him to return to Jerusalem. And upon his arrival there, the political intrigue commenced. As stated, Absalom was the handsomest man of his time, and by some is believed to have been the handsomest man of all time, which was a bad omen to begin with. Absalom selected some of the handsomest horses obtainable from the neighboring Arabians, and in full regalia and in a chariot rode frequently through the city and was naturally much admired and built up a large following and obtained for himself a great deal of support. He adopted the practice of going to and standing by the gate, called the Gate of Justice, and when a wayfaring Israelite came his way, Absalom would inquire, "Art thou of the tribes of Israel", to which would come the reply "I am, my lord". And then Absalom would say, "And thou comest here to be judged, and there is none to judge thee. Oh, that I were a judge of Israel, that all might receive justice". Illustrating that condemnation of the law's inadequacy and delay is not all of modern origin. And it is observed in Holy Writ that in this way "Absalom stole the hearts of the men of Israel".

As designed and intended, following these intrigues an insurrection was organized, and David, most illustrious and greatest king of Israel, was driven into the desert and out of power, and was followed only by some of his old captains and legions. And Absalom gathered about him a great host, and they pursued David and his followers into the desert. But David, though old, "was a mighty man of valor", and his captains and his legions were gathered together and, notwithstanding the great superiority in numbers and enthusiasm, and in youth, of Absalom and of his followers it is recorded that on the day of the battle forty thousand of the followers of Absalom bit the dust, and Absalom himself was slain.

Immediately following this, the same people that had pursued their illustrious king into the desert gathered about him, re-enthroned him, carried him across the Jordan, and he took a seat upon his throne, where he finished his days in peace and died full of years and honors.

It was through David that the Kingdom of Israel and Judea became a real force in the world, and, while few would suggest it, it is my idea that he is almost the immortal of immortals. He was the one great military leader of his people. His Psalms and his beautiful writings are the freshest literature in the world compared to their age. Through all the intervening time, and apparently throughout all the years to come, he will cause people to remember that: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul". And, although born in poverty and reared in simplicity, he was a great soldier, a great statesman, a great teacher and a great prophet. And when we recall that he was reviled and dethroned by the very people whom he had made great and immortal, and that he was later restored and carried back to power and to place, we are reminded of how frequently it has been true in history that—

"The hooting mob' in silent awe returns
To gather up its victim's ashes
For history's golden urn".

Following the power and the development of Israel by David, his son Solomon built the Temple, and as a result of the building of that historic edifice, the Ten Commandments were perpetuated and continued and finally became a part, and a most vitally important part, of the civilization of the greatest countries of the world, and a factor in all future human history.

* * * * * * *

While never as potent as the Commandments and the law originating in religious fervor and belief in divine revelation, there is no question but what the teachings of the Greek philosophers, especially Socrates, Plato and Aristotle, have contributed and will continue to contribute to the learning and to the morals, and therefore to the laws of mankind through indefinite history. Of all philosophers, it is probably true that Aristotle has contributed most to the applied thought and the standards of law, of any of the world's philosophers. Religion is faith in revelation and in divine inspiration. Philosophy is the greatest development of the highest thought and of the greatest capacity of the human mind to understand truth, justice and right.

Wonderful as is the human mind, valuable as is philosophy, its limitations are all too obvious. Ingersoll, the great and eloquent agnostic, said, "We strive to look beyond the heights, we cry aloud; but there comes back naught but the echo of our wailing cry".

Most truthfully it has been said, "There are more things under Heaven than thou hast dreamed of in thy philosophy, oh, Horatio". The fundamental error is in assuming that the Mosaic law is either inspired, divine truth or of no significance whatever. Upon the other hand, it is very clear that the Bible, regardless of any questions of its inspired or divine origin, is the source of most of our ideas of morals, of what is right and what is wrong, and is the foundation of our history of all early times. Therefore, if you insist that the Bible is unimportant and should not be studied because you disbelieve in its divinity, you shut out consideration of the most important basis volume of all our literature; the study of our most related ancient history, the source of our understanding of morals and of right and wrong, and, correspondingly, the source of most of our laws; the connection may be in a sense remote, but it is very obvious.

A refusal to read or study Shakespeare because one did not approve of the theater would be even less foolish than is the refusal to read so invaluable a work of history and of literature and law as the Bible because of a disbelief in its divine inspiration.

Doubtless of all races the Greeks developed the highest degree of philosophy, but they possessed little capacity to apply that philosophy or write it into good or permanent laws. Their laws were erratic, changeable, insecure.

While far less philosophic than the Greeks, the Romans were possessed in a high degree of the genius of government, and so far in history they have been unequalled in their capacity to build a state both powerful and durable; their laws, though unequal and lacking in universality, were very enlightened and highly developed, and continue to shed a valuable, if reflected, light upon the course of human conduct and the development of human laws.

Fortunately these laws, something over 500 years after the birth of Christ, under the wise guidance of Justinian, were collected, codified and preserved in what is referred to as the Justinian Code, perpetuating the name, fame and memory of their author. These codes and laws, while not controlling, have in a very high degree contributed to the enlightenment and perfection of later laws, and are still read and appreciated as one of the great sources of human learning and human law.

From the Justinian Code, it was a long way through the Dark Ages to the Magna Charta of England. The Magna Charta to us is of great significance, and while it can hardly be pointed to as a well-designed statement of legal principles, it is a wonderful application of applied human rights and indicated the growing tendency in the English-speaking people to develop independence under the law and to establish standards and principles to be adhered to, enforced and observed from generation to generation.

In rebellion against the English government, but consistent with the Magna Charta, the American people later adopted the Declaration of Independence, which, although we cannot know yet, we believe to be one of the immortal legal and political documents of history.

It was under the direct light of the Declaration of Independence, illuminated by the far distant light of the Ten Commandments, the Sermon on the Mount, the Magna Charta, and the philosophy and laws of the sages and statesmen of all past ages, that the Constitution of the United States was written, of all governmental documents without question the most perfect classic. When it was written, completed and adopted, it was, as I believe, high noon of the world's civil liberty, and a principle of government was adopted requiring of necessity from time to time to be changed to apply to changing conditions, but never in principle rightly to be repealed or impaired.

The moral that we gather from a consideration of these outstanding historic events is: Of all things, the one thing that endures is truth. And this truth is illustrated by a comparison between the Egyptian and the Hebraic civilizations. The Hebrews were the servants and slaves of the Egyptians. Of all ancient peoples, probably the most psychic and adept were the Egyptians. Their civilization was magnificent, their power for long centuries was widely extended. Their knowledge of science, such as had been then developed, their study of astronomy and astrology, and their occult capacity, was unexcelled and probably unequalled. But they endeavored to immortalize themselves by mumifying their human bodies, and by the construction of amazing monuments of stone in the form of pyramids, and by the erection of other monuments as illustrated by the Sphinx.

It is, however, painful to contemplate that out of all this power and learning and long stretch of civilization there has emanated, so far as we can observe, nothing at all in the way of contribution to the truer enlightenment, the better understanding, or the sense of justice of mankind. Their mummies are curiosities in modern museums, their pyramids are curiosities as to when, why and by whom they were erected. Their Sphinx, unseeing and unspeaking, gazes forth forever over the desert wastes. And through the changing centuries, the Egyptian civilization has retrograded, their castes and their inequalities have continued, and while a few revel in luxury, the great mass, as in the centuries long ago, toil in comparative servitude.

Upon the other hand, the strange and apparently unimportant people who escaped across the sea and the desert, sought to understand and discern the truth, and to follow the divine guidance, as they believed. Their great prophet, lawmaker and ruler sleeps somewhere in the land of Moab, near the mountain of Nebo, and his resting place is unknown, unmonumented and unmarked. And yet to me it would seem a desecration, not an honor, to have a monuument mark the resting place of one more immortal than any monument.

No other writer, philosopher, ruler, judge or lawyer ever contributed in such a large degree to mold the future beliefs, the future laws and the future conduct of mankind. Being, therefore, spiritually and legally immortal, it seems appropriate that the resting place of his body should be unknown and unmarked. In poetic truth it is recorded that this lonely tomb in Moab's land:

"Should speak to these curious hearts of
ours
And teach them to be still.
God has his infinities of grace,
Ways that we cannot tell.
He hides them deep, like the secret
sleep,
Of him that he loved so well."

"LET THERE BE LIGHT"

Address of Mr. Victor Abraham of Cincinnati at Friday Evening Services at Charlevoix, Mich., Aug. 23, 1918

"In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was on the face of the deep, and the Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light".

One summer in Switzerland, at Ouchey, on Lake Geneva, I woke ere the break of day. On the Alpine Mountains' crests and o'er the placid waters of the peaceful lake darkness reigned. Soon the first faint touch of dawn silvered the mountain heights, gradually deepening, gradually descending, until at last all down their rugged slopes and over the lake's fair breast resplendent shone the brightness of another morn, welcomed by the melody of birds, and mingled with their glad madrigals, heralding the opening day, was the distant lowing of the awakened kine. My soul seemed to absorb the holy beauty of the scene, for before my gaze had there been repeated one of creation's miracles, again had one of its mysteries been revealed, again from out the darkness of the night had God's voice proclaimed, "Let there be light", and there was light. Yet on that glorious day, though viewing this miracle and mystery revealed, a doubter asked, "Is there a God"?

In that bright morning's dawn the husbandmen in many lands went unto the fields, took from off their stalks the golden-tasseled corn and shook from off the trees the olive and their ripened fruit; the vintager plucked from the vine the luscious grape, pressed from it, with ready hand, its ruddy overflowing wine; corn, wine and oil, which had come at His command, in miracle and mystery from the earth; and plucking their products from stalk and vine and shrub and tree, again a doubter asked, "Is there a God"?

And on that sun-kissed day young men and maidens went unto the dance, bedecked with garlands of fragrant rose and beauteous lilies, with flowers redolent and radiant in hue and perfume—miracle and mystery—work of a living God; and yet, viewing the beauty and scenting the fragrance of the flowers, and recognizing not Him whose hand had painted the purity of the lily, and whose breath had breathed into the rose the sweetening of its fragrance, one among them asked, "Is there a God"?

In the stillness of the night men with faces upraised saw in the dome of heaven the "Sentinel stars keep their watch in the sky", planets suspended by the will of their great Creator, moving in miracle and mystery through the immensity and infinity of illimitable space, and still a doubter, among them gazing, asked, "Is there a God"?

A mother saw her infant's earliest smile, and on bended knee poured forth her thankfulness to God for His great gift, as rapturously from her heart welled forth her love responsive—miracle of birth, mystery of love. An aged man, footsore with travel and weary with life's cares, smiled as he closed his eyes in their last, eternal sleep—mystery and death; and in the presence of these mysteries of life and love and death men, still doubting, ask, "Is there a God"?

To souls attuned in harmony the "Heavens are telling the glory of God and the firmanent showeth His handiwork". To them, "Day unto day uttereth speech and night unto night showeth knowledge". Yet 'mid all the miracles of our daily lives—mysteries, though before our eyes, still unsolved and beyond the comprehension and compass of our intellect—men, doubting, denying, defying, demand, "Prove to us a God; let our finite minds comprehend the Infinite". They, having ears, hear not His voice in the thunder's crash, in the cataract's roar, the symphony of the summer zephyrs, nor in the admonitions from the still, small voice of conscience within themselves; and, having eyes, see not His handiwork in the stars of heaven, nor in the clod of earth, discern it not in the clouds watering the thirsty ground, nor in the fruitful vine, the golden harvest, nor in the manna which o'er spreads in every wilderness, and feel not His presence in the tenderest emotions of the soul.

Ascribing to "Nature", not to Nature's God, all that is material of earth, they fail to recognize that their own spirituality must have its source in a higher spirituality, their own intelligence must emanate from a Supreme Intelligence, that Supreme Intelligence—God—to whom we bow the head and bend the knee in prayer. To those who [illegible] darkness, "Let there be light".

Within the ghetto walls, as [illegible] of the Sabbath eve descended, the Jew lighted the taper to illumine [illegible]. Through centuries of persecution it shone for him an emblem of Divine light an emblem of those truths which inspired him and kept him, 'mid torture and flame, constant to his faith secure that out of his present darkness God should declare again for Israel, "Let there be light", and so, within our homes, where too often we receive unthankfully, perhaps unworthily, His bounteous blessings, and in the homes where spiritual darkness reigns, may the burning taper announce, "Let there be light".

Wherever there be darkness, "Let there be light". Where want and sorrow dwell, or pain and misery abide, "Let there be light". Where into the horrors of war America's sons have gone to offer up their lives that the democracies of the earth may live and may endure; where the heel of the invader treads into the dust a defenseless people; where widows wail and lisping children cry in anguish for a crust of bread, "Let there be light".

When from out the deep valley of the shadow of doubt or grief o'erpowering, a soul looks to the mountain heights for the silver torch of dawn presaging a brighter day, may God's voice from out the darkness again proclaim, "Let there be light".

Repeating from our text, "In the beginning God created the heavens and the earth, and God said, Let there be light. may we bear with us from this service the faith that "In the beginning God created" and the assurance of its supreme truth in the beginning "There was God".

NEW JEWISH PUBLICATIONS.

"A Book of Jewish Thoughts for Jewish Sailors and Soldiers". Selected and arranged by the Chief Rabbi (Dr. J. H Hertz of Great Britain). Eyre & Spottswood, publishers, London, 1918.

In compiling this book of Jewish thoughts for the Jewish sailors and soldiers, the Chief Rabbi of Great Britain entered the vast realm of Jewish literature, the dwelling place of light, picked some of the most beautiful flowers of thought, wove them into a wreath of glory for the Jewish forces fighting for the freedom of the world and for the justice and righteousness of humanity.

Dr. J. H. Hertz created one of those rare little volumes which direct attention by the very daintiness of their outward form, one of those savory little morsels of the highest grade of literature which tempt the taste beyond resistance with their great promise of enjoyment, with which you fall in love at first sight, and the longer you linger over their luscious pages the greater their contents grow to enchant and captivate the soul. For there the right word is always in the right place and every thought expressed suffuses the mind with radiant light which purifies the heart from hate and fills it with love for all fellowmen.

With the introduction of his book of Jewish thoughts to the Jewish sailors and soldiers the Chief Rabbi of Great Britain entered the firing line on the British front as a valiant hero and introduced a new, powerful weapon, not of destruction but of construction, and which is stronger than the most powerful gun or cannon and more far-reaching in its effect. It is the weapon of the still, small voice, the comrade of conscience. For the warrior who is in possession of this armament loses all fear, gains the highest grade of courage and becomes a commanding conqueror

This book of Jewish thoughts is divided into six departments: I. The Jewish Warrior; II. The People of the Book; III. The Testimony of the Nations; IV. The Voice of Prayer; V. The Voice of Wisdom; VI. Index. Each department is well arranged.

We join the author when he prays: "May these 'Thoughts' help you to realize that every Israelite holds the honor of his people in his hands" and hope that these "Thoughts" will surely do it

WHAT CONSTITUTES SUCCESS?

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed it; who has looked for the best in others and given the best he had; whose life was an inspiration; whose memory is a benediction.—Mrs. A. J. Stanley.

"A High and Holy Appeal to the Conscience of the American Jew"

By Rev. Dr. Jacob H. Kaplan, Reading Road Temple, Cincinnati, Ohio

Is. 56:1-2: "Thus saith the Lord: Keep ye justice and do righteousness. For my salvation is near to come, and my favor to be revealed. Happy is the man that doth this, and the son of man that holdeth fast by it: That keepeth the Sabbath from profaning it, and keepeth his hands from doing any evil".

On this High and Holy Day, the Jewish New Year, I am going to make a High and Holy Appeal to the conscience of the American Jew, an appeal that has never been made by any one in the modern age with that earnestness and that determination that it shall be heeded, with which I appeal now to you, to every man and woman in American Israel. Never in the history of the world was this Memorial Day of ours celebrated in more serious times, never were greater and more heroic sacrifices made, never was Israel more honored and respected by a world, conscious of the past gifts and the present worth of our heroic people. And the appeal I shall make is the same appeal which the great prophet of Israel made to the House of Israel at a time when the world at large was not prepared as it is today to appreciate the consecration of a whole people to the spiritual values of life.

Before you answer that it cannot be done, let me remind you that when Moses sent men to investigate the condition of the land and the people of Canaan, the majority returned with the report that it cannot be done, and they were believed as majority reports are so often believed, while Joshua and Caleb, viewing the same facts, brought the minority report, that it can be done. And as if to set a criterion for all future time in similar crises of conflicting reports, God is reported to say: "Say unto them, as I live, saith God, surely as ye have spoken in my ears, so will I do unto you".

And so it was they who said, "It cannot be done" did not do it. They died in the wilderness without beholding the glory of a free people in a free land. While they who said, "It CAN BE DONE", led the people into the promised land; and though often unsung and unhonored, they have continued to lead Israel to ever higher planes of spiritual vision and human service.

Through the long and weary march across the dark centuries the majority have asked the Jews, not always in gentle words, why they stubbornly guard the secrets of their religious truths, what hidden charm they found in worshipping the God of truth and justice, and yet today in the mighty struggle of the earth to bring forth a new era in the development of mankind, we see how utterly impossible it would have been to voice the ideals of our president, so ably and so often reiterated, so gladly and willingly and heroically embraced by a world but yesterday steeped in selfishness, if Israel had not suffered and lived for the truth, voiced by Isaiah and embodied in our nation's championship that we shall not fail nor be discouraged until we have set justice in all the earth. (Is. 42:4).

Then again, we know that through the centuries every prayer of Israel, every dream and every hope has been to see a restored Palestine. And yet, when a few years ago a few bold spirits championed the cause of working for the realization of that dream, the vast majority of Jews ridiculed and discouraged the attempt. Within a few short years, through God's help, the miraculous course of events have so shaped the entire course of human history as to make this dream of the few one of the stakes of diplomacy in the world war. The imagination of even a magician did not dream such possibilities.

Whatever may be the outcome of the Zionist dream, it will at best solve only one-fifth of the Jewish problem of life and existence. Aside of showing the sympathetic, cordial help that every great movement in Israel has received from the noble Jewish heart, the American Jew has a tremendous problem of his own to solve, a problem of life and death, a problem of self-consecration or desecration of his sacred inheritance.

Nearly all thinking Jews agree that the core of Israel's life is spirituality, a genius for religionizing human life, a divine visualization of every national and individual institution and practice.

What is the Jew, the refined, cultured, energetic American Jew going to do after the war with the Mission which he has set for himself, with the commission of God to become a Holy, a Priest People?

The first part of Isaiah's appeal, to keep justice and righteousness, until God's salvation is at hand, the Jew has, I believe, kept most faithfully and at the greatest conceivable sacrifice. He has labored in every city, every country, in the presence of superstition, in spite of oppression, in spite of all the host of inimical forces let loose upon him by unthinking and unfeeling fellowmen, labored with his life blood to uphold justice, to set men thinking upon justice by his very presence and his stubbornness to hold his own, by his millions of martyrs for the right to live his own life in his own way. And so, greatly at the expense of the Jew, the world has slowly learnt the lesson of tolerance first, justice next, and now justice to all the world. Justice to all the world will now at last be the ideal for centuries to come among all peoples of the earth.

But the second part of the prophet's appeal, to keep the Sabbath, to spiritualize all life, what has the Jew done in that direction, what will he do now in this new era of world history?

The Jew is the most ancient and the most modern of men because he has intuitively or through divine guidance taken hold of the true conception of life as Spencer has later defined it, an adjustment of inner conditions to outer conditions. Everything in nature moves, nothing is immovable. The Jew would have been eliminated from the processes of nature, if he had not moved along with the tide of life. In every age he has through his religious genius adjusted his inner life to his outer conditions. That is the secret of life. Without that living force the Jew would have been either preserved as a specimen of archeology, or else entirely buried beneath the dust of ages. And yet the Jew is alive, and not only alive, but the most modern man with a most ancient history. He is the lineal descendant of the prophets, the Levites, the kings and the philosophers of the House of Israel. And this merely because he knew the meaning of life, an adjustment, constant adjustment of life to ever changing conditions.

But always it was an adjustment of OUR religion, OUR relation to God, to the form and need of the age.

From the very first inception of the racial life Moses, on the advice of Jethro, appointed men of reputation to adjust Israel's life to the Laws of God as they were then known. The biblical history of Israel shows us age after age of change and adjustment of the inner life of the people to the outer life of the world. The wonderful and noteworthy fact about this constant adjustment is that the leaders and prophets in Israel saw for the first time in human recorded history that among these outer conditions to which the inner life must adjust is the MORAL LAW OF GOD. The entire history of Israel revolves about this discovery, and all the history of the human family, including the present war and any future war we may have, revolves upon a thorough comprehension of this discovery of Israel.

When Shalmeneser took captive the Northern tribes of Israel, they adjusted themselves to their surroundings in their Assyrian provinces, but as they had no distinctive inner life of their own to adjust, they were utterly lost, completely assimilated, so that no trace is left of them. Quite different is the history of Judah in the Babylonian captivity a century and a half later. They also had to adjust themselves to their surroundings, they felt at home after due time in their surroundings, but they adjusted their OWN INNER LIFE to the Babylonian surroundings, and from this adjustment and from their return and resettlement flowed forth all the spiritual blessings of which we and all the world are heirs.

The same principle of immortal life made itself felt in that deathless struggle of the Maccabees. Many Jews of the upper classes had adjusted themselves to the Greek culture so completely that they were being absorbed by that culture, when the band of true Jews, recognizing the principle of life, that of adjustment of their OWN inner life to that of their surroundings, rebelled against the sweet absorption into death and saved the forces of religious life for the salvation of the world. For it cannot be denied that had the Maccabees not risen against the Hellenizing forces of the land, Judaism would not have survived, and Christianity and Mohammedanism would not have been born to bring whatever spiritual light the civilized world has thus far enjoyed.

After the close of the Biblical Canon and long before Christianity was born the Jews continued to live and to adjust their inner life to outer necessity, and were embodying the results in the Mishna. Of course, after the rise of Christianity the Jews were supposed to have ceased to exist, but in spite of their supposed burial, they continued to live, and to live their own life in the world, absorbing whatever is good but never ceasing to breathe THEIR OWN SPIRIT into the time and place of their abode. And thus the Gemara arose, recording the history of the constant adjustment of life to life. That is the Jewish Genius!

Now Modern Reform Judaism has done practically the same thing that the Jews have always done in all ages, only the adjustment to the surroundings paid more attention to the surroundings than the INNER LIFE OF OUR OWN sacred past. One need not be a profound student of history to realize that there were good and sufficient reasons that brought about this undesirable result. We were getting tired of abuse, intolerance, prejudice, suspicion, humiliation and in the flowering forth of the modern spirit of education and political emancipation the Jews felt that they should have a part and a place assured them. Even then the early reform spirits did not dream of the laxity and the modern lack of reverence and appreciation for our own Jewish religious life. Among all the other sacred things that have been lost in this mighty struggle is the Sabbath, the great institution that has brought blessings to all the world. But we have had to give up this long hallowed and blessed day of spiritual uplift and religious joy. For no one, who has ever lived in a Jewish home, and observed the Jewish Sabbath with all the courtesies to the spirit of the day and in the name of our Father in Heaven, will or can forget the inexpressible joy that the poorest Jew felt in that Sabbath consecration. No wealth and no position of any man, in any place, can equal that divine joy. And yet we have sold all that rich inheritance for business necessity. We are not, however, strictly honest with ourselves and with our religion and with the world, and I know the humblest Jewish heart as well as the proudest, and know that we do not intend to be dishonest with ourselves or disloyal to our religion. We are just drifting, drifting into the melting pot of unrecognition, and that in spite of the fact that we are sincerely in earnest when we say we love our religion and have a mission in the world.

When the world war is over we shall have won a place for every nation and every people on earth, when secret diplomacy and ungentlemanly understandings will have been relegated to the limbo of yesterday, when in the light of day nations and policies and individuals will be seen and judged what are we, American Jews, going to do with our religion and our inherited commission to be a priest and a holy nation? We shall not want, out of self-respect, to continue to repeat in the Temple, "Remember the Sabbath day to sanctify it" and then go about our business, thinking that neither our children nor our neighbor will ever know the discrepancy in word and conduct nor will anyone ever hold us to account. As a Jewish people there is nothing more sacred to us than our good name, than our priceless heritage with which we have blessed the world. As American gentlemen of honor and integrity we cannot and dare not continue to hide ourselves behind the driftwood of necessity, but rather in this new era, ushered in through the countless sacrifices of life, labor and wealth, we must continue to serve humanity, as we have been appointed to serve, by deathless example of loyalty to our religious life and this loyalty demands that we observe the Sabbath in the beauty of Holiness. Observe the Sabbath in the true Jewish spirit, in joy and health, and consecration of mind and body.

It means sacrifice, this that I ask of the American Jew, but I ask it of a people schooled in the meaning of sacrifice; I ask it of a people that has always rejoiced in sacrifice for God's sake; I ask it of a people that consecrated its whole life in all the long course of its existence to sacrifice.

Men have proposed substitutes, makeshifts, half-hearted observance, and the like. I have done so time and again. None of the suggestions have ever taken hold of the Jewish people because I realize now that all these makeshifts are too trifling for so serious a people, of so serious a problem. The young American Jew is anxious to do and to live for his religion that shall require of him something worthy of his noble spirit, some sacrifice commensurate with his power and dignity of selfhood. We have tried all these years to make religion so simple and worthless, so void of all demands on all real manhood, and hence we have just what we asked for, a worthless, unobserved Sabbath.

I make this High and Holy Appeal to the conscience of the American Jew on this High and Holy day of New Year to observe the Sabbath that the Jew might be a living example unto all the world of the dignity of the Jewish Mission, of the reality of the divine spirit. and I feel in my heart of hearts that there will be some Jews in this glorious land who will hear the call and respond in such a way that means will be found and opportunity will be made possible for the observance of the Sabbath.

I know that Jewish manufacturers and the Jewish wholesalers can by united action so arrange the workday hours as to crowd the working hours into five days and let his employees have Saturday as well as Sunday free to enjoy the fruits of labor and of the spirit.

As for the others, I do not know, and I do not have to know the details of how to make Sabbath observance pay, I only know the joy divine of a true Sabbath. and I know the promise of God which has been verified throughout history. "As I live, saith God, as ye have spoken in my ears, so will I do unto you".

Whatever we wish wholeheartedly, we can do, God helps us to do. Let us of our own free will and accord find ways of so arranging our life that we can sanctify the Sabbath in the sight of all the living. For after all, what benefit is it to free the world, to make the world safe for Democracy, if we ourselves with all the sacrifices and the rivers of blood and tears are not free to enjoy the peace of mind that our Sabbath has brought not only to us but to all the people in the civilized world! What good to save the world, if we cannot save our own noblest inheritance, to be enslaved by the fear that unless we live a religious lie, we shall not be able to have bread to eat and raiment to put on?

Do not, I beg you, put this appeal aside with the comforting thought that it is an appeal to the foreign Jew, who has not yet a business to open and close. or to the young man, who has no position yet to keep him away from the house of God and from the sanctifying influence of a home with dear ones. I mean this appeal for the high-minded American Jew, whose sons and daughters I understand better even than their fathers and mothers, who have destroyed the idealism of their children, the inherited funds of Jewish spirit, by demanding and expecting nothing heroic. nothing worth while from them until this great war awoke the slumbering, heroic energy of the youth of our people, I appeal to them and to you, and everyone in whose veins flows the Jewish, consecrated blood of idealism to help usher into Judaism a new era of religious life that by precept and by example we might continue to be worthy in God's sight to remain the priest people, to serve, to help, to inspire, and to labor for all the children of men.

May God bless you in the New Year and accept in favor your sacrifices as a peace-offering and blessing for the entire brotherhood of man. Amen.

JEWS AND MOSLEMS IN PALESTINE

A significant example of the good relations of Moslems and Jews in the Holy Land was afforded by a little ceremony which took place recently in Jerusalem. Dr. Weizmann, head of the Zionist Commission to Palestine, had been so fortunate as to be able to acquire in Cairo the historic copy of the Koran belonging to the town of Adrianople, and he formally handed it over to the Grand Mufti of Jerusalem. The Moslem community was much touched by this mark of consideration on the part of a devotee of another religion and acknowledged the gift with cordiality and enthusiasm —(Reuter.)

FIVE MORE JEWS IN THE POLISH STATE COUNCIL.

In addition to the three elected members whose names I have already communicated to you, the government appointed Rabbi Perlmutter (of Warsaw) and MM. Eiger, Nathanson, Pffefer and Wegmeister, members of the Polish State Council.

THE SEVENTH MONTH

By DR. MAX L. MARGOLIS

The seventh month in our calendar is one into which are crowded holy days, with their symbols and ceremonies, and memorial days, with their historical reminiscences, all with their singular appeal to the emotions running the whole gamut from the seriousness attending the "fearful days" at the beginning to the laxity marking the celebration of "the joy of the Law" at the close. The seventh month it is, and yet it opens up with the New Year. Two systems of computation have apparently crossed one another; while the months are counted from the spring, the year dates from the autumn. Nor was it at all necessary for the opening day of the year to synchronize with the first of the month. For a time, it seems, the new year began with the tenth of the month, on the Day of Atonement; thus in the jubilee year the horn of liberty was sounded then, and our sounding the horn at the end of our services today is a remnant of the older custom. So much has gone into the make-up of the New Year! It is with us not a day of hilarity. We have no room for carnival orgies. Whatever its antecedents, our New Year's Day is a day of solemnity. Its tone is one of the utmost seriousness. It is the annual day of judgment.

In ancient Babylon the opening of the year was conceived as one upon which the destinies were decreed; the city-god was carried in procession and enthroned in his temple. Something of that conception has been imparted to our own festival. The joyful tone pervading the liturgy is the cry of acclaim, The Lord is enthroned, He reigneth. But there the similarity ends. The reign of the Lord means the reign of justice tempered with mercy. We sing no songs of jubilation, we intone no Hallel psalms, when before the heavenly throne the books of the living and the books of the dead lie open, and the destiny of men and the destiny of nations hang in the balance. The poet of the synagogue has blended into one grandiose picture the pessimism of Job and the majestic visions of Isaiah. The Ruler of the universe opens court; He is surrounded by the hosts of the angels, who all tremble when the great horn is sounded, for even they are not pure before Him; it is for them as well as for frailer man the Day of Judgment. The heavenly books are produced, the books of record, wherein are listed the doings of every man, his merits and demerits sealed with the signature of every human being. The decree is pronounced, who is to live and who is to die, who is to die a timely death and who before his time, and the manner of death is specified.

On New Year's Day the decree is written down, but it is not sealed until the Day of Atonement. The days of penitence intervene. An opportunity is afforded for the sinner to repent. Repentance, prayer and charity set aside the evil decree. In the old prayer books, in small letters, the words Fasting, Voice and Money are superscribed. That is the popular conception, and though we all fast on the Day of Atonement and the fewer on the other intervening days, the majority of our brethren consider the essence of prayer to be noise amidst lack of decorum, and the women in the galleries contribute their whining on all occasions. Just how many part with their money remains to be ascertained. But we know that almsgiving is the smaller part of charity; that the silent but devout prayer is just as efficacious as the noisy; and that penitence is of the heart.

The true fast day, according to the prophet's conception, is for rectifying social wrongs rather than for the mere afflicting of the body. There is so much in the liturgy that brings out Israel's supreme faith in the One God, who will cause the arrogant kingdom, the world-power usurping His dominion, to pass away and then bring on the Kingdom of God for a humanity united as one band. The hymn, "And All Shall Come to Worship Thee", has been called the "Jewish Marseillaise". The synagogue listening to the sound of the horn reminds itself of the first revelation on Mount Sinai and reaffirms its hope in the future revelation to a united Israel gathered from all corners of the world.

The fast of Gedaliah, on the third day of the month, commemorates the slaying of the Jewish governor left in the land by the Babylonians. Had Gedaliah understood how to guard himself there would have been no break in the tenure of Judea by the Jewish people and no restoration such as occurred later under Cyrus and Darius would have been necessary.

The Day of Atonement addresses itself primarily to the individual. It is the day when the soul that sinneth may rehabilitate itself through penitence. The pomp of the sacrifical ceremonies passed away long ago, and, humanly speaking, will never be restored. Yet it must have been a magnificent spectacle. It has impressed itself upon the people's memory. The high priest, officiating in person, clad in his vestments of office, surrounded by his brother priests, attended by a vast concourse of people, all kneeling down as the high celebrant pronounces the ineffable Name!

We possess a description by a contemporary eye-witness, the Son of Sirach, and the liturgists of the synagogue have borrowed his phraseology to convey to posterity the awe of the spectacle. It is the day upon which sinful Israel is restored to heavenly grace. Israel needs no mediator, no man-god, to intercede for him. He stands face to face with the Supreme Reality. It is the day upon which the Jew divests himself of the impurities clinging to him from the street, from the environment which forces upon him so many a compromise. In the synagogue, on the Day of Atonement, we would all be full Jews, arraying ourselves in the white garments of purity and showing ourselves united as the heavenly host is above. Amidst the outcries of the individual conscience, as it surveys our innermost soul and balances up our credit and debit sheet, there are interspersed the moans of the Jewish body aggregate lamenting its past glories and crying out for restoration.

"Every city is builded upon its foundation, but the City of God is lowered to the nethermost pit". As always in Judaism, the universal and the particular are intermingled. Man, not Israel, was set apart from the beginning to stand before God, to be Godlike; yet Israel longs for the day of national restoration on the holy soil; but withal it is a purified Israel that can be found worthy of redemption.

The Festival of Booths was Palestine's Thanksgiving Day. It marked the close of the agricultural activities of the year, the ingathering of the fruits. The dwelling in booths was incident to the harvest festivities; but it was subsequently associated with the historical episode of the passage through the wilderness, the same wilderness through which now a railroad track has been laid and from which the British occupation has taken place. The Jew, whether he be Zionist or not, must be particularly thrilled this year at this closing festival of the month. It is indeed for him a Day of Thanksgiving. The traditionalist may still wait for the blast of the great horn and for all the miracles which popular imagination has woven around the final act of liberation. We also may inject a religious tone into our rejoicing. Nothing happens unless it is willed by God. There are miracles visible and miracles invisible. The popular imagination can comprehend only the signs visible. But the divine ordering of history proceeds along invisible paths and they are none the less miraculous. It was God's spirit that had stirred the heart of Cyrus of old. It is God's spirit has stirred the heart of Balfour, speaking for the British government, and of our own President, who in a letter timed to reach the Jewish people as a New Year's gift, has expressed his acquiescence in the British scheme of turning over Judea to Jewish endeavor. The Jew in Palestine constitutes the element of the population with which the Allied powers can work; Jewish legionaires are battling under England's command; we see the beginning of redemption, and a seat of Jewish culture has been founded amidst the acclamations of the Allied statesmen and of sister institutions in the world. Surely we have reason to be glad, and in this season of our joy we bless the Ruler of battles, who has brought to an undreamed of realization the yearnings of His people through these centuries. And from Redeemed Zion there will be shed luster upon scattered Jewry, who in their various abodes will continue loyal citizens, and while loving their many fatherlands will cherish the mother country, the seat of Jewish culture in the land of the fathers.

AMERICAN JEWISH LEGION ARRIVES IN PALESTINE

The Zionist Organization of America has received a cablegram announcing the safe arrival in Palestine of the first and second contingents of the American Jewish Legion. These contingents were recruited during March and April and have since been in training at Windsor, Canada, and at Egg Buckland, near Plymouth, England. They will join up with the Jewish regiment which was recruited in London and which is already on the firing line north of Jaffa, Palestine.

SPIRITUAL RESULTS OF JEWISH WAR RELIEF CAMPAIGNS

By ALBERT. P. LEWIN

Instructor in English, University of Missouri

Only second in importance to the actual work of rescuing the stricken Jews of Europe, which the campaign for Jewish War Relief is effecting, is the profound influence of the movement upon ourselves here at home. It will indeed be enough if we can send the indispensable money which will feed the starving millions who look upon their brothers and sisters in America as their sole hope; it will be enough if we can save those five-year-old children, who, the cablegrams say, because of continual malnutrition, have never been able to walk. The work of the committee under the distinguished chairmanship of that great American, Mr. Louis Marshall, and with the splendid executive directorship of Mr. Jacob Billikopf, has brought and is bringing a great response from the nation in behalf of these innocent victims of war. Last year's $10,000,000 campaign shows how loyally American Jewry responded to the appeal made in behalf of our suffering people by these illustrious men and their associates on the American Jewish Relief Committee. But even that was only an indication of what can be done—indeed, is being done now. In the sixty campaigns already held this year, the response has been from 50 to 1,000 per cent more than in 1917. The splendid amounts subscribed in Baltimore, Boston, Newark, Pittsburgh, Des Moines, Kansas City, St. Louis and Portland, Oregon, are representative of many others. The result is that over $5,000,000 has already been raised in the 1918 campaign with such large cities as New Orleans, San Francisco, Chicago and New York still untouched.

But what is becoming more evident every day is the profound spiritual change which is being wrought by the campaign among the Jews in this country. Mr. Billikopf himself, in an article in the Menorah Journal for February, 1918, describing the romance of raising $10,000,000 last year, has remarked upon the tremendous spiritual gain to the Jews themselves who are being called upon to give as never before. It is a truism, of course, that the wonderful thing about charity is its beneficent reaction upon the charitable. To every contributor there has been a spiritual return quite incommensurate with his material investment. Here, for example, is a well-to-do Jewish merchant, whose concern hitherto has been wholly in his business and in his family, who gives $1,000 to the cause. His horizon is suddenly broadened. He becomes something of a figure in the eyes of his friends and neighbors. A fountain of good will, where before had been apparently a spiritual desert, suddenly begins to flow. A great gain in character is being effected among the Jewish people in America as a whole by this loosening of their purse-strings. As Nathan Straus, in an address at Wilkesbarre, Pa., trenchantly put it: "The saying is: 'Give until it hurts'. My personal experience makes me change it to 'Give until it feels good' ". The habit of generosity once formed, even if its origin lies in extraneous social pressure, moulds subtly but incalculably the whole character.

More important even than this great personal growth in character which the work is bringing about is its success in breaking down traditional barriers between various groups of Jews. Working in a common cause, Russian and German Jew, Orthodoz, Reform and freethinker, have suddenly forgotten their old hostilities and have developed a brotherliness that seemed almost impossible before. There is nothing like a united endeavor to annihilate old differences, and the necessity of relief has called forth that fusion. This spiritual bond has been growing stronger and stronger, and as the work of the committee goes on, there can be no doubt that a unity will be achieved in this country which no one would have dared to predict three years ago. It is impossible to estimate how much of this unity, rising fundamentally out of a great need, is due to the inspired leadership of Jacob H. Schiff and the great men associated with him.

But even more important than either of these two spiritual by-products is the deep change that is being wrought in the sentiment of non-Jews. When the work of the committee began two years ago, and even last year, there was almost no solicitation from citizens of other creeds. Though the Jews have always been ready to give to charities of every description, they have been equally diffident about asking others to help them. They have undergone deep sacrifices of need were rather than yield to the slightest degree their pride of race. But now the need has become too great for them to bear alone. When practically the whole race in Europe is threatened with extinction, measures apparently desperate must be resorted to.

Under this pressure, in the most recent campaigns, the co-operation of non-Jews has been sought. Experience has shown that the difficulty was indeed only apparent. Once the reluctance of the Jews themselves was overcome, the response of the non-Jews was astonishingly generous and sincere. The Jews have discovered a new gold mine of sympathy. Wherever their help has been requested, non-Jews have eagerly responded. And they have helped not only by personal contributions. In many instances they have devoted time and energy in unstinted measure in the work of organization and solicitation. The contagion of disinterested zeal and enthusiasm for a great cause has caught city after city.

Wilmington, Del., is already the classic example. Opening the campaign with an objective of $75,000, before the drive was over Wilmington had raised $140,000. It is no reflection upon the superb generosity of the Jews of Wilmington, who, under the splendid chairmanship of Mr. David Snellenburg, gave time and money without stint—it is no reflection upon their generosity to say that this magnificent total would not have been reached without the wonderful support of the non-Jewish members of the executive committee, notably Pierre S du Pont, John Roskob, William Coyne and John S. Russell. The stirring appeal of Dr. Natham Krass, warmly seconded by eloquent addresses by ministers of all creeds, created a spirit of ardent co-operation in charity, which made Julius Rosenwald, whose unprecedented subscription of $1,000,000 last year has given a glow of philanthropic greatness to his fame, declare that he had never before seen so inspiring a sight. The non-Jews in Wilmington made us see our cause in a clearer and truer light. To them the appeal is human, not sectarian. As Senator Saulsbury put it, "This is not a Jewish movement; it a human movement. It will clothe where clothing is needed and feed where feeding is necessary; it will go wherever the cry of humanity calls it. It is of human beings, for human beings, and by human beings".

The glorious spirit of this utterance has found its most brilliant manifestation so far in the Newark, N. J., campaign Never was there more thorough co-operation of all creeds working in a common cause. Protestant ministers and Catholic priests gave stirring appeals; wealthy non-Jewish business men were at the head of the list of contributors; newspapers published persuasive editorials. But most striking of all was the gesture of Mayor Gillen, of Newark, who turned over to the campaign committee "the entire machinery of the city". In the week of the drive the police and fire departments were rivals in the work. The police canvassed all the theaters, made passersby drop money in the coin boxes, organized picnics and block dances. The firemen did likewise and in addition gave a daily performance on the main streets with hook and ladder, which made the crowds respond enthusiastically.

But the most brilliant single stroke of the Newark campaign was the use of the six-pointed blue star with the words "American Jewish War Relief and Welfare Board; In Humanity's Name". This star the police pasted—for a stated contribution—to the windshield of every automobile. For many days it was impossible to see an unstarred automobile in Newark. This star was a stroke of genius, for it did more than it was supposed to do. It not only raised money, but it marked the entire city with a visible symbol of a spiritual unity in behalf of Jewish War Relief.

A multitude of examples of the spiritual harmony evoked by these drives is now at hand. The non-Jews of Trenton, N. J.; of Pittsburgh and of Duluth, Minn., and of many other cities have been no less zealous in our cause than those of Wilmington and Newark. But a special word deserves to be given to the negro boy of Duluth, who gave the entire proceeds of his sale of the Saturday Evening Post—$28.00—to the Jewish War Sufferers as a token, he said, of "what Julius Rosenwald has done for us".

(Continued on page 30.)

THE JEW—HIS DESTINY

By Charles C. Pavey

"Is ours a lower order of people? Why should I, even in Caesar's presence, feel the shrinking of a slave? Tell me especially why, if I have the soul, and so choose, I may not hunt the honors of the world in all its fields"?—Ben-Hur.

The destiny of the Jew has been a long debated and much vexed question. For more than twenty centuries the countries of Europe have not known what to do with the Jew. He has been all these years a torment and nuisance to the people with whom he has lived, and statesmen of Europe have cussed and discussed him, and all sorts of plans for his disposal and removal from their midst. What to do with the Jew has been and ever omnipresent but apparently unsolvable problem. All at once, with the coming of the great war cloud in Europe, there came from a clear sky a new idea. A revolution in sentiment, as remarkable and astonishing as the world war itself, suddenly arose upon the horizon, and England and America have taken the lead in asking not what we can do with the Jew, but what can we do for the Jew? The most logical solution seems to be the rehabilitation of the Jew as a nation in Palestine. This is not a newly suggested solution of the old question, but it has had an impetus, remarkable for its spontaneity and for the prospects for its early and permanent fulfillment. It is not the purpose of this paper to discuss either the question of what the world will do with the Jew, or what the world will do for the Jew, but what the Jew will likely do with the world. Preliminary to that discussion a brief review of the career of the Jew is pertinent and important as reflecting upon the future of the world in the hands of the Jew.

In their origin, their history and their religion they are the most wonderful and peculiar of all the peoples in the annals of this world. Anciently and until the Dispersion under Nebuchadnezzar, 586 B. C., as a nation they are properly known as Hebrews, as a religious hierarchy as Israelites. Since the Dispersion the term Jew applies to them both as a people and as a religious sect. They are of Semitic origin, how ancient no one knows. Assyrian and Egyptian records contain references to such a people, but practically the only authentic account of their origin and early history is found in the Old Testament.

The King of England can trace his proud ancestry back nine hundred years to William the Conqueror;the Imperial Hohenzollern to 1415; the House of Hapsburg to 1096, four centuries before the discovery of America, but the humblest Jew can tract a direct line 4,000 years back to Abraham, and while it may be largely mythical, he can still trace it back through Noah to the Garden of Eden, by a most creditable table of genealogical records. So much for his genealogy.

Six centuries before the Trojan war Abram and Lot, with their families and their herds, went forth from Ur of the Chaldees and came into Canaan. Five centuries later, after Abram had gone down into Egypt and had gone back again; after Isaac and Jacob and Esau were born and gathered to their fathers; after Joseph had been sold into Egypt, and after the Exodus and the Wandering in the Wilderness, and while the Mediterranean Sea was yet the center of the earth, and the earth was flat and stationery, Moses came down from the clouds of Mt. Sinai bearing to all the world the Ten Great Commandments—the Decalogue of the Christian Faith.

For two thousand years before the Christian Era, while our ancestors, the Teutons, Angles and Saxons, were barbarians in the forests of Europe, the Hebrews were the sears, the prophets, the kings, and the law-givers of a highly civilized nation—a nation that lived in tents, herding their flocks; or in houses growing grapes, olives and figs; building palaces and temples of worship and promulgating, solely and exclusively, amidst the polytheism of the whole world, a monotheism—the existence of a one God—not a god of stone, or wood, or brass, or of the sun or moon, but a Spiritual Being, the God of the Christians; and last but not least, while the soldiers of Rome held Transalpine Gaul and England captive, the Jews gave to the Christion world the Mother and the Son. Seldom do we remember that Mary was a Jewess and Christ a Jew. No wonder the author of "Over the Teacups" exclaimed:

"Thy prophets caught the Spirit's flame,
From thee the Son of Mary came,
With thee the Father deigned to dwell,
Peace be with thee, Israel".

So much for the Hebrew and two thousand years of his history before the Christian Era. Now what about the Jew?

The story of the Jew begins with the Babylonian captivity, but little concerns us of his history for the succeeding six centuries, down to the advent of Christ, except a glance at the Talmud. Prior to the destruction of Jerusalem and the Captivity, under Nebuchadnezzar, the laws, customs and ceremonials of the Hebrews had been handed down, by tradition, from father to son, for fifteen centuries, but when Jerusalem and the Temple were destroyed, and the Hebrews were carried off to Babylon, the rabbis feared that their people, widely scattered among heathen tribes and disheartened and discouraged, would fail to keep their ancient faith, and in time all such customs and the worship of their God would be lost and forgotten. So these thoughtful and tireless rabbis began to write and compile manuscripts—essays, treatises and theses—containing in minute and amplified details all the ordinances, ceremonials, rites, laws and customs of the Hebrews. It is a monumental work. It is now translated and printed in eighteen folio volumes, containing over 4,500 pages. Only the tireless energy of a Jew, under all the baneful and doleful circumstances of a cruel captivity, would have compiled it. But in all succeeding centuries, through all trials, sufferings and torture. the Talmud has been a wall and fortress, which maintained and sustained the Jew, in all countries and all times to this day, against the merciless persecutions of the Turk and Christian. And, when I use the word Christian in this connection I mean both Roman Catholics and Protestants, for in the matter of the persecutions of the Jews neither can call the other black.

Incidentally, I may speak of that unspeakable persecution and ostracism to which the Jew has been subjected everywhere and in all times, whether in Egypt, Assyria, Persia, Turkey, Italy, Greece, Russia, Germany, France, Spain, England or the United States of America. In all these countries, without exception and irrespective of the prevailing religious creeds or doctrines, brutality and ostracism, in every shape, manner and form that the laws of the countries would permit or tolerate has been heaped upon his defenseless head. You shudder at the atrocities of the Hun in Belgium and the Turk in Armenia. The midnight Pogrom, with its cries of terror, its screams of anguish, its murder, arson and rape, is as familiar to him as are the sounds of church bells on Sunday morn to you. For twenty centuries in Europe, Asia and Africa the Jew has known, in all its revolting details, all such brutality, and, strange to relate, has survived it. And why all this ostracism and persecution?

I was born, bred and raised in the coldest, clearest and truest religion that God ever planted upon this earth. I am of the House of the Scotch Presbyterian, whose foundation was laid by John Calvin, a man who for righteousness' sake and the glory of God burned a miserable heretic at the stake. Original Sin, Free-Will, Election, Foreordination and Infant Damnation are the cornerstones of my hereditary house of worship. It is the only safe and sure institution known to God and man. All others are a little shaky or altogether false. I was taught that the "Curse of God"" rested upon the Jews at the times of the Crucifixion.

"When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands, before the multitude, saying, I am innocent of the blood of this just person: See ye to it.

"Then they answered all the people and said, His blood be on us and our children".—(Matt. 27:24, 25.)

There it is, plain enough. All the people were the rabble of Jews in that mob, and the blood of Christ has been upon their heads and their children forever. One-half the Protestant preachers in Christendom would, off-hand, give that as the reason for the world-wide antipathy to and persecution of the Jews. To my mind there is a far deeper and truer reason, which I hope to unfold in this paper. Certainly all of the antipathy to the Jew did not arise out of that incident at that time, for when Joseph, who second only to Pharaoh, was entertaining his brethren in Egypt, he and his brethren and the Egyptians sat at separate tables, and the reason assigned is "because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians" (Gen. 43:32). This was at least seventeen centuries before the Jews, at Jerusalem, called down the blood of Christ upon them and their children. That antipathy in Egypt finally reduced the Hebrews to slavery, and followed them all the days of their development and grandeur as a nation, and after their dispersion, developed, in their helplessness, into brutality and ostracism, which has followed them to this day. The reason is to be found in the Hebrew and the Jew.

The Jew of the Christian Era is the product of three forces—his peculiar characteristics, his law—the law of his being as found in the Pentateuch and the Talmud—and the treatment accorded him by the Christian and Moslem world in which he has lived. Some of my Jewish friends do not agree with me that the Jew has any marked characteristics, but he has, and he ought to be proud of the fact as an ancestral heritage. Of course, he does not have any traits of character which are not common to all other peoples, but he has certain positive traits of character in excess of all other peoples, and he lacks certain traits of character in excess of all other peoples. No one individual has them all, but as a type—a people—he has had and has kept these characteristics persistently since he first went down to Egypt. Some are positive, some are negative, some are good, some are bad, and it is certain of these persistent traits in his character that are to my mind responsible for the wretched existence he has had among non-Jews.

In physical characteristics, as a rule, and, of course, I am now speaking of the Jew as a type, he is a brunette—dark hair, dark eyes, broad forehead, swarthy complexion, short and stocky. Sometimes very beautiful blonde types appear, but these are the exception to the general rule. He has indomitable and persistent energy, is aggressive, resourceful and successful. In adverse circumstances he will survive and prosper where every other nationality fails. When poverty pinches he denies himself everything but a bare existence. When economy dictates he husbands his resources. He always takes thought for the morrow—what he shall wear and where withal he shall be clothed. When affluence warrants he squanders his resources in lavish entertainment of himself and his friends. He has a distaste for hard or violent physical labor, hence he is not a farmer, day laborer or mechanic, but rather a merchant, tradesman, pawnbroker, banker or engaged in intellectual pursuits. In business dealings he is close, keen and exacting to an aggravating degree. The poor Jew is, by reason of his poverty and the abuse heaped upon him for centuries by Moslem and Christian, too often dishonest. The well-to-do Jew practices strict honesty and prides himself upon his integrity. You can depend upon his word of honor. In trade and business the Jew is alert, shrewd and astute. In intellectual ability in every line he has no superior. When it comes to competition in trade or intellect he asks no quarter and gives none.

In disposition he is fussy and contentious, but not quarrelsome, nor fond of fights and fisticuffs. He is law abiding, and when he commits crimes they are petty offenses. Murder, highway robbery, burglary, grand larceny, incest and rape are not in the category of his offenses. Arson is practically the only exception to the general rule, and this is not because he is bad at heart, but he sees in it an escape from threatened bankruptcy. He is fond of music, the theater, dancing and cards—especially pinochle and poker—every pastime that has motion and action. He is uniformly happy and sunny and in direst misfortune is always hopeful and not morose. In his worship he is happy and never doleful. He does not weep about his sins—no howling dervishes, no religious revivals, no mercy seat for him. He does not bend the knee or bow the head or cringe or grovel before his God. He does not fear his God as an avenger or a scourge, but when he prays, he prays standing, with head erect, eyes open and happy facial expression, as a child would approach a fond parent. He does not drink to excess, nor does he commit suicide or go insane. He is a good citizen and an affable and agreeable neighbor.

In his domestic relations he has great affection for his family, a wonderful adoration, especially, for the mother and maternal ancestors, and marked philoprogenitiveness—hence large families. Very rarely does he patronize the divorce courts. He settles his domestic difficulties, of which he has his share, in his own home and in his own way. He has an oriental love of dress and display, and a full appreciation of the power and pleasure of social position. He has wonderful fondness for sociability, confined too much to his own people, due both to his own fault and the ostracism practiced upon him. He is not as fond of the society of his Gentile neighbor as he is of his own, but when he entertains his non-Jew friend he does it with a lavish hand and most gracious hospitality. He has a marked religious instinct, with the courage of the prophet or martyr, rather than of the pioneer or soldier, although he makes a good soldier and has fought under every flag, and is always loyal to the government to which he owes allegiance. In philanthropy he is lavish to a fault, and his bounteous liberality knows no bounds when he hears the cry of distress. In the Book of Genesis, if you care to verify my views, you will find that the Egyptians complained of some of these aggressive characteristics of those far-off Jews.

By reason of these firmly rooted characteristics, and by virtue of his adherence to his God and his strict observance of the laws, customs and ceremonials of his Hebrew fathers, in both his domestic and religious life, as taught him in the Pentateuch and in the Talmud, he has preserved his identity and individuality, both as a people and as a religious sect. Through all his captivity, and through all the succeeding years of the centuries, he did not proselyte and he would not be converted. He would not embrace Christianity nor Mohammedanism. He worshiped only at the altar of his ancestors' penates. He lived to himself in the pale and the ghetto, partly because he wanted to, partly because he was compelled to, hence by Christian and Turk alike he was despised, denounced, robbed, raped and murdered. Some poet whose name I have lost or forgotten epitomizes his story in eight lines:

"Great in his history,
Grim in his tragedy,
Through the long years
He has patiently trod,
Hoping and sighing,
Aspiring and dying.
Though bloody the path
Still he trusted his God."

These three forces—his peculiar characteristics, the law of his domestic and religious life and the world around him produced the Jew of today and the Jew of the past, and in spite of the whole hostile world, in which he had been compelled to live, although comparatively few in number—possibly 12,000,000 in 1,575,000,000—man for man he occupies a position far superior to any other sect or nationality. Turn where you please—in finance, philanthropy, music, art, literature, politics, legislation, judicature, administrative statesmanship—in any of the great or small achievements of our present day civilization you will find a Jew's brains and Jew's money, and back of that brains and that money a wideawake Jew.

But I am supposed to prophesy for you the destiny of the Jew. In the light of the Holy Bible, and in the light of history, I consider it one of the safest prophesies that can be made. If you believe in the divine origin of the Old Testament—if you believe that it is the Word of God—then you must believe and accept what it says. In the XV chapter of Genesis you will find:

"After these things the word of the Lord came unto Abram, in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward".

And again in the same text:

"And he brought him forth abroad, and said: Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be".

And again in chapter XXII:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the seashore".

If you be a good Presbyterian, or a member in good standing of any regularly ordained and orthodox religious sect or church, what more proof do you want for the destiny of the Jew than God's word? You must not laugh and smile and say that these texts and promises are merely couched in poetical language. Not at all. If you believe that God inspired the Holy Text, you must not accuse God of speaking in riddles or poetical expressions, for if you do, why, then may not all the balance of the Old and New Testament be riddles or poetical expressions? According to the Bible God picked out the Jews as a favored people. He made them certain wonderful promises. He played no other favorite, and made no promises to any other people among all the nations of the earth. When God's promise is fulfilled, as it must be, and we get as many Jews upon this little green earth as there are stars in the heavens or sands upon the seashore, there will be little room left other people, other sects and creeds.

But if you can free your mind from the superstititious belief of the ages, and do not believe in the divine origin of the Bible, or that its writers were inspired, or that God ever spoke to any man, or made any promises to Abram or to anyone else, but that the story of the creation and origin of man and the history of the Hebrews are but the traditions of the centuries collected by men, from time to time, then you will have to look to that law of scientific development—that law applicable to all animal creation, dumb brutes and humans—individuals and species—and likewise applicable to nations and peoples—the law, tersely paraphrased by Herbert Spencer as "The Law of the Survival of the Fittest". What does history teach us of the survival of the Jews? He saw the fall of the dynasties of the Pharaohs and the Ptolomies, the rise and fall of the Persian empire, and the rise and fall of Greece and Rome. He has lived through the Middle Ages. He discovered America. He has lived under Louis the Grand, under Ivan the Terrible, under Frederick the Great and under all the kings and queens of England. Of him it may be said, as an enthusiastic poet wrote of the Diety:

"Before mine eyes, like burning flax,
Man and his marvels pass away,
And mighty empires wane and wax,
Are founded, flourish and decay".

Today, as a people, he is stronger and greater than he was twenty-five centuries ago, when Nebuchadnezzar carried him off to the Euphrates River. Looking history squarely in the face, and laying aside all prejudices of a narrow mind, and measuring the Jew of the future by the plumb line of the past, an ordinary man may, in all sincerity, predict that if the Jew will stick to the path his fathers have trod, and not wander off into new and questionable fields and pleasures frequented by the Gentile world around him, but ever keep in mind the bridge that has carried him safely so many centuries—the Pentateuch and the Talmud—and thus preserve his identity as a people, and give him 4,000 years more, he will own the earth and the fulness thereof.

This may savor of a flourish of trumpets, but it is made in all sincerity, and while the world is debating the question of what the world may do with or for the Jew, the world had just as well ponder the question of what the Jew some day may do with or for the world. The great struggle in Europe is a contest waged between autocracy and democracy for supremacy in the world, but be the result what it may, another great cloud looms in the distant horizon. I do not mean to flaunt the "yellow peril" scare. That is only a miserable misnomer and a bugaboo employed by cheap politicians for a real crisis possibly not a hundred years hence. What I mean is that when this European war adjusts itself, and the nations resume their wonted life, there is yet to come an inevitable and irrepressible conflict between the Orient and the Occident for supremacy in the world's expansion. It is only natural that it should come. In that contest—not necessarily war—if in the meantime the Jews become a rehabilitated nation in Palestine, which seems most probable, they will constitute a no inconsiderable figure, not only as a sovereign state, but as a class and religious sect distributed among all nations. The brilliant minded Jews of two hemispheres are now wide awake to this possible and very probable crisis in the world's politics. Jewish papers and periodicals are full of pending possibilities. Jewish sears are seeing a handwriting upon the walls of European warfare, and Jews as astute as Daniel are reading the interpretation thereof. It is "Mene, Mene, Tekel, Upharsin" again. The interpretation is almost the same—not "a deep religious awakening", as many saintly hare-brained pacifists and preachers have so awesomely and reverently proclaimed—but the interpretation is, "Western civilization, thou art a failure; Christianity, thou art weighted in the balance and art found wanting". The mind of the world, untrammeled by pietistic paralysis, practically admits the indictment. Christianity has failed, Mohammedanism always was a fraud. What force, then, in the future will sway the omnipresent religious tendency in the human mind? The Jewish prophets answer, "Israel".

In the April, 1918, issue of the B'nai B'rith News will be found a forceful address of Rabbi Edgar F. Magnin of Los Angeles. He likens Israel as a lamp lighter to the world, and in an impassioned passage says: "The lamp lighter will go his rounds once again. Faster than ever. More eager than ever. And the light which he will shed will be brighter than ever. Friends, the Jew will write new Bibles, sing new psalms, proclaim new prophecies unto the nations of the world"!

There has just come from the press a little brochure entitled "The World Significance of a Jewish State", by Dr. A. A. Berle, a non-Jew, which strikes a high key and a clear note in the distant rumble of national discord. It is wonderfully illuminating. It is startling in its prospective. This paper was read to the Kit-Kat Club, on the evening of April 4, 1918, and this book did not come to hand until a month later, but I read it twice before I laid it down.

The author boldly assumes that there is, sooner or later, in the world's conflict, a crisis looming between eastern and western civilization—between Japan, China and probably independent India against Europe and America—and he almost irresistibly forces upon you the logical sequence of coming events, and as irresistibly persuades you that in the providence of time the Jew as a state must be rehabilitated in Palestine, in order that the Jew, an Oriental by birth and tradition and an Occidental by education and training, may stand as a buffer between the East and the West. Let me quote one excerpt:

If a young Jewish enthusiast who was martyred at the age of thirty-three could set on fire the imagination of the world, and make his name the greatest name in history, and do it without an army or a navy, or any of the accessories of world power, and make by the power of words, simple words, his name the Name above every name, what may we not reasonably expect of the nation which produced that world figure, restored to the land of its dreams, fired again with its ancient traditions, putting into active life and being again its ancient laws, and giving to the world a working model of a social state free from the entanglements of the world and disgraceful game of diplomacy, and bringing idealism again into the realm of world politics, and by the force of religious devotion, high mentality and social unity enforcing it upon the world? We are seeing a little of this possibility by the action of the Russian dreamers who have upset imperialistic ideas in Europe! It is a hope and a vision to stir the dullest blood in Christendom! It is justified by the calmest survey of the brutalized world at the present minute. It is justified by the world failures of statesmanship in our present world disaster. A Jewish state would be a "Hague" which could, and which would, command the attention and govern the thought of the world.

"I will tell you something more. Time was for all these long centuries, when the Jew cringed and suffered because of the ostracism practiced upon him by non-Jew. In this country among the wealthy Jews that time has passed. You may bar him from your homes and your clubs, but little does he care. Your ostracism cannot touch him. He wants little or none of your society outside of business hours. Rarely does he care for you when the lights are lit and the dinner is served. It takes a strong personal liking for you to enter his home or his festivities. If you doubt my statement, try breaking into his family or close social circles. The time is fast coming when the Gentile world may knock long and loud at the door of the Jew, and if it does come, it will be but the poetic justice of the centuries in real life.

IS ENTITLED TO LIVE HERE

(From the Lowell Courier-Citizen.)

Thirty years ago a girl came to this country from Russia to marry Louis Fleshner, an immigrant from the same country. They settled in Springfield, and when the United States entered the war they had four sons, the oldest 23. All of them entered the army, and the eldest has distinguished himself in battle. He is the young man who, having lost an arm and an eye while carrying ammunition through shell fire, optimistically exclaimed: "I'm the luckiest Jew in the army. Any other man in my place would have been killed." We submit that the Fleshners have earned the right to live in Springfield or any other proud New England city.

GOLDEN ANNIVERSARY BY JEWISH ORPHAN ASYLUM OF DISTRICTS NOS. 2 AND 6, I. O. B. B.

The Golden Anniversary of the Jewish Orphan Asylum of Cleveland was held on January 13, 14 and 15, 1918.

On Saturday confirmation exercises were held. On Sunday morning there was an informal meeting of the Board of the Orphan Asylum and an exhibition of the work of the children. On Sunday afternoon the main feature of the celebration took place at the Hippodrome, which was attended by a very large number of members of the Order and members of the institution and their friends. His honor, Mayor Harry L. Davis was represented by Mr. L. T. Beman, Director of Public Welfare. In reading the message of the Mayor, a burst of applause followed his remark, "There is no more magnificent monument in the city of Cleveland today than the institution whose fiftieth anniversary we are celebrating." A number of out-of-town prominent guests were on the list of speakers, among them Mr. Adolf Kraus of Chicago, President of the Order; Mr. Joseph Selligman of Louisville, President of District Grand Lodge No. 2; Mr. H. D. Frankel of St. Paul, First Vice-President of District Grand Lodge No. 6; Judge Philip Stein of Chicago, President of the Orphan Asylum; Dr. Samuel Wolfenstein, for thirty-five years Superintendent of the Institution, and Geo. I. Wirple, President of the Alumni Association.

A notable feature of the afternoon program was the Service Flag presentation.

Judge Philip Stein of Chicago presided, and in his opening address included a brief history of the home and its work. The meeting opened with a prayer by Rabbi Herman Lovitsch. Patriotic songs and dances and drills by the children were also features of the exercises. The closing prayer was by Mr. Simon Peiser, Superintendent of the Home.

Mr. Joseph Selligman in his address emphasized the fact that the Institution lived because it has grown and progressed and that the B'nai B'rith Order drew inspiration from the Orphan Asylum. "Though the B'nai B'rith Shall Cease to be, we know Our Work shall Live". He stated: "The B'nai B'rith may well say of the Cleveland Orphan Asylum, 'This is our immortality' ".

Mr. Hiram D. Frankel in his remarks declared that District No. 6 will aid in making the Home an even greater, a better and a more ideal institution, and that those who aided in this enterprise would be doing their bit to aid the government.

Dr. Samuel Wolfenstein before delivering his address invoked God's blessing upon the Institution and its wards. Among other things he said:

"There is one word in the original declaration of the founders of our Asylum upon which I laid the main stress in my endeavors. It is the word, 'Home'. The orphan child placed under my care was to be provided with a home. I know that I shall be acclaimed by every man and woman who had spent their childhood years under my care, when I say that it was a home—a sweet home, in the fullest term of the word, in which they spent the happiest years of their lives.

"Standing—as I do—at the brink of the grave, I am satisfied to leave this world, having manifested and proven to those who are busying themselves with child welfare work, that it is possible to give to the orphan child the sweetness of home life with fullness of parents' love and affections within the precincts of a congregate institution. May it ever be so for years to come!

"As long as there will be orphaned children, may the Cleveland Jewish Orphan Asylum keep open its portals for their reception—offering thus a home—a sweet home".

Address of President Kraus

How wonderful is the appeal of a child to the hearts of those who are near to it in ties of blood. It is the joy and ever solicititious care of the youthful father and mother and the delight and comfort of the grandparents.

The happy voices of the children are the heavenly music of the home, and their innocent faces are home's choicest adornment. What heart is not softened at the laugh of a child? What eye does not brighten at the vision of happy children?

And for these children, mankind's richest blessings, what sacrifices are made. Only you who are parents can answer that. Only you who are parents can know of the anxious hours at the bedside of a sick child when the sharp daggers of fear pierced the heart, while the eyes keen with intensed hope of longing searched for the sign of returning health. And you parents and grandparents, how carefully you nurtured your children, from the first hour of their existence, through the period of utter helplessness; the eventful day when the first born takes his first uncertain steps alone, but safe within the circle of loving arms outstretched to shield from any misadventure; through the kindergarten, the school, the high school, the college and on through the period of young manhood and womanhood, until at last they fly from the home nest and assume their independent stations and responsibilities, which the years bring to them in their turn.

How through all these years of their childhood and youth nothing that we can do to assure and safeguard the health, morals, comfort and happiness of our children is omitted. Truly, we live for our children, and although air castles we have many times builded for them out of the rainbow tinted mists and hope and love may not have materialized, yet blessed are we who as the result of love and care and struggle and sacrifice are able to rest our dimming vision upon dutiful daughters and good sons.

But as this picture is unfolded, our minds are not here, they run back to the family hearthstone, to father, mother, children, home. There is, however, another picture which may be suggested, and that other picture is not a pleasant one, for in it we see the cruelty of the world, crushing out the laughter and the heart and the hope of little children. The artist who would paint that picture would have to leave from his canvas the sacred face of the mother; no father's rugged strength would be there depicted; no family hearthstone; no roof tree; no home. Only a barren street at night, and in it a weary child, wandering alone. And from the face of that child the laughter is gone, driven away by the same hunger and suffering that has robbed the little limbs and body of their childness fullness and made them imitate the wasted outlines of old age and death. God pity such orphan. Such orphan may well say, as is said in the book of Lamentations: "Remember, O Lord, what has come upon us". . . . "We are orphans and fatherless". . . .

Probably in all the civilized world there is not a normal man or woman whose heart is not moved to pity at the terrible plight of an orphan child, and hardly one whose hand would not be quickly outstretched to help if only he knew how. The highest evidence of true culture and broad sympathy of any people—of their deep understanding of the Fatherhood of God and brotherhood of man—is the care that people take of their orphaned children.

And I am proud to be able to say that in all the world no people have more intelligently and sympathetically recognized the obligation to their orphaned children, or more effectively met and discharged that obligation, than those of the Jewish faith.

It was the recognition of this obligation that stirred the Jewish hearts of those who founded the Order of B'nai B'rith. And again it was the binding sense of duty to discharge this obligation which caused the Order of B'nai B'rith fifty years ago today to establish the Cleveland B'nai B'rith Orphan Asylum, and we gathered to celebrate this half-century of blessed usefulness.

Within the safe haven of that Institution are five hundred orphan children today. And for fifty years they have come, largely victims of sudden disaster or poverty. Were it not for this Orphan Home they might have become the weary, wasted children of the picture, wandering alone in the barren street. The B'nai B'rith Society has, however, assumed the position of father and mother to them. The laughter is gone from their faces no more. Their happy smiles and rounded limbs give proof of youth and hope restored. For fifty years this Institution has been a never failing light in the window of darkness that surrounded the unprotected orphaned child. For fifty years they have come and have partaken its warmth and its comfort, its teaching and its training, and from it they have gone forth into the world, useful, upright men and women, blessing this Institution and the generous hearts that have made possible its maintenance.

Sometimes I think that when the last great journey is ended, and when we are face to face with the final record of our deeds, if on the credit side opposite a whole page of our lesser misdeeds there be written only that "he helped to take care of the orphan", the Recording Angel, gazing at this, will bid us enter, while lost in kindly contemplation of God's wish fulfilled.

Jewish Widows' and Orphans' Home, New Orleans, La.

By Myron M. Goldman, Secretary District Grand Lodge, No. 7, I. O. B. B.

From 1844 to 1855 the dispensing of Jewish charity in the city of New Orleans was taken care of by the Hebrew Benevolent Society, organized in 1844, and the Ladies' Hebrew Benevolent Association, organized in 1874. Their work consisted mainly in taking care of the fatherless and motherless, relieving the distressed and looking after the widow.

The fatal epidemics of yellow fever in the year 1847, and more especially in the year 1853, carried such desolation in their wake that a rapid increase of widows and orphans occurred. It was for this reason that a call was made upon the Jewish community of New Orleans in the year 1854, which community then numbered 2,000 souls, for a mass meeting, for the particular purpose of forming an association to create an institution specifically for taking care of the widow and the rearing of full and half orphan children.

On the first day of March, 1855, the Association for the Relief of Jewish Widows and Orphans was incorporated, with seventeen charter members, who elected M. M. Simpson as President, and Joseph Cohn as Secretary. During that year thirty-five new members were enrolled on the constitution of the association was adopted, in which will be found two sections which plainly state the purpose of the association, viz:

(1) "The object of the corporation shall be to establish a home, or asylum, to receive under its care and support indigent Hebrew widows; also to receive, foster, provide for, maintain and instruct Jewish orphans and half-orphans of both sexes".

(2) "This home is not to be confined or limited to the benefit of the population of the city of New Orleans".

On the 8th day of May, 1855, six lots of ground were purchased at the corner of Jackson Ave. and Chippewa St., and on the first day of February, 1856, the Home was opened for the admission of widows and orphans, and there were received within its portals one widow and her five children and seven other full orphans; thus the **first Jewish Orphans' Home in the United States** became a reality.

On the 7th day of February, 1859, which was the fourth anniversary of the Home, the President reported a membership of 249, and, in this regard, commented as follows: "The membership roll may be regarded as the life spring from whence our permanent prosperity is to flow. Every additional member is a friend, far beyond his mere annual tribute. Resting as our charity does for sustenance solely upon the bosom of our own people, the sentiment that fosters it is deepened and widened as the circle of our association is expanded".

At a meeting of the Board of Directors of the association, held on Jan. 3, 1875, a memorial was received from District Grand Lodge No. 7 requesting the appointment of a committee from the directors of the association to meet a similar committee from District Grand Lodge No. 7, with a view of bringing about a connection between the Grand Lodge and the Home, to the end of furthering the welfare of the widow and orphan. The fact that the number of inmates admitted into the Home from the country so far exceeded the admissions from the city created the feeling that it would be a mere act of justice on the part of the Grand Lodge to bring its aid, in conjunction with its other activities, to this association. Accordingly a committee was appointed by the Board to meet a similar committee from the Grand Lodge.

At the convention of District Grand Lodge No. 7, in April, 1876, an agreement was reached whereby District Grand Lodge No. 7 became a factor in the New Orleans Widows' and Orphans' Home.

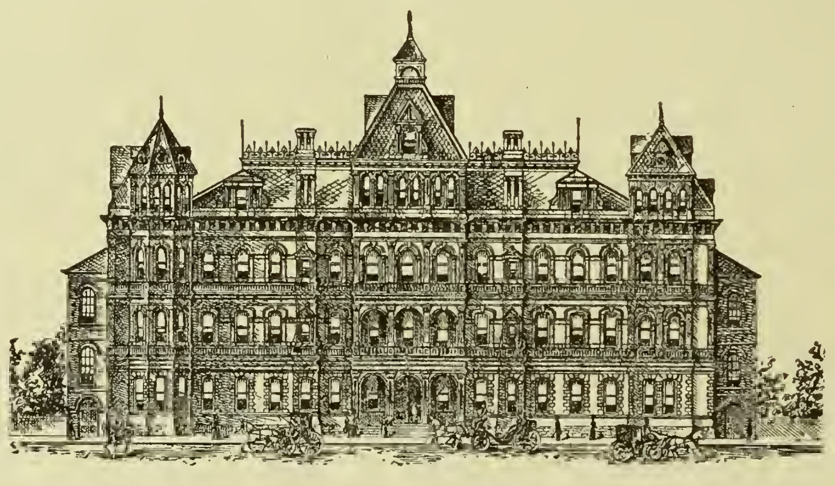
At the convention of the District Grand Lodge in 1878 one of the representatives elected to the New Orleans Home was our late lamented Brother Gabe Kahn, who in later years became the President of the association and served in that capacity for over twenty years. It is also to be noted that at the convention of the District Grand Lodge, held in 1879, our lamented brother, Nat Strauss, was elected a representative to this association. In the year 1890 he became the Secretary of District Grand Lodge No. 7, and was again elected as representative to that institution, and remained as such during his tenure of office, which was from 1890 to 1916.

The charter of the association having expired by limitation during this year, it was necessary to record a new charter, and the article referring to the object of the association was changed to read as follows:

The object of this corporation shall be to establish a home, or asylum, to receive, under its care, foster, provide for, maintain and instruct Jewish orphans and half-orphans of both sexes, and provide for the relief of Jewish widows".

This change in the object of the corporation was brought about because it became apparent that it was impractical to house under one roof aged widows and young children. The directorate of the Home learned that it was impossible to develop the various activities necessary for the welfare of the children, and at the same time maintain a haven of rest and peace for the declining days of the widows under their roof. Subsequently an arrangement was entered into with the Touro Infirmary and Hebrew Benovelent Society, which institution receiced from our late Brother Julius Weis a munificent sum for the erection of an old Folks' Home, to receive the widows then housed at the Orphans' Home, which latter institution agreed to pay the former a monthly stipend for their maintenance.

As time passed the Board realized that the Home at Jackson Ave. and Chippewa St. could no longer be used for the purpose intended for it and, through the efforts of our late brothers, Rabbis James K. Gutheim and I. L. Leucht, and others throughout the District, ground was purchased at the corner of St. Charles and Peters Aves. for the erection of a new Home. The cornerstone of this Home was laid on Thanksgiving Day, Nov. 25, 1886. On this occasion our late brother and Past President of the Order, the lamented Leo N. Levi, who then lived at Galveston, Tex., was the orator of the day. "The reputation that had preceded him was fully justified, for the address which he delivered was masterful, prophetic and clothed in magnificent language. It had a beautiful effect upon his hearers and left an impression upon their hearts and minds to remain as a lasting memory". May I here quote from an article written some years afterwards, in connection with the laying of this cornerstone. "Alas! that Leo N. Levi should have died so young, for in January, 1904, his eyes were closed in death, but his memory will live forever as that of the greatest American Jew. The work accomplished by him will be an inspiration for his successors to labor in the same fertile field of human endeavor and to carry out the plans he had conceived for the benefit of his people, which death prevented him from executing. Our great leader has fallen, but his light will shine forever". After Brother Levi had concluded his oration Brother Rabbi I. L. Leucht, the Chairman of the Committee of Arrangements, delivered a short address, after which he turned to the Grand Master of the Order of Masons and said: "I beg of you and your noble band of men to consecrate the cornerstone of our new Home to the God of all mankind. You belong to an Order teaching that every man may become a Master Mason, worthy to help in building that grand temple of humanity, wherein resounds from pole to pole the unity of Jehovah. No walls are erected dividing the hearts of men where unity, love and charity sing Hosanna in unbroken harmony. Pour out your wine and oil on this cornerstone! Let the future home to be reared upon it be called 'Bethel'. and join us in the prayer of our patriarch, Jacob, 'And this stone which I have set for a pillar shall be God's House, and all which thou doth give me I will surely give a tenth part to thee. May such be His holy will. Amen'".



In the year 1902 it became apparent to the Board of Directors of the Home that the time had arrived for the improvement of the secular education of the wards entrusted to them, and accordingly invited Dr. Bamberger of Chicago, Ill., to prepare plans for a Manual Training School.

At a meeting of the Board, held May 4, 1902, the report of Dr. Bamberger was received and the following resolutions were introduced:

"Resolved, That this Association establish a Manual Training School for the education and training of the children of the Home.

"Resolved, further, That the conditions on which this School is to be established are:

"First. It shall be conducted in a building separate and distinct from the Home building.

"Second. Pupils from outside of the Home shall be admitted without discrimination because of creed.

"Third. The number of outside pupils, and the rules governing their admission, shall be fixed from time to time by the Board of Directors, but the number which may be admitted shall be limited only by the capacity of the school after our own wards are provided for".

It was at this meeting that our late brother, Isadore Newman, offered to the Board all the money necessary to erect a building for a Manual Training School, which offer was accepted, and thus the Manual Training School became a part of our Home.

Up to the year 1906, District Grand Lodge No. 7 maintained an arrangement on a per capita basis with the Cleveland Orphan Asylum as well as the Home at New Orleans. In that year the District Grand Lodge memorialized the Cleveland Orphan Asylum for permission to withdraw its support from that institution, so that it could give its entire strength to the Home at New Orleans. In this the Cleveland Orphan Asylum acquiesced, and by mutual agreement the arrangement in force with that institution was terminated on Dec. 31, 1907.

A fund was also created by our late Brother Simon Gumbel, known as "The Simon Gumbel Dower Fund". The interest on this fund is used for the purpose of presenting to each female ex-inmate of the Home a trousseau when she enters the matrimonial state.

Likewise was a fund created by our late Brother Henry Newman, the interest of which is used for giving those wards who show special aptitude in the arts and sciences higher education in those fields.

To the sacred task of caring for the orphan and dependent Jewish child, the Independent Order of B'nai B'rith has always devoted its best energies and strength and given its full measure of moral and material support.

District Grand Lodge No. 7 points with pardonable pride to the Jewish Orphans' Home at New Orleans as a tangible proof of its part in the constructive and social program mapped out by the Order.

The modern Orphan Home is built on the theory that a real home must be provided for the parentless child. It must provide a normal, natural, happy and healthy life for the child. It must give him religious, moral, mental and physical development, and a training which should help him to be self-supporting. It must also make of the orphan a stanch, loyal, God-fearing Jew and an honest, truthful, patriotic citizen.

With these ideals constantly before the Board, a self-government plan was adopted, together with the honor system. This plan serves a vital purpose, for it develops in the child a strength of character which must lead to honest, dependable and trustworthy manhood and womanhood.

The self-government plan lends to the life in the Home a certain spiritual, moral and home-like atmosphere. It brings the child in close contact with those whose duty it is to guide, and it gives him, together with the liberties and freedom of the normal home, also the sense of filial responsibilities.

Through this system the wards of our Home meet you with uplifted face and with bright, honest eyes, for every child is made to feel that he is a social influence in his little community within the walls of the Home.

Religious classes are conducted and modern methods and materials are used Hebrew is stressed, so that each child, before being confirmed, can translate grammatically the responses in the Union Prayer Book. The children participate in the Sabbath services, the boys pronounce the "Berochoth" before and after reading from the Torah, and the girls read the "Haphtorah", and all the children recite the Hebrew responses and "Kaddish". All the holidays are fittingly observed. The children build their own "Succah" and take their meals in it. They prepare for "Pesach" and participate in the "Seder" services. On "Chanukah" and "Purim" plays are performed, and the "Yomin Noroim" are made truly holy days. "Kiddush" services are held in the dining room and the blessing pronounced in Hebrew by the children before and after meals. Thus the life of the child is spent in a truly Jewish environment.

Club activity is a big factor in this institution. Membership in the various clubs is predicated upon high standards of mental and moral ideals. Supervised athletics, outings, boy scout activities, dancing, moving pictures are forms of recreation afforded. Besides this, the Home has for a Boys' Brass Band and a Girls' Orchestra.

The health of the children is safeguarded through physical examinations by specialists and a daily clinic held by a graduate nurse. Frequent examinations are made of the teeth of the children by a graduate dentist and regulated diets prepared by a graduate dietician.

When a child leaves the Home the Committee on Big Brothers and Sisters appoint a big brother or sister in the community to which the child is discharged to advise and take a personal interest in that child up to the attainment of its majority, and, if possible, after.

In the attainment of the purposes and ideals implied in the development of the Home, our late Brother Michel Heyman, as Superintendent, played a considerable part, for which he was a pioneer in that social science out of which has grown the modern conduct of institutional life in child caring, and he gave to the Home the best of himself and of his knowledge.

Seven years ago the present Superintendent, Brother Leon Volmer, entered upon his duties, and as an evidence of his zeal in keeping the Home true to its highest standards, I quote from a letter writted to him by W. H. Slingerland, Esq., who made a tour of the country for the Russell Sage Foundation, for survey purposes in respect to child caring:

"RUSSELL SAGE FOUNDATION"
Department of Child-Helping
130 E. 22d St.
New York City
New Orleans, April 1, 1916.

Superintendent Volmer,
Jewish Widows' and Orphans' Home.
New Orleans, La.

My Dear Mr. Volmer:

My visits to your Home on recent dates were very pleasant and profitable. It is gratifying to find an executive and his assistants so earnestly desirous of utilizing every worthy modern method in the care of the children assigned to the institution. The cleanliness, sanitation, careful organization and evidently homelike spirit speak for themselves to every intelligent visitor. As you know, I advocate as the best institutional provision for dependent children the cottage type of housing, because in many ways normal home life can be more closely approximated. But seldom have I seen a large congregate plant used to better advantage in all matters relating to personal influence, and your Big Brother and Big Sister grouping and care obviate in large degree the difficulties of the large building, especially in respect to the dining room and the dormitories. I want you to know that I greatly appreciate the work you are doing for the children under your supervision.

Very truly yours,
(Signed) W. H. SLINGERLAND.

Through the efforts of the committee of the Isidore Newman Manual Training School, the curriculum has been constantly improved, and this, together with the exceptional faculty, has placed the Training School in the front rank of schools of that character.

(Continued on page 23)

HEBREW ORPHANS' HOME, ATLANTA, GA.

By Simon Wolf

From time immemorial, the caring for and of children, orphaned either by death or otherwise, has been the inspiration of all truly philanthropic men and women; for in the proper rearing and educating of these orphans lies the future man and woman; the citizen who is expected to aid and contribute towards the development and progress of the general community.

The civilization of a nation is tested by the love and kindness bestowed upon the unfortunate and stricken, and thus no country has contributed more to the uplift and betterment than this great republic. It was in this spirit that the foundation was laid, by creating the Orphan Asylum Fund of District Grand Lodge No. 5, I. O. B. B., which had its inception in the city of Atlanta in 1875; and out of this foundation there grew into stately proportions the splendid home which was dedicated twenty-nine years ago and which has reared hundreds of children who have become important factors and links in the communal chain of opportunity and citizenship.

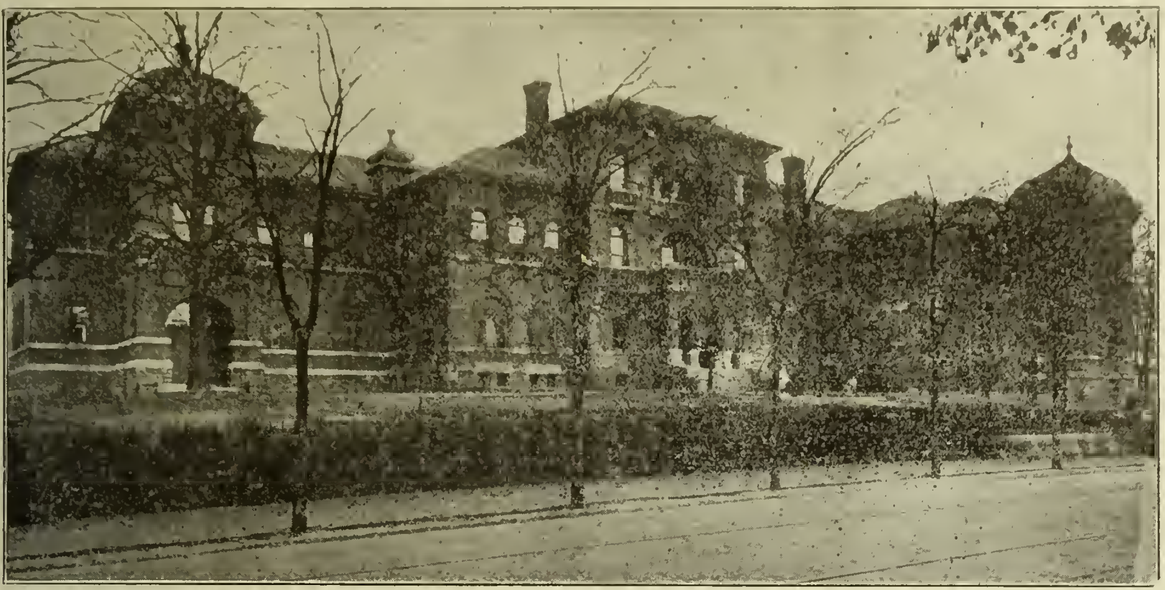
The Board of Directors and all friends of the Home can point with pride to its history and achievement. It stands foremost among the institutions founded for the purpose of standing in the light of parents for those who have been orphaned, and while no doubt other institutions all over the country have done well, and can point with pride to what they have accomplished, yet I venture to say that none of them equal our Home, which stands as a model, and in every sense not an asylum but a home. At the dedication twenty-nine years ago I made use of the following words, which I with great pleasure incorporate, now that they have been verified and proved prophetic in every sense of the word:

"We have one sublime mission within our view, and that is to make the children happy, to make them men and women worthy of our great country, so that they in turn become happy benefactors, so that they in turn will do their duty to those still more unfortunate.

"I regret that the gift of eloquence has not been given to me as to the great governor of your state, or to your illustrious citizen, Henry Grady. Had I the power that these men possess, I would conjure up from the vast deep of eloquence as would keep ages ablaze with admiration and cause man to make his lot nothing but purposes, aims, intentions and willingness to do his duty. But if that power that I have so vaguely described were given me I could take you up to that Orphan Home on that elevated plain and show you, issuing thence and returning there, orphan children trooping their way from high schools and homes to that asylum of comfort and ease, their faces radiant, smiling and serene, contented with the knowledge that there are good men and women throughout the world who are, caring for the unfortunate. I can see the opulent and the lowly, the rich and the poor, winding their way to that Home blessing God".

Nothing has given me more happiness and gratification than the knowledge that our children have been reared and educated along lines of home life, not by rule or rote, but by the heart beats of a man and his wife who have honored us by conducting the welfare and prosperity of our institution. I know that many good men and women believe that any home is preferable to an institution. I wish I could share those sentiments. The majority of our children come from what is called the lower classes, where the environments are not of an ideal character, where sanitary conditions are not satisfactory; where the stress and strain of living is intense, and where the educational advantages are practically nil. Therefore I have always maintained that the Home, such as ours, affords such advantages far superior; that it brings children of different nationalities into closer touch; it broadens them in every direction, and is an object lesson to the indifferent, to the heartless and selfish, and the constant inspiration for the advancement of those who have been stranded on the highway of life, and whose ambitions, instead of being dulled and deadened, are invigorated by the opportunity afforded them by the protection and care of their best friends.

Every man and woman of District No. 5 can justly be proud of what has been accomplished, and is the fitting stone in the Temple of the Order of B'nai B'rith. It illustrates all that the order has ever advanced as one of the reasons for its existence, and should win the heartiest sympathy and co-operation for the continuance of the Home for all time to come. May the Home of our loved and arduous work continue on the lines for which it was founded, and may we ,at all time, be blessed in having a superintendent and matron that will reflect the highest character of manhood and womanhood, and may our children, as they are dispersed in various centers of activity throughout the country, prove examples to one and all. To me who has, for all the years that have elapsed since 1875, taken deep and ardent interest in the welfare of this Home, there is no greater encomium confirmed than the knowledge that, in an humble way, I have been the instrument of founding, aiding and assisting in the welfare and prosperity of this Home, and years after, when I shall have passed to the Great Majority, I ask no greater recognition than an epitaph on my tomb: "Here Lies the Founder of the Orphans' Home of Atlanta".



RACE PREJUDICE IN TIME OF WAR

A theatrical man, in writing of the patriotic activities of stage folk, quotes a member of the Washington Red Cross committee that was planning a war benefit as saying:

I must confess that I have never heard of any of them (the artists on the bill), except George M. Cohan, and while I have a natural aversion to Jews, I rather hope that he can be prevailed upon to sing "Over There".

Waiving aside the question whether George M. Cohan is a Jew—which he does not happen to be—the query arises:

What right has a person who has a "natural aversion to Jews" to belong to the Red Cross—the great agency which is focusing the activities of all our citizens alike to a great beneficent national end, the winning of the war?

And if this man—a member of the Red Cross—is afflicted with a "natural aversion to Jews", what right has he to give expression to his aversion?

This is a time for unity of effort, of endeavor, of devotion—not for "natural aversions" of any kind. "Natural aversions" should be directed solely against the enemy, not against fellow citizens who are doing their level best to defeat the enemy.—New York Evening Mail.

The ornamentations of wisdom are meekness and modesty.

* * *

The whole animal kingdom preceded mankind in creation to teach the object lesson: Do not be overproud: even the fly was created before you.

THE FOURTH LIBERTY LOAN.

The campaign for the Fourth Liberty Loan will begin September 28 and close October 19. The result of the loan will be watched with interest in Europe, not only by our associates in the war against the Teutonic powers, but by our enemies. It will be regarded by them as a measure of the American people's support of the war.

The Germans know full well the tremendous weight and significance of popular support of the war, of the people at home backing up the army in the field. As the loan succeeds our enemies will sorrow; as it falls short they will rejoice. Every dollar subscribed will help and encourage the American soldiers and hurt and depress the enemies of America.

The loan will be a test of the loyalty and willingness of the people of the United States to make sacrifices compared with the willingness of our soldiers to do their part. There must be and will be no failure by the people to measure up to the courage and devotion of our men in Europe. Many of them have given their lives; shall we at home withhold our money? Shall we spare our dollars while they spare not their very lives?

Beware lest your wisdom be consumed in the fire of anger.

* * *

The threshold is trodden upon by all who enter and leave the house, yet the house would seem incomplete without it, for it holds the door in position.

FRANCE TO DEFEND JEWISH RIGHTS

Foreign Minister Pichon States that Republic Will Not Tolerate Jewish Opression in Roumania

The Zionist Organization of America is in receipt of official information to the effect that M. Pichon, the French Minister for Foreign Affairs, has sent a letter to the Central Committee of the Alliance Israelite Universelle assuring them that the republic desires the emancipation of the Jews in eastern Europe, and is disposed to do everything in its power to bring about a just settlement of the Jewish question in those countries. M. Pichon adds that, regarding Roumania, the French government is convinced that under German pressure the restricted emancipation promised to the Jews is not in accord with the declaration of M. Take Jonescu and M. Bratiano, in June, 1917, and he has promised that at the opportune moment the French government "will take steps to ensure that the very wide views of these great Roumanian statesmen shall prevail". The declaration by M. Pichon being the policy of the French government regarding this question are in line with that of the British government, as expressed by Mr. Balfour in his letter to Mr Sokolow, representing the Zionist Organization.

Mount Sinai was chosen as the place of the reception of the Decalogue not because it might be the highest mount in the vicinity, but rather because it is one of the lowest, to teach us the virtue of humility.

JEWISH WELFARE BOARD, U. S. ARMY AND NAVY

Every American soldier or sailor of Jewish faith who arrives in London will find a welcome at the headquarters of the Jewish International Hospitality League. This organization is conducted by a committee of prominent Jews of the United Kingdom, headed by Louis Jacobs of London, who have pledged their co-operation to the Jewish Welfare Board, United States Army and Navy, the Jewish branch of the International Y. M. C. A. Hospitality League and other Canadian, Australian and continental welfare agencies.

The Jewish Welfare Board has welcomed the efforts of the new co-operative agency. In a letter to Mr. Jacobs Chester J. Teller, Executive Director of the Jewish Welfare Board, defined the relationship between the two organizations as follows:

"As the aims of our government in this war are one, so is the purpose of this organization engaged in welfare service likewise single, and we have no diffidence in regarding the hospitality and information bureau of our London friends as one of the facilities of the Jewish Welfare Board through which its welfare activities will be given greater effectiveness".

Centrally located in London, near the Y. M. C. A., Eagle Hut on the Strand the Hospitality building will serve as a center of information and assistance for all Jewish troops in the British Isles. especially visiting Americans, Canadians, New Zealanders, Australians and South Africans. It will act as a clearing house for existing Jewish Welfare agencies and help the soldiers to get in touch with them. American soldiers will learn where they can meet Jewish Chaplains abroad and how they can come in contact with Jewish Welfare Board workers overseas.

The house, which was formerly occupied by the Y. M. C. A., contains rest. reading and writing rooms The hospitality provided for soldiers is, however, one of its lesser functions. Its greater aim is to deal with every aspect of Jewish soldier life in Great Britain—in all army camps, hospitals and large cities. Its work will in general be parallel to that done by the Jewish Welfare Board among soldiers and sailors in the United States.

A central information bureau will also be set up in London near a gateway by which a large number of soldiers come into the city—to direct the men to the Hospitality House, to furnish them with desired information regarding the city and to assist them in their personal difficulties. Efforts will be made to arrange for entertainment of visiting soldiers and sailors in Jewish homes when on furlough and during the High Holidays. and to provide comforts for the Jewish men in hospitals.

The Hospitality League is unofficial and is officered and supported by a group of volunteers from among the most prominent persons in Anglo-Jewish life.

Many New Branches Organized

The Jews of America are responding to the call of their fellow Jews in the service of the government. Hardly a day passes in which some Jewish community does not awake to its responsibility and forms a branch of the Jewish Welfare Board.

Among the more important branches that have been organized in the last ten days and their officers are the following:

Auburn and Lewiston, Me.—B. S. Berman, Chairman; M. Tabachnik, Secretary.

Bay City, Mich.—Edward Lichtig. Chairman; N. Spesberger, Secretary.

Dayton, O.—E. J. Aoh, Chairman; Miss Rebecca R. Yarsenoff, Secretary.

Easton, Pa.—Rabbi David Levy Chairman; Abraham B. Jaffe, Secretary.

Harrisburg, Pa.—Henry C. Claster. Chairman; Mrs. Chas. Adler, Secretary.

Holyoke, Mass.—Jacob L. Barowsky. Chairman; Henry Shapiro, Secretary.

Jackson, Mich.—Jos. Wolff. Chairman; A. L. Wager, Secretary.

Kalamazoo, Mich.—Sam Folz, Chairman; Louis Isenberg, Secretary.

Newport News, Va.—Wm A. Graff. Chairman; Miss Dora Seme, Secretary.

Omaha, Neb.—Harry Laplenus, Chairman; George Chernow, Secretary.

Portland, Me.—Samuel Rosenberg. Chairman; Miss Leah Indelson, Secretary.

Portsmouth, N. H.—Mrs. S. M. Cohen. Chairman; M. H. Goldman, Secretary.

Rockland, Me.—Mrs. Simon Rosenberg, Chairman; Mrs. H. M. Dave, Secretary.

Rome, N. Y.—M. Gardner. Chairman; Dr. M. Levitan, Secretary.

Saginaw, Mich.—A. D. Philippe, Chairman; David A. Wolsey, Secretary.

Situation of the Jews in Roumania

Statement by the Prime Minister Marghiloman

By our Special Correspondent

Zurich, July 28, 1918.

I beg to forward you three documents I received several days ago from the Central Committee of Roumanian Native-born Jews.

The first is a resume of the statements made by Mr. Marghiloman to a deputation of the Union, the second the translation of an article which appeared in "Jassy", the official organ of the present government, and the third an extract from a letter sent me a few days ago by the committee.

Before referring to the contents of the "Jassy" article and the letter from the Central Committee of the Union I feel compelled to pass a few remarks on Mr. Marghiloman's statements.

Taken as a whole, the prime minister's statements make a comparatively favorable impression. When, however, examined in detail they give rise to misgivings.

Mr. Marghiloman stated that applications for naturalization will be laid before the administrative courts of the various towns, together with the necessary documents. The administrative courts will then decide on each case. If they reject the application, the applicant has the right of appeal to a higher court. The personal testimony of witnesses is also permitted; this can be regarded as a great concession.

But Mr. Marghiloman did not say what would happen if the administrative courts, three-quarters of the members of which will certainly be composed of anti-semites, reject large numbers of applications and the appeal courts uphold the rejections. He admitted himself that the hatred of Jews is universal in Moldavia, where the greatest part of the Jewish population resides. Moreover, he did not say how long the investigation of the documentary evidence would take. (Very many thousands of applications will have to be examined.) If no time limit is fixed the administrative officials will be able to resort to obstructionist tactics and drag out the granting of rights indefinitely. Let it be granted that Marghiloman is as favorably disposed as he possibly can be, it will nevertheless not be in his power to direct the official machinery as he would wish unless he arranges for the law itself to contain severe penalties to insure a prompt and conscientious carrying out of its prescriptions. Moreover, I note that Marghiloman has made no concession to the Union's demand that Jews should not be required to produce proof that their parents were native-born. Therefore his assertion that nine-tenths of the Jews will be naturalized is valueless, as everything depends on the way the law is applied, and its application is largely dependent on the wording of its text.

But Marghiloman has made no precise statement as to the wording of the text of the law. On the contrary, his remarks about "the Jews expelled from Podolia and Galicia", to whom equal rights cannot be given, and about the Moldavian Jews, etc., show that, like other Roumanians, he still cherishes many prejudices against us even although he has been enlightened on the question. I do not need to say that the whole story of uneducated and unenlightened Galician Jews is an absolute fiction. Besides, how can it be decided who is a Galician or Podolian Jew or the child of Galician Jews? If applicants cannot lay before the administrative courts sufficient documentary evidence or the testimony of the witnesses summoned is declared to be insufficient proof, their applications will be rejected on the ground that these applicants are Galician or Podolian Jews who have only recently settled in the country. Matters would be very different if the law prescribed that the testimony of witnesses is binding on the courts. In such case the courts would be unable to deliberately exclude many thousands of Jews from citizen rights. Marghiloman said nothing on this point, and I therefore have doubts whether nine-tenths will be naturalized and only the Galician and Podolian Jews excluded.

Marghiloman notices a great difference between the Jewish element in Moldavia and here (i. e., in Wallachia). Yes; because equal rights must be granted, and the greater number of the Jews live in Moldavia. Therefore, in the opinion of the Roumanian anti-semite, the Moldavian Jews compare unfavorably with the Wallachian In Wallachia there are fewer Jews than in Moldavia. Therefore the former are commended.

Marghiloman recognizes that our Union represents the majority of Jews resident in the country. This is quite correct. The Union of Roumanian native-born Jews represents almost the entirety of the Roumanian-Jewish population. This fact has, however, not induced Marghiloman to invite the Union to co-operate with him in the task of working out the details of the Emancipation Bill. I have reason to believe that the request made by the Union to him on this point was rejected.

A proof of the difficulties which have to be combatted when it is necessary to repress the anti-semitic excesses of subordinate officials is Mr. Marghiloman's admission in respect of Colonel Moruzzi's doings in Bessarabia. I beg you to carefully reread the passages referring to this. Marghiloman ordered investigations, which were deliberately frustrated. In order to be able to force an honest examination of the case he had to go to the length of specially nominating a general to take charge of it. But if the general in question holds anti-semitic sympathies (it would very much surprise me if there is a single general who does not hold such sympathies) the results of his investigation will not differ very much from those of all previous ones. Colonel Moruzzi is well known as an anti-semitic agitator.

The fact that the request made by the Jewish directorate of Botoshani became known (Marghiloman must probably have meant the Jewish community) shows that the waves of antisemitic agitation are already running high. As soon as I receive the necessary details of the case I will forward them to you.

As regards the visit of members of the Union to Moldavia, the matter has not yet been arranged. Communications with Moldavia are still very difficult. Our Union has not yet been able to publish its paper.

However, all the above comments are no longer up to date, as the Roumanian government seems desirous of commencing quite new and unexpected tactics. To judge by the article in 'Jassy" and the information imported by the Central Committee of the Union, Marghiloman, in spite of the statements he made to the deputation of the Union, intends to let the members of the new Parliament settle the Jewish question. These latter will only meet together in late autumn.

The reason alleged for this is consideration for the statutes of the Constitution. Article 28 of the peace treaty lays down regulations for the solution of the **Alien Question** in Roumania. Unfortunately, therefore, this article stamps the **native-born** Jews of Roumania as aliens. The men who drew up this treaty have done us an extremely bad turn in assimilating the Roumanian anti-semitic theories and practices. Members of the Roumanian Jewish population who are not subjects of any foreign state are certainly not aliens, as the Roumanians maliciously assert. However, Article 28 declares us to be aliens. And so now 'Jassy", i. e., the Roumanian government, suddenly discovers that for the present Parliament to settle the Alien Question, i. e., the Jewish question, would be unconstitutional. The Alien (Jewish) Question, so says "Jassy", can only be settled by altering Article 7 of the Constitution, as the aforesaid Article 7 defines the status of foreigners in Roumania. But in order to be able to get an Article of the Constitution altered means must be employed which are provided for in the Constitution. The method of procedure is as follows: The Parliament sitting must assent to the proposed alteration of the Constitution and must **declare expressly which articles of the Constitution** it is proposed to alter. After a vote has been passed, Parliament is immediately dissolved and new elections are proceeded with. The Constitutional Chamber (which we call the Constituents), summoned together by an election of this kind, may not discuss or alter any other articles of the Constitution than those which the recently dissolved Parliament has proposed to alter. Therefore any law bearing on this question passed by the present Parliament will have to be regarded as **null and void**, and will be without **any practical value.** In order to bring Article 28 of the treaty into harmony with the Roumanian Constitution, the official organ goes on to say, the whole Jewish question must be put into the hands of the future Constituents. In other words, the present Parliament will first have to decide that Article 7 must be altered, and then the Constituents, who will meet in late autumn after the new election, which will have taken place in the meantime, will have to take over our question. The Central Committee of the Union rightly asks, "Who will guarantee us that these Constituents, who will have to grapple with enormous problems, will not have one or two years' work before them". And in such a case it may certainly be expected that the Jewish question will be the last one of all to come up, so that these gentlemen may gain their way and have it emerge in a thoroughly mutilated state.

Let it be remarked that these constitutional scruples of the Roumanian government have made their appearance quite suddenly just at the very moment when the Emancipation Bill was at last having to be laid before the house. I can quite understand the alarm of my committee and their suspicions about Mr. Marghiloman's intentions. I beg you to go into the matter thoroughly. The present Roumanian government is the same one which negotiated about the peace treaty and made the proposals which led to the incorporation of Article 28. Moreover, the government knew also that the law which was to be passed in consequence of Article 28 was one which could not be voted upon by an ordinary Parliament, as Article 28 speaks of aliens, and the Alien Question can only be settled by an alteration of Article 7 of the Constitution. Why did they help on the wording of Article 28 in this fashion; why did they keep silence all the time about the facts that were known to them, and then suddenly, after the peace treaty had been voted upon, discover that the present Parliament is not competent to deal with this question? The peace treaty lays down that this law must be passed **before** the treaty is ratified. The Roumanian Houses have already ratified the treaty, and yet have not voted the law provided for in Article 28. Perhaps Article 28 may be interpreted in the sense that the law must come into force before the treaty is ratified by **all** contracting parties instead of by the Roumanian Parliament only. It remains a fact that the Roumanian government have raised objections of a constitutional nature just at the very moment when they ought to have come forward with their law. Thus it is clear that they have the intention to once more postpone our question and leave the manner and method of its solution to the Constituents.

Now it may be questioned whether the Roumanian government really purposes to violate the treaty outright and leave the requirements of Article 28 unfulfilled. It appears to me impossible that they would do so. In spite of the bad news I have received I therefore believe the Roumanian government will yet bring forward a law. We were of the opinion that a peace treaty simply overrides all internal laws of a country that go against its enactments—even if they are of a constitutional nature and that what it decrees is valid on all points. We were also well aware that the Roumanian Constitution has this Article 7. We did not, however, give consideration to the matter, we did not thresh it out in hair-splitting juristic debates for the very reason that we, as aforesaid, thought that the enactments of a treaty would have full force of law. Now, however, the Roumanian government, ignoring all their former statements and the attitude they are known to have taken up, raise the question of the Constitution. They assert that Article 28 cannot be valid before it has been voted upon by the Roumanian Constituents, and Article 7 has been altered accordingly. This is what Mr. Marghiloman is saying today, and yet on June 3 he stated to the union of native-born Jews that as a result of the law which would be passed the Jews would be able to vote in the forthcoming elections for the Constituents.

The question now is, What is going to happen? Will the government grant the Jews the rights which Article 28 entitles them to by force of an edict and not a law, as is expressly required by Article 28? A decree will, however, have even less validity than a law. How can the government be thinking of settling the matter by means of an edict at the very moment when they are declaring that even a law would be "without any practical value" because it would violate the Constitution. And such an edict would only be issued by a ministerial councill

If the government had had the courage to adopt a new policy towards the Jewish question by declaring that native-born Jews are not aliens the present Parliament could then have settled the question without any difficulty whatsoever. The government need only have called to mind Article 44 of the Treaty of Berlin and the formal public promises made by Roumania to the Great Powers in a series of diplomatic notes during the years between 1879 and 1889, and they could have effected a simple solution of the question. During those years Roumania solemnly promised **not to regard the native-born Jews as aliens** but to consider them as genuine native-born inhabitants, which they have always been from ancient times, and which they were legally recognized as by the Parish Act of 1864. As aforesaid, the native-born Jews are, in fact, not aliens, consequently they do not come under the heading of Article 7, and therefore the Jewish question could have been allowed to have been settled by an ordinary Parliament. That would have been a policy that would have been historically correct, and honorable and courageous as well. However, the Roumanian government go their old ways in the matter of our question. They continue to consider us as aliens and consequently place Article 7 (and now also Article 28) as a stumbling block in our path.

We are now in a blind alley. The fact that the Roumanian government themselves have raised constitutional objections will result in the entirety of public opinion adopting this standpoint and pronouncing null and void the law or edict which will be voted or simply published by the decision of a Ministerial Council. As aforesaid, I hope that, in spite of the "Jassy" article, the government will not dare to directly violate the treaty and refuse to bring in the law. It is, however, a question whether that will be of any use, i. e., whether those Jews who are declared to be citizens as a result of the law passed in consequence of Article 28 will be permitted to vote for the Constituents, as it has already been stated that such a law would be "without any practical value". We have even more right to ask ourselves this question should an edict take the place of a law.

Our enemies in the country will joyfully take refuge in the Constitutional problem, and will assert that any law passed or edict issued must be without validity because we as aliens have been given citizen rights as a consequence of Article 28 but without any alteration of Article 7.

According to the Roumanian Constitution we should still remain aliens. But if the settlement of the question is put on to the new Constituents, we are exposed to the danger of having to face an uncertain future; we know then that the question will remain unsolved for an indeterminate period, and we shall be compelled to undergo a series of fierce new struggles. We shall be once more in the midst of real chaos. We have always said that the Jewish question in Roumania is technically one of the most complicated and difficult to solve. Added to this is the fact that the governing classes of Roumania are the bitterest and most obstinate anti-semites that have ever existed. As I remarked in my "Memorandum on the Modality of Solving the Jewish Question in Roumania", this class has learned nothing from the events which have happened. Its members are blind to all that is now taking place. They cannot understand that it is in the interests of their ravaged country that the Jews should be granted equal rights and should have them quickly. They do not realize that they ought not to try to deprive them of their citizen rights under the excuse that some of them are of Galician or Podolian origin, that they ought not to suddenly raise objections of a constitutional nature and make use of all sorts of petty methods to fight against this reform, which has to come in the end.

I do not know what steps the Roumanian government will finally and definitely decide upon, whether they will have a law voted upon or issue an edict. whether they will then apply the same or not, or whether they will throw the whole question onto the Constituents and the time at their disposal. But whatever they may do, one thing is **now** certain, that the Constituents will have to deal with our question because Article 7 is going to be altered. Therefore in any case the Roumanian Jewish question will once more be placed upon the order of the day.

This means that we shall be compelled to undergo some very long struggles; in fact, we shall have to go on fighting until the moment when it pleases the Roumanian authorities to submit the question to the Constituents. Naturally it depends upon the energy we must continue to show in the struggle whether the Roumanian government will submit the question of the alteration of Article 7, i. e., the Jewish problem, to the Constituents immediately after they have met or later, in a year or two perhaps after the agrarian, electoral, press and other questions have been settled I do not need to emphasize the fact that the final form of the Emancipation Act will have to be decided by the Constituents. Therefore it is still a long, long way. . . . That is the unexpected and unwelcome result of the attitude the Roumanian government have suddenly assumed.

I

Statements Made by Mr. Marghiloman in a Conversation Accorded on June 3, 1918

The solution of the Jewish question has not proceeded without difficulties or concessions. We thought you would be satisfied with the solution arrived at, especially as we did not limit its benefits to those Jews who were sent to the front but granted them to all who were affected by the mobilization, no matter for what service they were called upon.

The Austrians have been your warmest protectors; you could not have any more zealous champions.

Everywhere there are persons outside the pale; in Germany also there are stateless persons who have even been born in the country. On the other hand, you can hardly imagine the enormous difficulties attendant upon the solution of such a question as well as upon the transition from the old order of things to a newer and juster one.

You must not forget the situation with which we have to reckon with in Moldavia and the neighboring districts. The psychology of the Moldavians is a peculiar one; everybody there has his own Jewish bosom friend or entertains Jews at his table; but this does not prevent him from taking a very unfavorable view of the Jewish question as such and being a violent anti-semite.

I do not let my feelings influence my political actions, and have always declared that it is incomprehensible to me how in a country of 7,000,000 souls like Roumania there can exist a class of 2-300,000 people looked upon as strangers; this state of affairs, however, is a defect in the Constitution.

I am against individual naturalizations which only gave the possibility of acquiring citizen rights to those who have influence or can bribe deputies and senators.

A secret clause has been added to the peace treaty and will considerably facilitate and expand its enactments; for instance, proof of date of birth may be furnished by personal testimony, according to civil law. Applications for naturalization to be deposited, together with the necessary documents, with the administrative court of the town, which is to enter the registration. In case of refusal appeal may be made to the court.

Possibly certain individuals, as for young students, may have been surprised by the war while abroad and remain excluded from the scope of the law. Their number will, however, not be very great, and means will be found to naturalize them individually or by ministerial decree. Those mobilized in 1913 are automatically included in the categories created by the treaty.

You have spoken just now of the position of the Jews in Russia. I do not think you would have been best pleased to have received citizen rights under such conditions. Also I do not think your state would have been an enviable one if it had been the Liberals who had had to solve your question.

I am convinced that nine-tenths of the Jews will receive naturalization rights. You cannot, however, demand that Jews driven out of Galicia and Podolia should also be naturalized. It is not the most enlightened and educated Jews that have come to us from those places; they will therefore not be able to be received as citizens. In general, I find a great difference between the Moldavian Jews and those resident here.

In any case, the scope of the Jewish question will be expanded at the general peace conference.

When working out the bill I will take your opinions into benevolent consideration; whenever you wish to speak with me I shall be pleased to receive you. I know that your Union represents the majority of Jews resident in the country, and I am always pleased to converse with people who wish to discuss serious subjects with me.

The bill will come up for discussion in the coming Parliament, and I hope that the question will be settled before the elections next autumn, so that the Jews can take part in them.

I believe that the Jews will infuse a good element and more activity into the political life of the country. Among the ranks of the Bucharest lawyers there are many excellent men whose names have come to my ears, and who will certainly be a source of strength that can be used.

I know perfectly well what the Jews resident in Moldavia have had to suffer during the war; I am also aware of the doings of Colonel Moruzi in Bessarabia, where the investigations and inquiries which I ordered were consistently balked. In order to insure a strict investigation being carried I am compelled to nominate from here the general who shall be entrusted with it.

Lately I was compelled to intervene with all severity, the Jewish Directorate of Botosani, I believe, having requested me to do so quickly.

I intend to solve the question:

1. Because I wish to really carry out the terms of the peace treaty.
2. Because I am not afraid that a body of seven million souls will fail to absorb 2-300,000 people.
3. Because I am convinced that the Jewish youth which has contributed so much to the solution of this question will confer the greatest benefits upon the country.

Please submit to me your memorandum; I will give it every consideration; do not forget to include in it the children of fathers who have been mobilized; they must be included within the scope of the law, as must also those who took part in the campaign of 1913.

For the journey to Moldavia you must make application to the Germans; I will immediately grant you a free passage.

II.

The Article Taken from the Official Organ "Jassy"

The Naturalization of Aliens.

Let us use this euphemism in order to avoid naming it by its real name. We know perfectly well what the real point at issue is.

Article XXVIII of the Treaty of Bucharest enacts that "before the ratification of the peace treaty a law shall be issued whereby all stateless persons who have taken part in the war, either by active military service or by performing work of national importance, or have been born in Roumania and are resident there and are the offspring of parents born there, shall, without further formalities, be deemed full Roumanian citizens and shall be able to inscribe themselves as such at the law courts of the country".

A Law Shall Be Issued

These words appear clear enough, but in reality they will provide much matter for Parliamentary debates. How shall this law be issued and by whom? The present Parliament can only work upon the basis provided by the present Constitution, and can issue no laws which are not in complete accordance with the prescriptions of the Constitution. Now Article 7 of the Constitution, which the present Parliament has no mandate to alter, lays down certain conditions as necessary for naturalization, and only if these conditions are complied with can a law relative to Naturalization be permitted.

Should present Parliament, acting upon proposals of the government, pass a "Naturalization of Aliens" Law—even without going outside the scope provided by the Peace Treaty—such a law would be null and void.

In that a new law for the naturalization of aliens should accord with the prescriptions of the Peace Treaty and at the same time be able to acquire validity, the Constitution would have to be altered accordingly. Only thus would any such law become valid. As, however, an alteration of the Constitution is not within the powers of the present Parliament, the latter must first be dissolved and another Parliament elected on a revision mandate. Such a one would be the only elected body empowered to pass a Naturalization Bill—after having altered Article 7 of the Constitution.

For the present the government, in order to comply with Article 28 of the Peace Treaty, will issue a Naturalization of Aliens Law. This law will be without much practical value for the moment, but will acquire a complete and actual validity after having been ratified by a new Parliament. Such a proceeding will enable us to fulfill our obligations without violating our Constitution.

There can be no doubt that whatever method of procedure be adopted for the final solution of a question that has occupied us for a very long time, and however much our feelings may suffer because our rights as an independent state have been violated on its account, we will fulfill our obligations with all good faith. Let it not be forgotten that we ourselves are also somewhat to blame if today we find ourselves compelled to pass laws at the dictates and according to the interests of foreigners instead of being able to follow our own views and interests on such points. If we had applied a timely solution to the question that has occupied us for so much time, with some modifications dictated by our right to an unimperiled national existence, nobody would have now any cause to interfere in our affairs in the name of principles which may be in general good ones but which may turn out very bad in particular instances.

In any case, even if the Central Powers had not been the first to press us to sign a treaty relative to the naturalization of aliens, later on England, America, France and Italy—if those powers should have the chief right to speak at the general peace conference—would have imposed similar conditions upon us. Would the pill have tasted any sweeter then?

We know well enough that the Bratianu-Take Jonescu government hastened in July of last year to officially inform our ministers in London, Paris, Rome and Petrograd that His Majesty the King had pledged his word that "all who have fought for our country or suffered in consequence of the war, should receive the same and equal rights with Roumanian citizens".

The elected representatives of the nation will pass a law that will impart validity to the King's words.

III

An Extract from a Letter Received by Me Some Days Ago from the Central Committee of the Union Roumanian Jews

. . . Today I am in a position to inform you that our fears regarding the unwillingness of the Roumanian government to effect a sincere and honorable solution of the Jewish question have unfortunately been and are justified. Mr. Marghiloman, who was brought up and has grown old in the Roumanian political school, is as insincere as all the others, and it is extremely unlikely that he will keep his promise. To the delegation of the Union which he received about a fortnight ago he promised to lay the bill before Parliament and to have the whole question settled by next autumn's election. Yesterday, however, there appeared in "Jassy", the newspaper published in the town of that name as the official organ of the Roumanian government, an important article, a translation of which follows, declaring that the law relating to the Jewish question will be promulgated by means of a decree, that the Roumanian Parliament will indeed discuss this question, but that the newly elected Constituents will be the first to give legal sanction to the bill, so that the Jews will not take part in the elections, which will be carried out under the old electoral franchise still in force.

The contradiction between the terms of the peace treaty and this postponement of the question are clear enough. It portends no good to the poor Jewish population, but shows that the old Roumanian system of bamboozling the whole world is to flourish and continue. For indeed what else can Mr. Marghiloman's action imply? Let it be considered that there are not ten members in the two legislative bodies who will oppose him; the majority he has behind him therefore enables him to do what pleases him. We can therefore only see in his step bad will and a dishonorable intention to disregard the ruling of the peace treaty.

The Chambers now sitting will have two to two and one-half months' time before them, perhaps even three months. At the earliest, the newly elected Chambers will not meet before November. What guarantee have we that these latter, who will find themselves confronted by vast problems, will not have work to do that will take them a year or two to accomplish? In that case we may anticipate with certainty that the Jewish question will be the last of all to be discussed, so that the will of these gentlemen will be done and it will emerge in a thoroughly mutilated form.

A fortnight ago Mr. Stere told us that he expected Marghiloman to assume a mystifying attitude in the matter, and another member of the present Roumanian Parliament informed us three days ago that there was not a single Roumanian politician in whom he had any confidence.

Like all genuine Roumanian politicans, Mr. Marghiloman is thoroughly insincere as regards every other question he deals with (agrarian reform, the franchise, the expropriation question). He will carry out these reforms only partially and very incompletely.

The time for exposing to the world at large the sordid machinations of these politicians has now arrived. We beg you, therefore, to immediately take further action in the matter.

Enclosed please find copy of King Ferdinand's declaration to our representatives at Jassy, the text of Article 4 of the new Bessarabian Constitution and of the statement made by Mr. Marghiloman to our delegation on June [illegible]

We have sent a memorandum to Mr. Marghiloman (translation of which will shortly follow). We have had the text published in the papers here. We have also forwarded a petition to the Chamber and Senate. A reproduction of the text will shortly appear in the papers; we are sending you a copy. We have sought out various Deputies before their departure and asked them to discharge their mandates; we handled them copies of the memorandum, and gave them all information on this unhappy question, about which they seemed to be absolutely ignorant In spite of all the steps we have undertaken the results we may expect are very problematic because there is absolutely no evidence of any honorable intention to redress an injustice.

JEWISH WIDOWS' AND ORPHANS' HOME.

(Continued from page 20)

The school enters the child with the kindergarten, and has classes through the high school department, fitting the child for entrance to standard universities.

The type of instruction has been such that applications for admittance were far beyond the school's capacity. For several years children had to be refused admittance because of this lack, until it became apparent to the committee that the time had come when it was imperative to enlarge the school so as to accommodate those seeking admittance Accordingly the Board of the Home voted an appropriation of some $90,000 for this purpose. The work is now in progress, with hopes that it will be finished in time for the opening of the school session in October.

The committee has secured the services, beginning with the fall session, of Mr. John W. Gurtiss as Superintendent. Mr. Curtiss comes to the school from Memphis, Tenn., where for a period of eleven years he was the principal of the vocational school, which he started, the attendance of which grew to over 1,100 pupils.

Thus it will be seen that the incentives which inspired the birth of this institution are still adhered to. and every effort is being made to further the noble ideals of those who founded the institution.

The present officers of the Home are:

Joseph Kohn, President.

Jonas Hiller, First Vice-President.

Joseph S. Loeb, Second Vice-President.

Maurice Stern, Treasurer.

Sol H. Kahn, Secretary.

SKETCHES OF MODERN JEWISH HISTORY

(Continued from page 11)

had furnished a home to the victims of the Inquisition, the old restrictions were reintroduced in 1814. The Jews had to live in the ghetto and had to sell all real estate outside of it which they had acquired during the French period. They were excluded from public office and even from public schools. It is indeed one of the comforting facts that we learn in history that in this kingdom of Sardinia, where even such elementary rights were denied to the Jews up to 1848, such a wonderful change took place within a half century. While a Jew could not be town clerk in 1847, the Jew, Luzzatti, became minister in 1891 and premier in 1910, and the Jew, Ottolenghi, by the way an observant Jew, was minister of war in 1902, both of the last quoted facts being without parallel up to this time in our history. Times do change occasionally for the better.

PROTEST PERSECUTION OF HEBREW AND YIDDISH

Jewish members of the Austrian Parliament have made representations to the Minister of the Interior regarding the new regulation requiring Yiddish newspapers in Galicia to submit to the censor, before publication, a copy translated into German, and also concerning the prohibition to enter Yiddish or Hebrew as mother tongues on census forms at Lemberg. It is also noteworthy that the prohibition of Hebrew and Yiddish letters continues to figure in the postal agreement among the central powers and Russia and Ukraine.

JEWISH POPULATION

The Jewish Year Book places the Jewish population of the world at 13,980,715. Of these, 9,986,447 are in Europe, 3,094,309 are in America, 499,679 in Asia, 380,865 in Africa and 19,415 in Australia. New York's Jewish population is estimated at 1,350,000; Chicago's at 250,000; Philadelphia's at 175,000; Boston's at 75,000; Cleveland, 75,000; Baltimore, 60,000; Detroit, 40,000; St. Louis, 50,000; San Francisco, 30,000; Cincinnati, 30,000. The Jewish population of Russia is 6,946,000, or practically half the total Jewish population of the world.

The B'nai B'rith Free Employment Bureau of Chicago

By OTTO G. FINKELSTEIN

The altruistic aims and principles of the Independent Order of B'nai B'rith are imbedded in a splendid personnel and have been prolific of many essential and constructive undertakings. Its membership has embraced and numbers many visionaries with ability to approximate national and community needs.

A group of Chicago members recognized the economic and social importance of providing suitable employment for our co-religionists, and thirteen years ago, Oct. 11, 1905, to be exact, formally opened the B'nai B'rith Free Employment Bureau of Chicago.

It was primitive in its inception, for the worker in charge alternated between interviewing an applicant and attending to personal commercial duties, but the essential nature of its work and the community interest assured a steady growth.

Co-extensive with the work of the B'nai B'rith Employment Office, the Jewish Charities of Chicago, through its Relief Department, maintained employment facilities for its handicapped and other relief cases. Both organizations found there was a duplication of effort and expense, and felt the need of an efficient employment exchange, independent of charity features.

The two offices were amalgamated and on Oct. 18, 1909, the unified organization was incorporated under the name of the B'nai B'rith Free Employment Bureau.

The bureau is managed by a board of seven directors, three of whom are appointed annually by the Central B'nai B'rith Council, three by the Jewish Aid Society, and the six thus appointed select the seventh member. The funds for its maintenance are derived from appropriations by the B'nai B'rith and the Jewish Aid Society.

That the operation of the bureau is placed in capable hands, and that it is governed by sage counsel is attested by the mere mention of its present directorate.

Directors 1918-1919

Toby Rubovits, President (seventh member).

Adolph D. Weiner, Vice-President (B'nai B'rith).

Gustav Hochstadter, Secretary-Treasurer (Jewish Aid).

Jacob M. Loeb (Jewish Aid).

William Lowenbach (Jewish Aid).

Albert F. Mecklenburger (B'nai B'rith).

Hon. Philip Stein (B'nai B'rith).

Mr. Rubovits has been a director since 1909, and has been entrusted with the office of president for the past seven years.

The work of the bureau is purely benevolent, and all possible efforts are made to find positions for the applicants, and to fill the needs of the employers who favor the bureau with requests for help. Strenuous efforts are made toward rehabilitating the newly arrived immigrants, and at all times toward caring for those individuals who, by dint of irregular employment, lack of vocational training, seasonal work or other maladjustment or financial stringency find themselves unable properly to care for themselves. The bureau seeks to find suitable employment for those who through lack of work or disability have to be taken care of by the Relief Department of the Jewish Aid Society, or other organizations, and it endeavors to readjust the conditions of those who through stress of circumstances are compelled to seek lodging and sustenance at the Hebrew Sheltering Home. Large numbers of physically and other handicapped cases are given attention, and efforts made to provide them with work of a suitable nature.

The bureau is accomplishing its purpose in numerous instances. Many men, heads of large families, have been placed in positions where they can provide for their dependents without the necessity of outside assistance.

Immigrants have been given the opportunity of becoming self-supporting and of adjusting themselves to their new surroundings.

Many boys and girls have procured positions that will prove of future benefit, and quite a few derelicts were given a helping hand by being provided with employment.

With the above in view, the bureau has a man as superintendent, a woman as assistant superintendent, and a corps of four other workers. The workers alternate between being in the office, interviewing the applicants and going into the field and interviewing various employers, thus endeavoring to secure their co-operation with the work of the bureau.

Each applicant is registered on an application card, and a record is kept thereon of every subsequent interview. When an applicant is sent to an employer, the name of the employer is entered on the card together with the result. Daily record sheets are kept of every person interviewed in the office, the places to which they are sent, time, result, etc.

On an employer's requisition blank is notated the demand for help, and all other necessary information. The name of every applicant that is referred to an employer is entered on the requisition, with the result in each case.

Each applicant, when sent to a position, is given a form letter addressed to the employer, together with a printed post card, with instructions to fill out and return said postal, showing whether or not the applicant secured the position. The employer is also called up in the endeavor to have a double verification of the result in each case. It is frequently necessary to write to the employers and the applicants, and also for the workers to call upon either of them in order to procure accurate information.

In procuring work, outside of the solicitations by the field workers, it is constantly necessary to make use of the telephone, and call up various firms from the classified lists in the telephone book. Many requisitions are received direct from the employer to the office, when co-operation has been established. A tickler is also maintained of co-operating firms, and this file is utilized in the effort to procure work. The applicants' registration cards show fully their qualifications, and frequently applicants are sent for in order to fill the employers' demands.

A free employment exchange differs from all other social work, in that you have a third party to deal with, namely, the employer, and efforts must be made not only to secure the employer's cooperation for the bureau, but when complaints arise, as they frequently do, that the workers act conciliatory toward the employer. Furthermore, discrimination must be used in the handling of applicants, and circumspection in their selection before sending them to the employer.

The problems of employment enter into so many ramifications that space does not permit a categorical exposition of these problems.

Fundamentally, a Jewish employment office functions along the same lines as a governmental exchange, and its basic causes are involved in the same general economic conditions with the exception, however, that Jews find any problem accentuated by the fact that we are Jews, and it is surely needless to digress on this point.

It may be pertinent to set forth in a few main divisions the class of applicants who call at the bureau:

1. Immigrants.
2. Persons skilled in some occupation who are out of work because of a present scarcity in their line, locally or otherwise.
3. Persons out of work on account of a general dearth of opportunities, either locally or nationally.
4. Persons seeking their initial occupation, thus requiring vocational guidance and vocational placement.
5. Those who may be called industrial sub-standards, and are therefore the first ones to be laid off and suffer from irregularity of employment. .
6. Handicapped.

Jewish immigrants undergo considerable hardships, not only in finding employment, but also in procuring regular or indeterminate work.

Non-Jewish immigrants in general are handicapped by their inability to speak the English language and the crudeness of their occupations, if they have any, as compared with the methods in this country. Nevertheless, they are usually robust and can readily accept work at hard physical labor.

The Jewish immigrant, however, including the two above mentioned, labors under the following difficulties:

(a) Lack of knowledge of the English language.

(b) Lack of a skilled occupation or a very rudimentary knowledge of the same.

(c) Religious scruples such as dietary laws and observance of Sabbath and holy days, etc.

(d) Unfitness for work of a strenuous nature.

(e) An aesthetic aversion to unclean and odoriferous work.

(f) Dominant feelings of caste, pride and ambition which prompt a Jewish immigrant to particularize in his selection of work.

(g) Prejudice of employers, economic and racial or religious.

The last difficulty, under classification g, is pertinent to all Jewish applicants, and is the unfortunate line of demarkation in the work of a Jewish employment bureau.

Anyone who has tried to find employment for a boy or girl of Jewish persuasion, who stands with the first flush of a graduating diploma in their hands, and finds the invisible sign of "No Admittance", will readily realize the weight of this condition. Many industries are tacitly barred to Jewish applicants.

The foregoing analysis perhaps suffices to impart in a small measure the demands which the bureau endeavors to meet, and the purposes it strives to accomplish.

The bureau has been experiencing a splendid co-operation from employers, social agencies and individuals. The Young Men's Jewish Charities have organized an employment committee for the express purpose of co-operating with the bureau in the placement of difficult cases.

In the fiscal year ended April 30, 1918, 850 separate firms engaged help through the bureau. It registered in this same period, 3,897 individual applications, 6,489 cases were referred to employers, and work was provided for 3,093 cases, at a cost of $8,623.27.

There were received in this period 3,390 incoming calls for help, 2,784 demands were obtained by the workers telephoning the employer, 1,045 requests were procured by the workers visiting the employer in person, making a total of 7,219 demands for help, calling for not less than 13,051 persons.

Twenty-seven per cent of the placements made during the year consisted of difficult cases, 585 were either sick or disabled, 65 were mentally deficient, and 107 were either penal or delinquent cases. The bureau also placed 41 homeless men and 38 Sabbath observers. Let each one estimate the economic value of such placements and picture the energy expended in each case.

Unemployment is largely a problem of normal times, for it is a coefficient of modern industry.

Some of us misunderstand the individual who is looking for work. Others fail to visualize the volatile forces which cause tremendous "labor turnovers." Perhaps these misinterpretations would be clarified if we translated unemployment into terms of money. Is the average individual looking for work or is he looking for its sum total—money?

When we realize that it is purchasing power that every man seeks and not work for its own sake, we are in a better way to estimate each individual's economic value and to interpret the important employment factors. The background of many of our social ills has its inception in employment problems.

Occupations for the handicapped is a subject that is receiving much attention nowadays. Few of us realize how great is the number of industrial cripples that is constantly with us. The problem is being intensified by the terrible havoc which the war is causing. The subject is very broad, but it may be pertinent to mention that if the war is prolonged, there will be many handicapped soldiers and sailors. Their functional education and re-education will be preliminary to their placement. The bureau will no doubt find it necessary to exert all its energies and resources in finding suitable employment for war scarred soldiers and sailors.

COMMUNICATED.

Editor B'nai B'rith News:

While on a trip to Cleveland, June 10, I met a friend who was financially embarrassed and unable to cash a check. Lacking necessary identifications, he asked me to identify him at the Hotel Statler, where I was stopping while in Cleveland. I tried to do so, but I being a stranger in Cleveland, my guarantee was not accepted. My conversation with the manager was overheard by Mr. A. Lowenberg of Wabash, Ind., who was a stranger to me but well known to the manager of the hotel, who voluntarily stepped up and endorsed the check, guaranteeing same. I was taken by surprise by the stranger's action, but soon recognized a B. B. button which he carried on his lapel. We soon became warm friends. I am sure a mention of this in your monthly issue will show the public at large the warm friendship in the I. O. B. B.

SEVENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE ORDER

The Golden Jubilee Celebration of District Grand Lodge No. 6

Under the joint auspices of the Executive Committee of the Order the General Committee of District Grand Lodge No. 6 and the Central B'nai B'rith Council of Chicago, the following program of exercises has been arranged in honor of the seventy-fifth anniversary of the founding of the Order and the fiftieth anniversary of the institution of District Grand Lodge No. 6:

THANKSGIVING SERVICE
SINAI TEMPLE
46th St. and Grand Blvd.
Sunday, September 29, 1918
10 a. m.
PROGRAM

Organ Prelude.....Mr. Arthur Dunham
Service
Anthem ....Choir
Sermon ....Dr. Emil G. Hirsch
Solo
Star Spangled Banner
Benediction

PATRIOTIC EVENING
AUDITORIUM THEATRE
Congress St. and Wabash Ave.
Sunday Evening, Sept. 29, 1918
8 o'clock
PROGRAM

America ....
Great Lakes Naval Training Station Band
Opening Remarks.........Adolf Kraus
President I. O. B. B.
Address ....
...His Excellency Frank O. Lowden
Governor State of Illinois
Solo...........Madame Irene Pavloska
Address ....Dr. Emil G. Hirsch
Patriotic Selections ....
Great Lakes Naval Training Station Band
Address...Hon. James Hamilton Lewis
U. S. Senator State of Illinois
Organ Solo .....Mr. Arthur Dunham
Address ......Mr. Lucius L. Solomons
First Vice-President I. O. B. B.
Song ....Madame Irene Pavloska
Dedication of Service Flag...........
...........Mr. Edward Sonnenschein
President D. G. L. No. 6, I. O. B. B
Star Spangled Banner ....
Great Lakes Naval Training Station Band

For Members Only
CLASS INITIATION
Hotel La Salle
Madison and La Salle Sts.
Monday Evening, Sept. 30, 1918
8 o'clock
PROGRAM

America
Opening of Joint Meeting of Chicago Lodges I. O. B. B.
Class Initiation ....Degree Team
Central B'nai B'rith Council
Five Minute Talk by
Hon. Simon Wolf
Dr. Edward N. Calisch
Hon. Henry Morgenthau
Mr. Charles Hartman
Hon. Philip Stein
Mr. Archibald A. Marx
Star Spangled Banner
Closing of Lodge
Buffet Supper

BANQUET
Hotel La Salle
Wednesday Evening, October 2, 1918.

Addresses:
Hon. Simon Wolf, Washington, D. C.
Hon. Jacob Singer, Philadelphia, Pa.
Hon. Victor Rosewater, Omaha, Neb.

Various entertainments for the visiting brethren and their ladies have been provided for, as per following schedule of events:

Saturday, September 28

Registration and reception to delegates and visiting guests.
Covenant Club of Chicago, 14 North Dearborn St., 8:00 p. m.

Sunday, September 29

Thanksgiving Service.
Sinai Temple, 46th St. and Grand Boul., 10:00 a. m.
Dinner to members of Executive Committee and their ladies.
Covenant Club of Chicago, 1:00 p. m.
Meeting of Executive Committee, I. O. B. B.
Covenant Club of Chicago, 2:00 p. m.
Supper to members of Executive Committee and their ladies.
Covenant Club of Chicago, 7:00 p. m.
Patriotic Evening.
Auditorium Theatre, Congress St. and Wabash Ave., 8:00 p. m.

Monday, September 30

Opening District Grand Lodge Session.
Red Room, Hotel La Salle, 9:30 a. m.
Luncheon to members of Executive Committee and delegates.
Covenant Club of Chicago, 1:00 p. m.
Luncheon to visiting ladies.
Mandel Brothers' Ivory Room, 12:30 p. m.
Automobile tour for visiting ladies, 1:30 p. m.

(Continued on page 30.)

The National Jewish Hospital for Consumptives at Denver, Colorado

Independent Order of B'nai B'rith, Patron Society

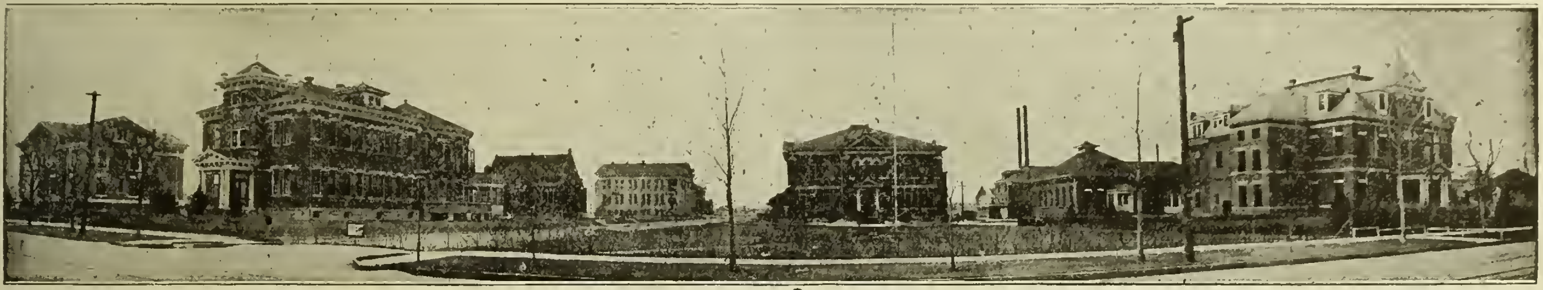
One of the real achievements of the I. O. B. B. was the opening of the National Jewish Hospital for Consumptives in Denver on Dec. 10, 1899. District No. 2 of the order lent its support to the carrying out of the long hoped for consummation of an institution for the care of tuberculous poor in the wonderful climate of Colorado. Through the efforts of District No. 2, Brother Samuel Grabfelder, at that time of Louisville, Ky., was prevailed upon to accept the office of president of the institution.

They builded better than they knew in procuring the services of our great-hearted brother. From that day until this, the National Jewish Hospital for Consumptives has been the labor of his life, and through his great efforts an institution that is second to none in the world has arisen from that little beginning of one building which held forty-five patients.

While the B'nai B'rith did not take over the institution as its own, it still was the foster parent that nursed and cared for it until it had arrived at such a stage when it could fight its own battles.

The B'nai B'rith is the patron society of this institution, and is proud of the young giant that has grown from the puny, struggling infant institution, which so badly needed the help and encouragement which was cheerfully extended by the order.

The hospital has now been in existence for eighteen years, and its achievements have been greater than anyone who assisted in the early struggles of the institution could possibly have anticipated.



From one small building which itself has been almost entirely reconstructed, and which has been dedicated in honor of Dr. William S. Friedman, who gave the hospital its first impetus, there are today eleven buildings. The last and crowning glory of the hospital is the Grabfelder Medical and Administration Building, which the president of the hospital presented with full equipment to the institution. The laboratories, X-ray department, examination rooms and splendid administration quarters are the last word in medical and administration equipment.

The Joseph E. Schoenberg Memorial Industrial School Building, with its $25,000 endowment, presented by Mr. Harmon August, son-in-law of Mr. Joseph E. Schoenberg, is fully carrying out the object that its name implies.

From the Dudley C. Schoenberg Memorial Farm the milk and eggs of the institution come fresh each day.

All of the latest innovations that make for efficiency in tuberculosis work have been installed in this institution; the graduated work system, a cafeteria system for the dining room, preventorium work for children, as well as all other latest methods of medical treatment.

A Research Foundation Committee, composed of great tuberculosis specialists, recently met in the City of New York to consider the organization of a research foundation in connection with this institution. The work will be instituted not later than the coming winter with a great bacteriologist in charge, and it is hoped that through this work greater light will be thrown on the methods of prevention and cure of tuberculosis, and such other scientific work as pertains to research work for the discovery of the causes leading to this dread disease.

The hospital has admitted over 3,700 patients. It is too bad that we have not been able to keep track of the discharged patients of the institution. We are constantly running across people who were at one time inmates of this institution, and who are now living in affluence; and its beneficent effects are more far reaching than we are in a position to show.

Only recently a young woman from Chicago called at the hospital, and in reminding us that she had been a patient here nine years ago, told us of her splendid recovery and her success in business. She left a contribution of $50 for the hospital, which was received with the very greatest pleasure.

During the past year fifteen children have received preventorium treatment in the hospital with the greatest success.

Mrs. Seraphine Pisko has for seven years been the National Excutive Secretary of the hospital, and under her regime the financial affairs of the institution have been kept in the best possible shape.

In 1917 Dr. Saling Simon was installed as superintendent and it is due to his efforts that many great improvements have been inaugurated.

Mr. Ben Altheimer, an active member of the order, has been the faithful treasurer of the hospital during the greater part of the existence of the institution, he having succeeded Mr. Louis Anfenger of sainted memory, who was the first treasurer.

Many of the members of our order have been active in the work of the hospital from its very inception, and it is to these men together with their co-workers in Denver and other cities that the great success of the National Jewish Hospital for Consumptives is due.

The terrible struggle through which the world is now passing has greatly magnified the problem of tuberculosis. Not only have many soldiers been returned from the various camps as tuberculous, but a very large number of young men who never suspected that they were afflicted with this dread disease have found through their examination for the army that they have tuberculosis.

This discovery has made the work even more necessary than was realized by the medical world. The National Jewish Hospital for Consumptives has opened its doors to tuberculous soldiers, and has already received quite a large number. The institution is closely cooperating with the Red Cross in this work.

That the climate of Colorado is considered by the greatest experts a great factor in the cure of tuberculosis is evidenced by the fact that the largest tuberculosis institution in the world is being built in Denver by the United States Government for the care of tuberculous soldiers.

That the State of Colorado and the city of Denver are eager that the world should know the health-giving qualities of its climate was amply demonstrated bv the fact that every department ot the state and city made most strenuous efforts to get the so-called "Recuperation Camp" for Colorado.

Thus has the judgment of our order in helping to open the National Jewish Hospital for Consumptives at Denver been justified in the eyes of the world, and the record of the work of the National Jewish Hospital is sufficient justification for all the assistance and encouragement given the institution by the order.

Should the Research Foundation, which will be established as soon as the necessary funds for the work will be available, be the means of discovering either the prevention or cure of this "White Plague", then indeed will the work of this institution of which the Independent Order of B'nai B'rith is the patron society, be one of the greatest that the world has known. That it is in the province of medical science to make this discovery, whether it be in this institution or another, there can be no doubt. Should it be our good fortune to be the instruments to this great end, we would indeed have much reason to be proud and grateful.

Chronological History of the National Jewish Hospital

"The Jews of Denver, stimulated by the eloquent oratory of their rabbi, founded the National Jewish Hospital for Consumptives".

First building begun in 1890 and completed in the early part of 1893.

At a meeting held in Louisville, Ky., in May, 1898, District No. 2 of the Independent Order of B'nai B'rith guaranteed support. Committee composed of N. M. Uri, chairman; Sol S. Kiser, Moses Schwab, M. C. Straus and B. Friedberg.

Provisional Board of Control organized July, 1898: Samuel Grabfelder, of Louisville, President; Sol. W. Levi, of Cincinnati, Vice-President; Louis Anfenger, Denver, Treasurer; Dr. S. Wolfenstein, Cleveland; Ben Altheimer, St. Louis, and Sol. S. Kiser, Indianapolis.

First meeting of the Provisional Board of Control held at Cleveland, July 11, 1899. Present: Messrs. Drucker, Wolfenstein, Anfenger and Kiser. Samuel Grafelder elected President, 1899.

Second meeting of the Provisional Board held at Cincinnati, Sept. 24, 1899. Present: Messrs. Samuel Grabfelder, Sol. W. Levi, Dr. S. Wolfenstein and Sol. S. Kiser.

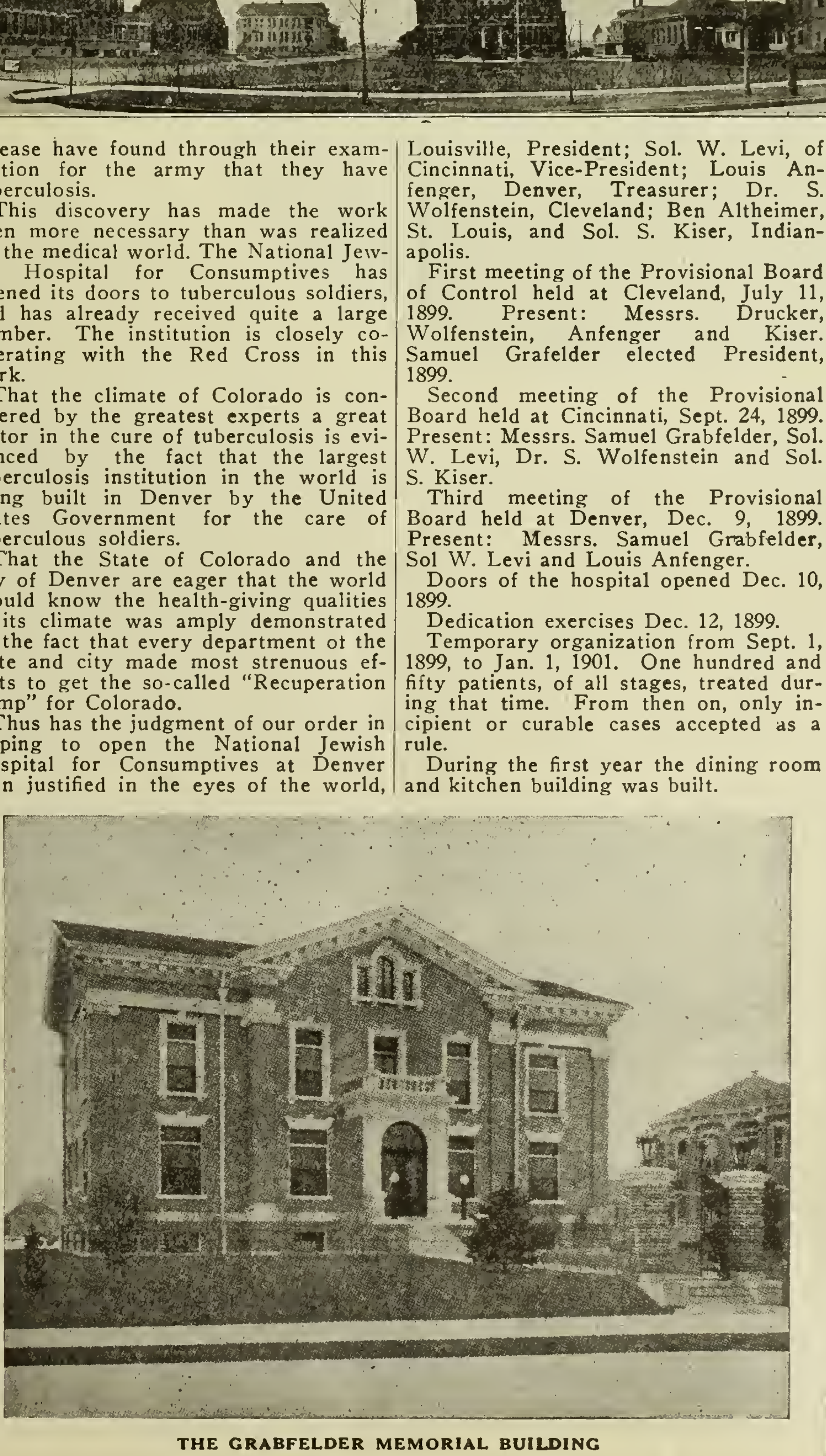
Third meeting of the Provisional Board held at Denver, Dec. 9, 1899. Present: Messrs. Samuel Grabfelder, Sol W. Levi and Louis Anfenger.

Doors of the hospital opened Dec. 10, 1899.

Dedication exercises Dec. 12, 1899.

Temporary organization from Sept. 1, 1899, to Jan. 1, 1901. One hundred and fifty patients, of all stages, treated during that time. From then on, only incipient or curable cases accepted as a rule.

During the first year the dining room and kitchen building was built.



THE GRABFELDER MEMORIAL BUILDING

The District Grand Lodge at a meeting held at Chicago, in 1900, provided for an assessment of 25 cents per annum, beginning Jan 1, 1901.

Fourth meeting of the Provisional Board held at St. Louis, May 9, 1900. Present Messrs. Louis Anfenger, Ben Altheimer, Sol. S. Kiser.

Hospital incorporated under permanent organization, Oct. 31, 1900.

First meeting of the new organization held at Cincinnati Nov. 12, 1900.

Guggenheim Pavilion erected by the Messrs. Guggenheim in 1901.

Purchase of additional ground in the rear of the original building.

Guggenheim Pavilion dedicated Jan 25, 1903.

One-half block of ground purchased in 1903.

I. O. B. B. increased subscription from 25 to 40 cents in 1904.

Appointment of externe physicians in 1905.

Free Loan Society established in 1905-06.

Woman's Pavilion and Adolph Lewisohn Chapel erected in 1906-07.

Establishment of the English and Trade School, 1906-07.

Dedication of the Woman's Pavilion and Adolph Lewisohn Chapel, June 9. 1907.

New laundry building and help's quarters and new boiler and engine house with 600 feet of main tunnel erected in 1906-07.

Men's Solarium erected, 1906-07.

Reconstruction of the dining room and kitchen building, the Guggenheim Pavilion and the old, original building begun in 1906-07, completed in 1908.

International Congress Exhibit, 1908.

Dispensary work given prominent attention during 1908.

Jewish Relief Agency established. First report of the National Jewish Relief Agency submitted November, 1910.

A large amount of new equipment purchased in 1910-11.

Incinerator installed in 1910-11.

Mrs. S. Pisko became secretary, 1911.

Schoenberg Memorial Building and Shoenberg Memorial Farm begun in 1911.

Exhibition at the International Hygienic Congress at Dresden in 1911.

Externe physician and visiting nurse paid in 1911.

Refrigerating plant installed in 1912.

Jos. E. Schoenberg Memorial Building and Dudley C. Schoenberg Farm completed in 1912.

Altheimer hedge, fence and gates, 1912.

Domestic Science School opened in 1913 in Schoenberg Memorial Building.

Samuel Grabfelder Medical Administration Building began in 1914.

Completion of the Grabfelder Medical Administration Building in 1915.

Dedication of the Grabfelder Medical Building, Jan. 10, 1915.

Furnishing of additional patients' quarters in rooms vacated by Medical Department, 1915-16.

The original building of the hospital dedicated in honor of Dr. Wm. S. Friedman in 1916.

Dr. Saling Simon installed as superintendent in 1917.

Introduction of the graduated work system for ambulatory cases.

Cafeterial system of service in the dining room established.

Resolution carried by National Board to establish a Research Foundation in the laboratories of the Grabfelder Building in 1918.

ITEMS OF INTEREST

In memory of his son, Jacques W Wimpheimer, who recently lost his life in the cause of the allies, Charles A Wimpheimer has given $150,000 to build an addition to the Monmouth Memorial Hospital at Long Branch, N. J.

Elias Jacoby of Indianapolis, for many years law partner of the late ex-Vice-President Fairbanks, was elected imperial potentate of Imperial Council, Ancient Arabic Order of Nobles of the Mystic Shrine, at the annual convention held in Atlantic City.

The Jewish Orphan Asylum of Districts Nos. 2 and 6, I. O. B. B.

Cleveland, Ohio

This year marks the conclusion of the fiftieth year in the history of the Home.

In the year 1863 District Grand Lodge No. 2, comprising then the territory of the present Districts Nos. 2, 6 and 7, proposed to meet in the city of St. Louis in regular convention. Owing, however, to the disturbing incursions made by General Morgan of guerrilla war fame, the delegates elected found it impossible to reach their destination, and the convention was held in Cleveland. Here the first step towards the founding of a Home for orphan children was taken by the adoption of a law calling for an annual contribution of one dollar from the brethren of the District for the purpose of establishing and maintaining such a Home. Assisted by the members and aided greatly by woman organizations in the leading cities of the District, this contribution grew within a few years into a fund deemed sufficient for the realization of the plan conceived, and at a meeting of the Grand Lodge held in the year 1867 in the city of Milwaukee, a committee consisting of Messrs. Abraham Aub, William Kriegshaber, Isidore Bush, A. E. Frankland and Abraham Wiener (all of blessed memory with the exception of Abraham Wiener whose fine service we are still enjoying today) was appointed and empowered to select and to purchase a suitable site for a child caring institution. Many were the cities that competed for the honor of harboring the future wards of the Order, but Cleveland was chosen, and the property known as the Dr. Seeleye Water Cure Sanitarium was purchased.

July 14, 1868, witnessed the dedication of the building to its noble purpose, and great was the rejoicing of the vast concourse of people at the fulfillment of their fond hope. At the first meeting of the Board held the very day of the dedication, 38 children were admitted, and from this small beginning the Home, presided over by Abraham Aub, zealous champion of the orphan child, and managed by Louis Aufrecht, whom the Board had elected superintendent, prospered and grew into the stately dimensions it commands today.

During the fifty years of its existence the Jewish Orphan Asylum has enjoyed in the capacity of presidents seven men—Messrs. Abraham Hart, Abraham Wiener, Abraham Hart, David Adler, William Stix, Louis S. Levi and Philip Stein. These names are not mere sounds to you, but their mention brings before your mental eye that fine type of Jewish manhood which, broad-minded, big-hearted and capable, has always been ready to devote its God-given powers to the uplift and succor of the less fortunate and needy fellowmen, and in keeping with the high class to which belong the presidents was the membership of the Board of Trustees and Directors from whose midst they had been chosen. Noblesse oblige has been the watch-word of our Directorate and unselfishly and unstintedly, ability, means and time have been devoted by them to the furtherance of the welfare of the beloved institution. It is but natural then that with the intelligent co-operation of such presidents and members the work of the superintendents should have produced the results to which we today point with such grateful satisfaction.

Louis Aufrecht, the first superintendent, seems to have been a man unusually qualified to perform the sacred duties entrusted to him. He was a man of high intelligence and of splendid education, and possessed of an intense desire to prepare his pupils well for the struggles of life, he devoted his fine capabilities continuously to the improvement of the conditions of the Home. After ten years of fruitful activity he felt constrained to resign his position because of his wife's failing health, and was succeeded by Dr. Samuel Wolfenstein. Thirty-five years Dr. Wolfenstein was privileged to devote his energies to the sacred cause our Home represents, and the work which he performed during the period of a generation is so familiar to you, his former co-oworkers, and has been set forth so clearly and disinterestedly in the book he recently published as a testimonial of a lasting devotion to the Home, that I refrain from expatiating upon its fine merits. Dr. Wolfenstein, owing to advanced years, relinquished his position Oct. 31, 1913, and retired to a well earned rest. May many years of life and good health be granted unto him in the bosom of his family.

During the fifty years of the Home's existence 3,581 children have found shelter under its protecting roof, and were admitted according to the following table:

Year.	Admitted.	Discharged.	
1868-78	481	261	220
1878-88	582	495	307
1888-98	881	689	500
1898-08	848	855	494
1908-18	789	781	500
	3,581	3,081	

Of these 3,081 have been sent forth, 1,843 as graduates, i.e., after completing the regular course of our school; 1,199 were returned to the surviving parent either because of improved economic condition or because of re-marriage, and 37 boys and girls were taken from us by death according to the following table:

										Total	No. of Child'n
1868	70	71	72	73	74	75	76	77	78		
		2		1		1		1	1	6	481
1879	80	81	82	83	84	85	86	87	88		
2			4						1	7	582
1889	90	91	92	93	94	95	96	97	98		
			1	2		2				5	881
1899	00	01	02	03	04	05	06	07	08		
1	1	3	1	1	1	2	2		1	13	848
1909	10	11	12	13	14	15	16	17	18		
	1	1				1	1	2		6	789
										37	3,581

The cauuse of their death was as follows:

Accident (drowning)	1
Appendicitis	2
Convulsions	1
Diabetes	1
Diphtheria	1
Dispoena (goitre)	1
Dropsy	2
Hydrocephalus	1
Heart disease	5
Kidney (inflam.)	1
Meningitis, Tubercular	3
Meningitis, Cerebral Spinal	2
Obstruction Bowels	1
Peritonitis	5
Pneumonia	1
Sarcoma	1
Scarlet Fever	1
Tuberculosis	5
Tvphoid Fever	1
Praemia	1
	37

You will be interested to learn that of our wards 2,215 hailed from District Grand Lodge No. 2, 1,139 from District Grand Lodge No. 6, and 227 from District Grand Lodge No. 7.

2,871 were American born and 710 saw the light of day on foreign soil.
41 were the children of members of the Order.
2,960 were half orphans.
366 full orphans.
4 of unknown status.
240 children of demented parents.
41 children of divorced parents.

The last mentioned came to the Home according to the appended table which tells a tale of its own:

1868-78	4
1878-88	22
1888-98	42
1898-08	57
1908-18	85

The graduates who have gone forth from our school have proved themselves worthy of the training and are with but a vanishing exception a credit unto their Alma Mater. Ten years ago in the annual report presented to you by my predecessor you were told what had become of the boys and girls who were the wards of the Home during the past forty years, and I am happy to tell you that the graduates of more recent date have upheld the reputation established for them, and are, almost one and all, useful members of society. They are pursuing trades, occupations and professions of all kinds, and quite a number have met with telling success. I am, unfortunately, not able to give you a report on every one of the boys and girls who were graduated during the last ten years, but can definitely state that:

158 of them are doing office work.
71 are engaged in business pursuits.
31 pursue trades.
30 are students.
5 follow a profession.
6 own a business.
20 are keeping house.
40 are in Army or Navy.
44 are married.
1 is in a correctional institution.
2 have grown insane.
1 is in a school for feeble-minded.
8 have died.

The remaining 41 have not been reached by me, but I feel safe in asserting that these also are doing their bit towards upholding the reputation of the Home which has sheltered and reared them. Great is the temptation now to dwell upon the vast influence this Home is and will be exerting through its graduates upon this and coming generations. but I must resist and leave it to you to picture to yourself the multitude that will sooner or later come under its spell because of the training it has given to more than three thousand human beings.

Regarding the children at present under our care I beg to submit to you the following statistics:

Total number of children received at the J. O. A. since its founding in 1868	3,500
Present population, boys	300
Present population, girls	200
Half orphans—fatherless	163
Half orphans—motherless	206
Admission due to parents' unsound mental condition	75
Full orphans	56
Number of families represented	205
Accepted during the year	82
Dismissed during the year	71
Average age of children—boys	11.7
Average age of children—girls	12.4
Number of children hailing from District No. 2	271
Number of children hailing from District No. 6	117

The health of the children has been very satisfactory during the past year. There was little illness, and the little proved not of a serious nature. In the school work fair progress may be reported. The pensa assigned to the various subjects were duly taken and covered, and the frequent tests given throughout the year gave us ample opportunity for testing our pupils' mental growth. Almost all of them have been benefited much by the conscientious work of their teachers, and, therefore, will be permitted to continue the work in more advanced grades. The older boys and girls attending either the city high school or our own commercial class, have maintained throughout the year the high standard of work and many are the encomiums bestowed upon them both by school authorities and employers to whom the members of the commercial class render temporary service.

YOUR LAD AND MY LAD.

Down toward the deep blue water, marching to throb of drum, from city street and country lane the lines of khaki come; the rumbling guns, the steady tread are full of grim appeal, while rays of western sunshine flash back from burnished steel. With eager eyes and cheeks aflame the serried ranks advance; and your dear lad and my dear lad are on their way to France. A sob clings choking in the throat, as file on file swept by, between those cheering multitudes, to where the great ships lie; the batteries halt, the columns wheel, to clear toned bugle call, with shoulders squared and faces front they stand a khaki wall. Tears shine on every watcher's cheek, love speaks in every glance; for your dear lad and my dear lad are on their way to France. Before them, through a mist of years, in soldier buff or blue, brave comrades from a thousand fields watch now in proud review; the same old Flag, the same old faith—the Freedom of the World—spells duty in those flapping folds above long ranks unfurled. Strong are the hearts which bear along Democracy's advance, as my dear lad and your dear lad go on their way to France. The word rings out; a million feet tramp forward on the road, along that path of sacrifice o'er which their fathers strode. With eager eyes and cheeks aflame, with cheers on smiling lips, those fighting men of '17 move onward to their ships. Nor even love may hold them back, or halt that stern advance, as your dear lad and my dear lad go on their way to France.—Randall Parrish.

RUMANIA AND THE JEWS.

In the House of Commons Mr. King asked the Secretary of State for Foreign Affairs whether he was aware of the civil and political injustices under which Jews had hitherto suffered in Rumania and the efforts of the late Marquis of Salisbury to remove their injustices; whether the treaty of peace recently signed by Rumania guaranteed full and equal rights to Jews; and, if so, whether he would give an assurance that this country had no intention of setting this article aside:

Lord Robert Cecil—If the honorable member will read these treaty stipulations with care he will observe that the enfranchisement obtained for the Jews is of a most limited and conditional nature, and that the clauses have, in tact, been framed solely in order to give Germany an additional pretext for interfering in the internal affairs of Rumania. His Majesty's Government has the fullest sympathy with the cause of Jewish enfranchisement in Rumania and elsewhere, but it is to the full program of liberation which the Rumanian government had themselves adopted prior to this treaty, and not to this restricted scheme that His Majesty's government will adhere.

Press Comments

Anent 75th Anniversary of the I. O. B. B.

A SEVENTY-FIFTH ANNIVERSARY

The Independent Order of B'nai B'rith is the only international Jewish fraternal organization in existence. It is American in its origin. As its uses in latter years became recognized abroad, European lodges were called into life. The Order is no longer, in every respect, what it primarily was intended to be. While it links together Jews of all nationalities and religious interpretations by the common Jewish bond, takes a part in the defense of the good name and inalienable rights of Israel and maintains philanthropic institutions of various kinds, the insurance feature, which was once one of the most prominent—if not the most prominent purpose of the Order—has been supplanted by more unselfish social activities. The B'nai B'rith, because it has made good, should never be permitted to decline in power. Much is being done at the present time everywhere for the increase of its membership. Its leaders have wisely made a drive for new recruits among the younger people who have either themselves of late immigrated into this country, or are the children of recent immigrants. There are those who are given to criticizing all institutions, and have therefore not spared the B'nai B'rith. Their strictures, be it understood, are surely not merited. The most loyal son of the Order will not claim perfection for the institution; but he declares with justice that in these days of storm and stress all institutions are being carefully weighed in the balance. The B'nai B'rith has made every effort to find itself in the newer Jewish polity steadily developing. Who knows but what, while other organizations tend to divide Israel into opposing factions, the B'nai B'rith will serve as a unifying element, provided, of course, it does not meddle in the solution of certain disturbing issues. Let its fundamental principle always be "In Jewish unity there is Jewish strength". Under such conditions the three-quarters of a century already lived by the Order will be but the beginning of a glorious career, perhaps extending over centuries and promising an ever-increasing usefulness.—Jewish Comment.

THE B'NAI B'RITH.

The celebration of the seventy-fifth anniversary of the Order B'nai B'rith is not only a local event worthy of notice, but is of general importance, as the Order B'nai B'rith has largely influenced the development of Jewish affairs in this country, as well as abroad, during the last half of the nineteenth century. At one time the Order B'nai B'rith was the best and most solid Jewish organization in the world. It was, to be sure, never as brilliant as the Alliance Israelite Universelle in the first years after its organization, nor as epoch-making as the Zionist organization, but it was a solid body of Jewish men of conservative tendencies, who aimed to preserve Judaism as much as possible and to reconcile it with the ideas and inclinations of modern times.

It seems to us that to the present day the Order B'nai B'rith is the best organization of the Jewish middle classes. Its fate and development are therefore dependent on the development of the Jewish middle classes. When the Jewish middle classes were inspired by lofty ideals and displayed keen Jewish sentiments, the Order B'nai B'rith was active, idealistic and full of motion; when the idealism of the Jewish middle classes decreased and their cultural level became somewhat lowered, the order was the first to feel it. This explains best why the Order B'nai B'rith is not today what it was thirty or forty years ago, when our middle classes were still inspired by Jewish traditions and were better acquainted with original Judaism than they are today, when they know Judaism chiefly at second hand. Today, the Order B'nai B'rith is less a center of Jewish ideals than a center of Jewish activities; but, to the honor of the order be it said, all its activities in the various fields of Jewish endeavor—philanthropic, social and political—are pursued in the spirit of duty and carried out programatically according to certain definite plans, as befits a solid organization. It has seldom happened that the Order B'nai B'rith has failed to carry out a fixed policy upon which it has embarked, or to realize a definite resolution which it has adopted. It is the fineness of administration and organization and the honesty of purpose prevailing among the leaders of the order that give it today the high position it holds among Jewish organizations.

One may sometimes fail to agree with the position taken by the Order on the various political questions, but one is always aware of the fact that the Order, with its conservative tendencies, finds it hard to reconcile itself to ideas which seem radical. Just because the Order is not a radical camp it is often in a position to mediate between the various parties. The Order has done this on various occasions, the last time during the Congress controversy. For this reason, the Order B'nai B'rith is useful, not only as a social and philanthropic organization, but also as a political one.

Next to the Zionist organization, the Order B'nai B'rith is the only international Jewish organization which is one not only in name but in fact. There are branches of the Order in England, Germany, Austria, Bulgaria, Turkey, Palestine, etc., and now the leaders of the Order announce their intention of extending their field of activities to Russia. Since the Order is not centralized, as is the Zionist organization, through lack of a definite political program, its character in every country is a different one. While in England the lodges of the Order are outspokenly Zionistic, in Germany they are centers of assimilation and often refuse to admit a Zionist member. In the Balkans and in Palestine the lodges of the Order are centers of modern conservatism, and in Austria the B'nai B'rith members belong rather to the liberal section of the Jewish population. However, the lodges are doing good work of every kind everywhere—either philanthropic, as is the case in this country, or philanthropic and intellectual, as is the case in Europe. The Order can always be proud of the manner in which its various activities are carried out.

Whether the Order will flourish in the fourth quarter of the century of its existence, and whether it will succeed in holding its position in the future as it has done in the past, remains to be seen. The second decade of the twentieth century differs greatly from the middle of the nineteenth century both in character and general tendencies. The Order is a distinct product of the time in which it was founded; in order to grow and flourish, it must assimilate the ideas of the time and keep in touch with the reality of life. The driving power in history is no longer the vague liberalism of the middle of the nineteenth century. Humanity is confronted today with quite different problems—the problems of the formation and determination of states, races and groups—and is witnessing at the present moment a new order of things. If the Order B'nai B'rith means to remain a force in Jewish life here as well as abroad, it will have to adapt itself to these new tendencies of our time and adjust its work to modern conditions. If, for instance, the question of settling tens of thousands of Jews in Palestine comes up the Order B'nai B'rith, no matter what its attitude to Zionism is, will have to participate in the work. The same is true of many other questions of momentous character which will have to be solved in the near future. For the sake of the Order that has a right to be proud of its seventy-five years' work in the past, it is to be hoped that it will realize what the moment requires of it, so that it may adjust itself to new conditions and grow and flourish in the future as it has done in the past. Thus it may remain a powerful factor in Jewish life—representing it and helping to shape the destinies of the Jewish people.—American Jewish Chronicle.

THE B'NAI B'RITH

Conventions of the Independent Order of B'nai B'rith have just been held in the East and in the West, and in each instance the proceedings of the conventions have proven the immense good that is being done by the Order for Jewry. In all its activities the B'nai B'rith is regardless of partisanship, but lends its aid wherever neded with only the desire of the advancement of Jewry at heart.

The Order has been criticized for its stand on various questions. It has been rated for its part in the recent controversy over soldier welfare work, although it must be admitted that the B'nai B'rith work in this state has progressed far more rapidly than has the work of the national welfare board. The stand taken by the B'nai B'rith in that matter was taken solely because of its belief that it could administer the activity in an effective manner, and its achievements in the city of Chillicothe bear out its contentions.

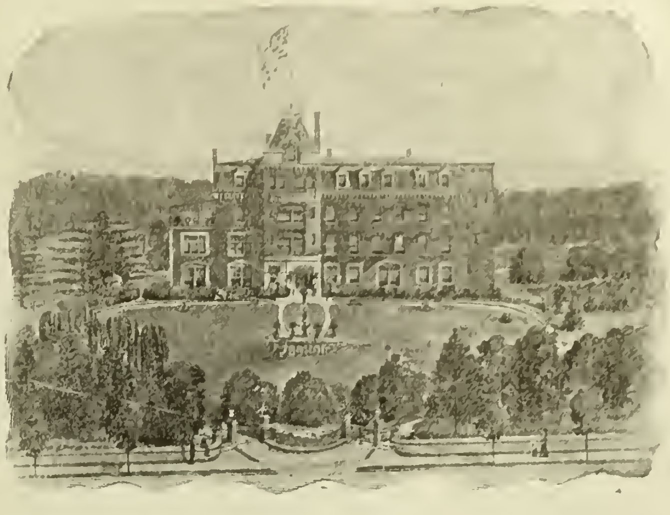
The great principle that stands out in the work of the B'nai B'rith is the unity of its efforts. There are various forces in Jewry who are striving to do good and beneficial effort, but their activities are usually governed by some individual interpretation of Judaism, or are shaded by the personal ideas and belief of their leaders, but the Independent Order of B'nai B'rith stands as a great unifying force in the welfare of the Jewish people. It is this singleness of purpose that has enabled the B'nai B'rith to do what it has done.

American Jewry may well follow that path blazed by this order. In its sincerity of purpose lies the answer to its progress, and in its purity of ideals lies love of all its members. The pioneer in many charitable works, and a strong and able supporter of everything Jewish, the B'nai B'rith stands today as one of the most potent forces in the development and successful progress of the Jewish people of this country.—Toledo Israelite.

"OUR PRIDE"

The Home for Aged and Infirm of District No. 1

Our institution situated in the city of Yonkers, N. Y., is shown below, not in all its splendor, but from the picture thus presented you can imagine its beauty, when its rolling lawns, its magnificent trees, its arbors covered with growing, flowering vines assume their summer garb—a scene which beggars description. A spot ideal, a home indeed, standing out majestically, one might say, on a hill overlooking the Hudson river, it gives to our brothers, their wives and ofttimes their widows, a private garden of nine and one-fourth acres in which to pass in peace and quiet, surrounded with all comfort, the balance of the span of life allotted to them.



And lastly see those smiling faces showing clearly how well our sentiments are founded and demonstrating the joy of those who in their old age have found a "Home" worthy of its name.

A few statistics and we have told our story. Dedicated on July 5, 1881, it has sheltered to date 415 inmates, the oldest of whom at present is 92 years, the youngest but 52, and it is interesting to know that it gave shelter to one brother for over 30 years.

For its maintenance there has been expended over $600,000.00 of which the District has contributed more than $540,000.00, the balance being supplied by donations, etc. This does not take into account the monies gathered and so generously devoted to the work by that band of willing workers, the Ladies' Auxiliary Society who supplied the linen and other household necessities.

Our Home for Aged and Infirm found its inspiration in the minds and hearts of those loyal souls whose memory we revere as founders of our beloved Order. Back in the dim past, in 1857, a general fund was created by the contribution of $1.00 per annum to effectually carry out what is best described in the charter granted the B'nai B'rith Benevolent Society in 1859.

"To establish an institution for the support, care and maintenance of persons, who, by reason of old age, sickness or other infirmities, are unable to provide for themselves and also a home for poor widows."

Again in 1878:

"To provide edifice or edifices in which members of the Independent Order B'nai B'rith or any of their families, who through protracted illness, old age or extraordinary occurrences, have become unable to gain a livelihood."

It is justly termed "The Pride of the District", for it has lightened the load and brightened the road of those of its members who through stress of circumstances found it necessary to enter its doors.

ZIONIST MEDICAL UNIT ARRIVES IN PALESTINE

The Zionist Organization of America received a cable on September 3d, announcing the arrival in Palestine of the American Zionist Medical Unit, which departed from this country in June last. Headquarters have been established at Tel-Aviv with branches in Jerusalem and Jaffa. The unit consists of a general director, a medical director, 15 physicians, 15 nurses, a sanitarian, two mechanics, two pharmacists, and a dental staff. Its equipment for 100 bed hospital, ambulatory clinics and dispensaries, $40,000 worth of medical supplies and 33,000 garments for the poor inhabitants of Palestine, is en-route in a British steamer, which was due to arrive at Alexandria, Egypt, on Sept. 1st.

Louder the jingle, emptier the coffer.

* * *

Be tender, yet firm, as the reed. Swing in and swing out with the caprice of the wind, but be firm at the root. The cedar that is proud and unyielding will often be uprooted by an opposing wind.

ENGLAND AND THE ROUMANIAN JEWS

Foreign Secretary Balfour's declaration that England will do all she can to obtain a just and lasting solution of the Jewish question in East and Southeast Europe has created a deep impression amongst the Jews of the Central and neutral countries. The Jewish Press in Europe sees in this declaration a new proof of England's friendliness towards the Jews, and it attacks the Central Powers on account of their attitude towards the Jewish question in Roumania. The Neue Lemberger Zeitung writes:

"The prestige of the Central Powers has greatly suffered through the Treaty of Bucharest, which has aroused the anger of the Jews throughout the whole world against them, while England, by her new declaration, has won a great political victory."

ORPHAN ASYLUM DIAMOND JUBILEE

The Cleveland Orphan Asylum was from its inception and is today, in spite of the fact that it holds a separate charter, a B'nai B'rith institution. Its funds in the beginning were derived entirely from dues paid by the members of Districts 2, 6 and 7, I. O. B. B., and voluntary subscriptions and donations of the same men. Later the annual subscriptions and donations became by far the larger part of the asylum's income, but these are in large measure derived from members of the order, although naturally so splendid and deserving an institution receives numerous gifts from non-members. Still, on the whole, the credit for establishing and maintaining the asylum is practically due entirely to the B'nai B'rith Order.—American Israelites.

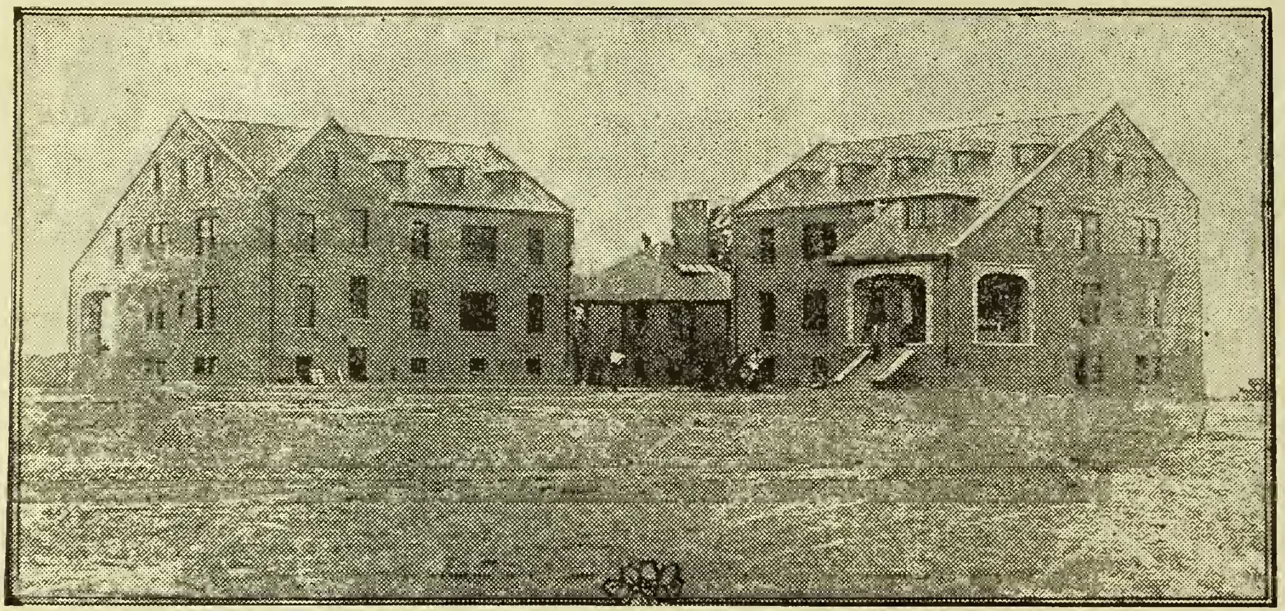
Ben Asai has said: "You will be called by your merited title and seated in the proper place of honor, and you will be served of that which you have prepared for yourself".

* * *

It is better to sit three seats below that which is fit for your dignity and wait for an invitation to ascend than to sit three seats above your rank and be told to descend.

B'nai B'rith Orphanage and Home for Friendless

Children of District No. 3, Erie, Pa.



At the convention of the District Grand Lodge No. 3, I. O. B. B., held in Atlantic City in January, 1908, the Committee on Charities was directed to report to the next convention recommending a permanent charity, and at the Pittsburgh convention in January, 1910, the committee unanimously reported in favor of the establishment of an orphanage and home for friendless children. This report was approved and a committee of five, named as the Site Committee, was appointed to select a location. As a result, Erie, Pa., was selected, subject, however, to the condition that buildings should not be erected until a maintenance fund of $10.000 annually have been guaranteed. In January, 1912, at the convention of the Grand Lodge, held in Atlantic City, the per capita tax of the charity fund of the Grand Lodge was increased to $2 per year, and this tax, together with the guaranteed fund which has already been raised, a maintenance fund of $10,000 a year was at hand. Immediately a charter was applied for, directors elected, by-laws adopted and forty governors named, the Board of Governors to have full charge and control of the institution.

On July 4, 1912, a temporary home was dedicated at Avonia, Pa., ten miles from Erie, and on the day of the opening one boy and two girls were admitted, Miss Nettie Eichenbaum having been selected as the matron.

A Building Committee having been appointed, with Mr. A. J. Sunstein of Pittsburgh as chairman, they selected Mr. Harry Allan Jacobs of New York City to prepare plans for a permanent structure on the cottage basis, and some few months thereafter plans had been accepted and building begun.

The Jewish citizens of Erie, elated over the preference given them by the Site Committee, presented to District Grand Lodge No. 3, I. O. B. B., a farm of ninety-five acres upon which to erect the buildings.

On Aug. 30, 1914, in the presence of more than a thousand visitors from all sections of the district, the permanent buildings were dedicated, the late Rev. Dr. J. Leonard Levy of Pittsburgh delivering the dedication address, but owing to a severe winter and the lack of a supply of water, light and power, the buildings were not occupied until May 27, 1915, when our twenty-seven children who were sheltered in our temporary home moved all their belongings to the new buildings. Since the temporary home was opened we have sheltered sixty-five children, as enumerated, from the following cities; of this number forty-five still remain with us:

Atlantic City, N. J	2
Altoona, Pa	5
Erie, Pa	2
Farrell, Pa	4
Jersey City, N. J	3
Johnstown, Pa	3
Martinsburg, W. Va	4
McKeesport, Pa	2
Paterson, N. J	5
Philadelphia, Pa	2
Pittsburgh, Pa	14
Pittston, Pa	2
Scranton, Pa	2
Trenton, N. J	6
Wheeling, W. Va	4
Wilkes-Barre, Pa	2
Wilmington, Del	2
York, Pa	1

Miss Nettie Eichenbaum, our first matron, who is now matron of the New York Orphan Asylum, was succeeded on Feb. 1, 1916, by Mr. and Mrs. A. L. Krohn, superintendent and matron. This couple remained with us until July 1, 1917, and were succeeded by the present superintendent and matron, Rabbi and Mrs. Jacob B. Pollak of Monroe, La.

Our institution is conducted on a strictly Kosher basis. Many serious problems confronted the Board of Governors during the early stages of the construction of our permanent home owing to the lack of finances for construction purposes, and it is to the credit of the moral responsibility of the Jewish citizens of Erie that a large sum of money was advanced by the Marine National Bank of Erie to enable the buildings to be completed. At the present time a large part of this loan has been paid, and it is hoped that in the near future our institution will be free of debt. In justice to the Board of Governors residing in the City of Erie this article would not be complete if their efforts in behalf of the home was not specially recognized. They have ever been ready and willing to take their places as workers in the interest of the orphan and friendless, for while the Jewish citizens of District No. 3 have a special interest and pride in the home, yet it is for the members of the local board at Erie to shoulder the responsibility and to assume the burden and care of its maintenance and up-keep.

The officers of the Board of Governors are as follows:

Hon. Isador Sobel, Erie, president.

Mr. Max Rothschild, Pittsburgh, vice-president.

Mrs. E. P. Marks, Erie, secretary.

Mr. Isador Simon, Erie, treasurer.

The officers of the board of directors are as follows:

Mr. Morris Schaffner, Erie, president.

Mr. Marcus Feuchtwanger, New Castle, vice-president.

Mr. Isador Simon, Erie, secretary and treasurer.

STATUE OF RELIGIOUS LIBERTY, FAIRMOUNT PARK, PHILADELPHIA
Presented by the I. O. B. B. to the American People

DID SHAKESPEARE KNOW THE JEW?

An Examination of the Historical Facts and Sources for the Inspiration of the Character of Shylock.

By Milton N. Grass.

Dr. William Furness, than whom no greater Shakespearean scholar has lived, has shown in his Variorum Edition of the Merchant of Venic, that the weight of authority ascribes the date of the production of that classic to the year 1594.

By a decree of Parliament, the Jews were banished entirely from England in 1290. Oliver Cromwell, that great fighter for religious tolerance, appointed a commission on Feb. 20, 1657, to consider the advisability of allowing the Jews to resettle in England and enjoy equal rights with everyone. Between the years of 1290 and 1657, a period of over 350 years, legally, no Jew was allowed to settle or trade in England. It has never been shown or suggested that Shakespeare ever traveled to the Ghettoes of the Continent to secure material for any of his plays. From what sources then did he draw his character of Shylock?

Wherever the drama has flourished Shylock has always been a favorite character for great acting. From the sublime to the ridiculous, from "High-brow" gatherings of Litterati to "Low-brow" burlesque, off-stage and on, the word Jew and Shylock have been almost synonymous terms. Shylock has been interpreted as a villian and a demi-god, a clown and a tragic, much-wronged sufferer, a "low-comedy" part, and a soul inspiring "character lead"; in fact, it has been played in every conceivable and actable mood which the amount of passions could produce.

Shylock, Hamlet and Othello are considered the greatest male characters the Bard of Avon has conceived. Did he draw the character of Shylock entirely from his imagination, did he plagarize or steal it from some other author, or did it, like Topsy, just grow?

There were no professed Jews in England until after 1657, for during the 350 years of their exile the laws concerning this prohibition were religiously observed. In the year 1657, Manasseh ben Israel, a Rabbi of Amsterdam, interceded with Cromwell for the readmission of the Jews. He based his claims on two arguments, first; that England would gain greatly in the volume and prestige of her foreign trade, through the fact that the Jews had commercial connections over the face of the globe. And, second, that before the arrival of the Messiah, whose advent was then being proclaimed, the Jews must be scattered in every portion of the earth, and since they were not allowed in England, the prophecy of the reunion of Judah and the Ten Tribes could not be fulfilled. It being held by the Puritans and Roundheads, that the dispersion and collection of the Jews must first be made, before the arrival of the Messiah.

No act of Parliament was passed at that time, revoking the decrees of 1290. but Manasseh ben Israel was given to understand by Cromwell that they would be allowed to come in, settle and trade, and that they would not be molested. On this basis then, after 1657, they resettled in England, 60 years after the ascribed date of the first production of the Merchant of Venice and Shylock.

There was, however, in England, at the time of Shakespeare, a family of Marranos or secret Jews by the name of Lopez, the head of which, Dr. Lopez, was private physician to Lord Leicester of Essex, and to Elizabeth, Queen of England. With the Earl of Essex he lived on terms of great intimacy, and it was because of this intimacy that Shakespeare must have most certainly become acquainted with him. Dr. Furness says that Lord Leicester frequently summoned to Kenilworth, his home, a number of actors from the neighboring town of Stratford. They were called the "Earl of Leicester's Company of servants and players". To this company Shakespeare belonged throughout his career.

Dr. Lopez, who never practiced his Judaism, in 1592 became involved in a court intrigue with a certain Antonio Perez, a pretender to the crown of Portugal, and the Lord of Essex. Lopez was arrested, incarcerated in the Tower, found guilty of treason, and condemned to death by hanging. At the trial his Jewish ancestry was brought forth, and he was taunted with being a Judas, a "Jew," and every imaginable vile epithet in the dictionary of race hatred. His hanging created a great sensation, and pamphlets were printed and distributed covering every phase of his execution.

Since he was the physician of the Earl of Leicester at the same time as Shakespeare, there is no doubt that they were acquainted with each other. Dr. Lopez

(Continued on page 36)

THE PHILOSOPHY OF A PROLETARIAN

By a Peaceful Workman

Translated from Yiddish by H. Ellassof

Continued from the June Number

FIFTH ARTICLE.

Historical Unity—An Encouraging Word to the Jewish World.

I am coming to the conclusion: we have three self-conscious parties for the revival of which we know the ways and means; an unknown part also must be taken in consideration, for which it is difficult to find a remedy; I will call it "erev rav", "a mixed multitude", or "melting-groups", which have no definite direction, which are mostly found in the ranks of the money and intelligence aristocracy; they do not want to go with the people and have not the courage to refuse openly; they think that they are able to force us to follow them. They have influence in the high circles; there they declare themselves as leaders of the people, not as deserters; they play the part of false prophets who are impelled not by the spirit of the people but by selfish motives.

When we will be united, then we will have the power to stand up against them; we must declare to the whole world that we reckon little with individual caprices; the will of the people of Israel is firm and cannot be shaken; the power of treachery cannot break us; we must stand in closed ranks and start with a lively pace.

We must take the world mechanism as an example how to begin our movement. Our globe moves in a double direction; it completes a daily circulation; at the same time, it also makes a broad extensive annual circuit. The course of the nations goes the same way.

In the daily life we are more or less organized; we must continue the usual course of development.

In the historical life we have for a long time remained behind; we must now begin to make our appearance upon the historical stage; for this purpose we must be well organized. We must unite all the parts of our people's body. All the three parties represent in themselves the heart, the body and the brain of society.

Even in our ideal strivings we can work in harmony of union; we must begin a living movement.

The answer to the question, "Who are they that shall go"? is fixed. "Young and old", without exception. The young generation comprises the "advance guard", the old generation our arrierguard; both together stand in firm connection; we move from different directions towards one trysting place.

I imagine it to be according to military order: a voluntary army shall be established, the religionists are our infantry, the nationalists our cavalry; finally, the radicals represent our heavy artillery. Altogether we form a corps, then we begin our maneuvers; we must break down the iron wall, the rocky fort of gross materialism, and come nearer to our goal, so we can begin our historical progress.

According to the order of our general staff, which reads: "Not by military might, nor by physical force, but by the divine moral spirit", we have one command only.

We have no modern ammunition nor the latest howitzers, but we can name forces in the world of our antiquities which are mightier than all the destructive powers; they are named "clean hands and a pure heart"; with these howitzers we will take "Mount Zion" by storm.

We must strengthen and encourage each other and begin our historical line of march.

SIXTH ARTICLE.

An Appeal to the Nations of the World.

A twofold tragedy is being played upon the world stage. With the general tragedy you are in some measure acquainted, but do you know the condition of the inner tragedy, which shows its reflection upon the entire globe?

For thousands of years we have suffered persecutions for the sake of our faith, for our particular moral doctrine; now we are exposed to the danger of becoming totally annihilated. The nations are fighting each other; between both fires our race is condemned to be consumed.

The martial nations suffer in consequence of their Chauvinistic cult; we are a peace-inclined people; we have higher moral conceptions; why do they force us to commit acts of murder?

We are forced to murder our own brethren who are perfectly innocent in this bloody catastrophe. The German Jew knows the sufferings of his brethren who are on Russian soil; the Russian Jew knows how to esteem the intelligence of his German coreligionists; why are we compelled to commit such brutal fratricide? We are forced to help with our own hands to destroy our best youthful forces; surely man's conscience is turned to stone.

We can justly demand: Let our people alone; the children of Israel must not be destroyed; it is neither their gain nor your advantage; you yourself can profit little by it.

It is time you should look around you. The Greek-Roman cultures brought little help to humanity. The superficial modern civilization cannot lead it to happiness.

The world is lacking the inner civilization which can be found in the archives of the ancient "Zion classics" and in the bearers of their culture.

It is not necessary for you to dig up art works of stone in the lap of the earth; we can show you monuments which were buried alive; in the trenches of the battlefields you can find them; you should place them upon their historical ground to continue the cultural work of their forefathers—the historical Israelites.

You see mistakes in us; this is the dust of the goluth, the influence of the environment, there, upon our historical soil, we will be healed of the contagious bacilli with which humanity is infested; there we will make ourselves useful to the whole world, when we will be given a place for free development.

The martial nations are blood intoxicated; we doubt whether they will listen to our voice. We must turn to the neutrals; they shall come to our help.

If it is possible that the fighting sides shall consent to peace, then our rights, the material as well as the moral, shall be recognized.

In case they will continue their aimless battles, then to our children shall be given "cities of refuge" upon the land of our fathers; they shall be permitted to be free to serve their God by peaceful undertakings and not by works of destruction.

We demand liberty of conscience, not in the narrow circle of religious ceremony; we wish to have it in a wider form; a possibility should be given to us to develop freely the peaceful forces of our people; our ideal strivings should also have a free course of development.

We should have a possibility to realize the ideals of our sublime prophets, to tread out a way of peace for all civilized mankind, there in the place of our past, also of our historical rebirth.

Zion demands the return of her children; will humanity come to our help?

I distinguish two directions for all humanity—the idolatrous and the Jewish.

The nobler parts of humanity, who are Jews in spirit, will answer our appeal which we make in the name of our liberator, in the name of the God of Israel.

CONCLUDING WORD AND A BUSINESSLIKE EXPLANATION.

The Establishment of an Organization for the Realization of Our Historical Model Colonization.

I will now talk with you in a business way. Others will be displeased with me; they are too much occupied with other business. Why do I disturb them in their rush? For this reason: I must explain to you that I will only give you warning in the right time.

I will call your attention to the fact that you are riding with too much haste in the political chariot; you also depend too much upon your mail-coated automobiles.

I will advise you: pull in the lines of your overheated carriers, stop the steam of your too swiftly racing machine, that it shall not miscarry you too far.

There have been times when the synagogue sexton waked you to selihot (penitential prayers); you did not pay much attention to him and you very quietly continued your slumber.

Now the sexton of history is waking you; as deaf as you are you must hear the hard knocks. Do you not wish to wake up before the fire surrounds you?

The historical stiff-neck has been tolerated up to a certain time; the "day of judgment" is coming which will close up the accounts with you: either you will bend to the higher will, which demands of you creative historical work, or you will all be destroyed, therefore find good counsel as long as it is not too late.

It is not my object to read a moral lesson to you; to pour water upon your faint souls, while you sink swooning to the ground. I only wish to advise you to strengthen yourself and open the eyes to see what can be done for the deliverance of us all.

It is my duty to say to you a word of warning and to point out to you the way which can bring nearer our common help.

We must exert ourselves and see to it that the best forces that we have shall be gathered so that we can break through a new way.

The Organization of a Peace League and the Formation of a Financial Institution.

At present we need two things: a moral-psychological instrument, a society of youths shall be founded of traditional peace idealists, who shall hold high our flag and go in front of the people; they shall look for a uniting middle way between the extremes and find a settlement between them.

And in the second place, a historical experiment fund must be created, or a "treasury", a kind of a financial ministry in our Jewish government machinery which shall form the foundation and create the uniting material substance for our future historical structure.

The treatment of the first we will leave for later. I will first consider the real corporation; first, because I do not think much of a soul without a body here on earth; second, we must make a test to see how it stands with your historical willingness to bring sacrifices.

I give you credit: you are charitably inclined, ready to establish benevolent institutions in goluth which are pouring flour into a sack full of holes, but do not possess the power to elevate the people, so that our name shall be appreciated.

You are also used to pour empty ears of grain into the political millstones which fabricate enough wind.

But are you also willing to bring grains of corn which shall produce nutricious food? Ciphers you have created more than enough, are you also ready to furnish historical numbers which stand for some round sum?

A new leaf must be opened in our historical account book. Let everyone of you place his figure; we will add up and draw the last line on the debit and credit side of your own handwriting, then we will know the correctness of the account.

Do not make fools of yourself with child's play. Either you do some positive, honorable and grand work or you will fall singly in the desert. Your fate is in your own hand.

It only remains for me to wish that everyone should try for himself to enlarge his own as well as the general credit and to bring nearer the help by free willingness to make sacrifices.

I have yet to state now how desirable it would be that the material apparatus be arranged.

The Treasury or Historical Experiment Fund.

It is necessary that a double financial institution be founded: an **aristocratic grounders' fund,** participated in by the higher intelligence, which shall have the function to finance the undertaking and to work out the technical and mechanical basis of it.

In the second place, we must have a popular fund, which shall be raised in the form of shares for small amounts, say of five dollars each, which could be paid off in small payments during one or two years' time, so that the poorer people shall have access to it, which shall have the function to furnish the men material with the necessary knowledge and working ability.

These two corporations shall mutually complete each other. The first will contribute higher sums with more intelligent readiness to bring sacrifices; the other more talent, physical force and earnest desire to work.

It shall be arranged in the following manner: Each one or two hundred shareholders shall have the right to send their man, as a pioneer-delegate, who shall be elected by ballot under such a rule that those who do not wish or have not the ability to go to work there shall surrender their right to the group which shall pay them for it a certain sum as indemnity, which amount shall be covered by the person who will be elected to this place.

This means to say, that the poorer classes who risk a few dollars in this undertaking shall have a prospect to cover their loss with a tenfold profit.

This is the best means to attract the people to this undertaking, where everybody shall know that he can find reward for a good deed not only in heaven, in the other world, but also here, in this terrestrial world, and can see with living eyes the fruit of his noble work; then the people will not run away from us but return to us from all sides.

In such a manner we can bring out the best we have and an organized ideal-economic army can be formed which shall be able to do historical work.

If we wish to rebuild the land of our fathers, which was devastated by inner forces of destruction, it is possible in no other way than in the way of inner peace and free action.

The Guardian of Israel has not yet lost the creditability; all we have to see to is that we ourselves shall not remain behind; that we begin to pay our debt voluntarily and our work will be crowned with success. For this I can give you the best assurance.

In the name of the God of our fathers, this is positively the safest guaranty.

APPENDIX.

Businesslike Political Position and Demands for Freedom.

One who was once our field marshal gave utterance to the following call: "Let us prove strong for our people and for the cities of our God." Inspired by this call an inhabitant of Chicago expressed the wish in public that a Jewish expedition shall be formed under the direction of an American staff, which shall be sent to Palestine to help in the conquest of our independence.

Although it is yet premature to talk about it, for we are just passing through the period of preparedness, and it must take time until we will know clearly what we have to do, yet from this it is evident that the thought is beginning to mature in our midst that something must be done on our own initiative.

In reality, when we contemplate the position more thoroughly, we see plainly that with the entrance of America into the midst of the conflict of the nations, we will be forced to take part in the fight whether we want to or not.

And so the question appears: Why shall we not exercise our influence and energy for the purpose that something positive shall be done for the safety and future of our people?

We must take time to reflect what stand we shall take in respect to the general position as well as regarding the fate of our historical land.

We must consider the fact that America is not interested in the conquest plans of any land; she is supported exclusively by idealistic principles; this fact is also our limitation; we, too, must reckon less with our own material but more with general ideal requirements.

The same stand which the general American nation is taking concerning the safety of the international rights of nations, it is also the duty of the American citizens of the Jewish faith and race to assume and to take care that like that, just as the general international rights of the nations, the general international rights of the Jews shall also be secured I do not mean to separate these ideas, but to complete them in the fullest sense.

We can foresee the end of the general strife: the final fate of the present battle of the nations will not be according to the weight of the cannons, but more so according to importance of the principles of justice which are being defended.

When our just demands will be supported, it will increase the credit of the American people, thereby also assure the general victory.

It is therefore our moral brotherly and general human duty to speak out boldly in public about the demands which the Jewish people in general is justified in presenting.

Palestine shall be placed under the protectorate of the United States. This is satisfactory to us. All our brethren can have more confidence in America than in the European powers.

All we have to see to is, that this shall be realized; that no changes shall take place regarding it.

In regard to the conquest plans of Palestine, we should make the proposition that a chance should be given to us to purchase our honor by independent activity. We do not want to obtain it gratuitously, as a present, but we wish to earn it through an honorable combat.

It can be formulated in the following manner: In the multitudes of the allies our brethren, single members of our people, lose themselves; our existence is not noticeable. As a whole living organism our honor suffers by it; up to now we made no claims; we have not expressed the wish for independent action; we have considered exclusively our duties to the countries where we find ourselves separately.

Now it is a question of our future

(Continued on page 35.)

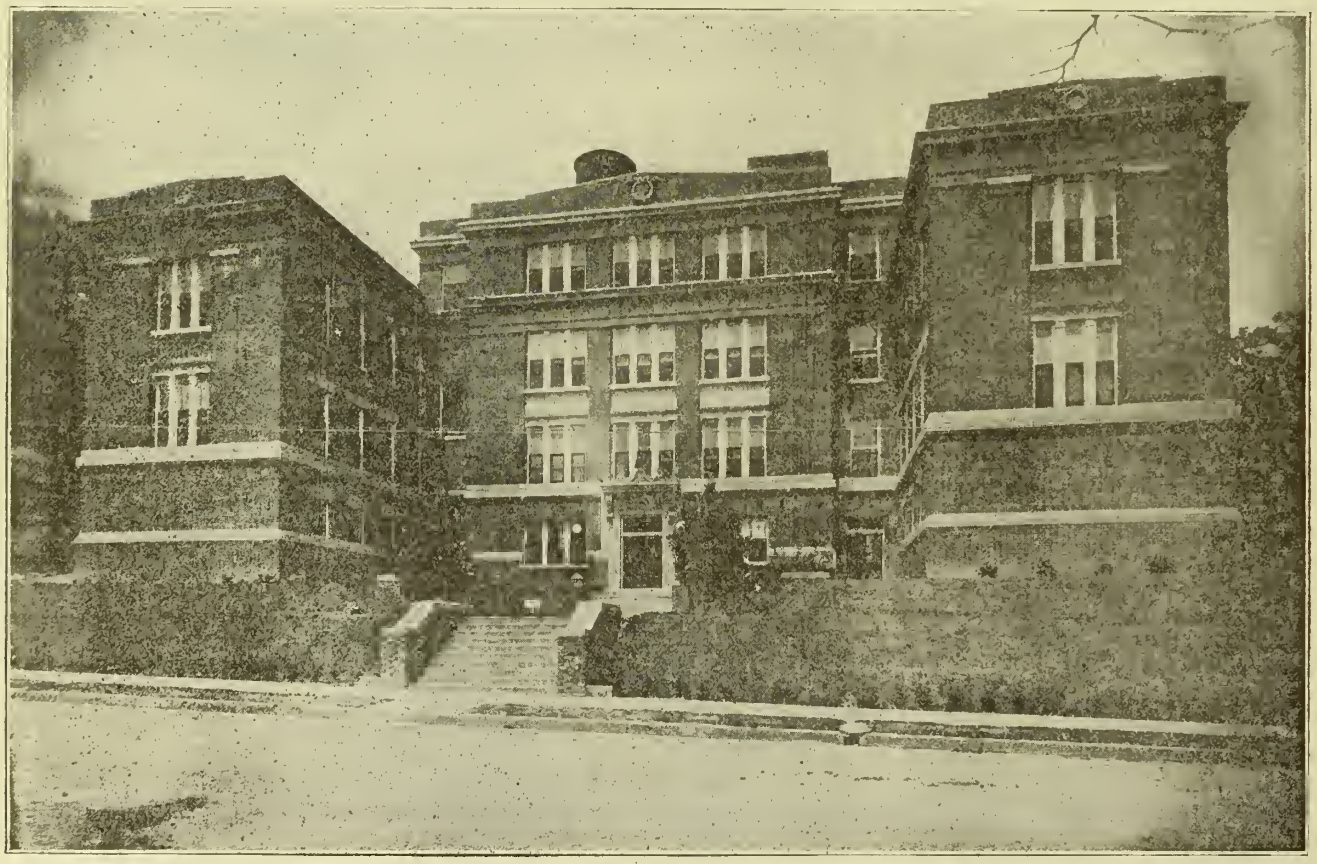
The Leo N. Levi Memorial Hospital

Hot Springs, Arkansas

By Rabbi A. B. Rhine

The picturesque city of Hot Springs, in Arkansas, derives its name from the thirty-five hot springs that bubble up from the depths of the earth, and are concentrated within a space of about a half a mile. These hot springs have acquired a wide fame for their therapeutic properties, and attract thousands of health seekers from every part of the country. It is not my intention to advertise the hot springs in this article, or to extol their therapeutic properties. Suffice it to say that thousands of people are firmly convinced of the efficacy of these waters, and are attracted by them in such numbers as to support a resident population of 15,000 that derives its maintenance from the patronage of the visiting public. That the hot springs are actually beneficial in the treatment of certain diseases is attested to by many reliable physicians, and by the United States government, which owns the hot springs and maintains an army and navy hospital on its reservation, which includes all the hot springs.

I am speaking of Hot Springs as a health resort. While it is true that many visitors come to Hot Springs in search of recreation and, in winter, to escape the rigorous northern climate, the great majority of the visitors are health-seekers. Now, it is inevitable that among thousands of well-to-do and self-supporting health-seekers there should be a large number of poor who are in need of assistance. In their despair at their failing health, and in their eagerness to seek a cure, hundreds of poor sick, and I am speaking here of the Jewish poor, will leave their homes with little or no means, manage to obtain railroad fare in one way or another and arrive in Hot Springs in utter destitution and often in a state of physical helplessness.



Now, to provide for the sick poor that were stranded in Hot Springs was a problem that confronted the small Jewish community of Hot Springs for many years. At first this community tried to solve the problem locally; that is, by shouldering the entire burden, and by taxing its members for the relief of many strangers within their gates. As the number of these stranded poor increased, and it became absolutely impossible to care for them at the expense of the local community, District Grand Lodge No. 7, with characteristic B'nai B'rith eagerness for new fields of usefulness, appointed a Hot Springs Disbursement Committee (1904) to handle this problem, placed some of its own funds at the disposal of the committee, and authorized it to raise other funds in the name of the district. This committee continued its activities for about eight years, and took care of upward of a thousand cases, 60 per cent of whom were entirely cured, and the balance, with very few exceptions, were benefited more or less. The best physicians of Hot Springs usually placed their professional services at the disposal of the committee, and the bathhouse managers frequently issued bath tickets at the request of the committee. The result was that the committee obtained splendid results at a very low cost per patient.

Despite the results accomplished by the Hot Springs Disbursement Committee, those closely in touch with the work realized that, in order to do full justice to the sick poor who have to receive the hot water treatment, a hospital was an absolute necessity. The unsanitary condition of the cheaper boarding houses, the lack of proper nursing, the total absence of supervision of the conduct and diet of the patient, often nullified the effects of the treatment. Moreover, it was ascertained through inquiry that there were hundreds of cases of deserving poor sick who would gladly be sent to Hot Springs by various Jewish charity organizations, and thus restored to health and usefulness, if there were only an institution in Hot Springs that would give them the proper care.

Prompted by these considerations of still greater services to humanity, District Grand Lodge No. 7, with the approval of the Constitution Grand Lodge (1910), authorized the organization of the Leo N. Levi Memorial Hospital Association, whose object it was to build a charity hospital in Hot Springs. The name of Leo N. Levi, the peerless leader of the B. B., who was a son of District No. 7, it was felt, should be properly linked with an institution established by the B'nai B'rith, upon the initiative of District No. 7, in which he spent the greater part of his life. This association was incorporated in 1910, and, as a result of the indefatigable labors of Mr. Emil Nathan of St. Louis, a fund of $70,000 was raised within two years, and the erection of the hospital was begun in March, 1912. The building was completed early in 1914, and opened its doors for the reception of patients Nov. 1, 1914.

That the Leo N. Levi Memorial Hospital supplied a long felt need is proven by the fact that in the less than four years since the hospital was opened it took care of 810 patients, 577 in the hospital and 233 in the clinic, opened Jan. 1, 1918. These patients come from all parts of the country, a large proportion of them were cured, and the majority were benefited by their treatment in the institution. Some cures accomplished are striking. I am quoting the following from an article prepared by Dr. J. B. Goodsen, medical director of the Leo N. Levi Memorial Hospital:

"As an example of the true benefit coming from the Leo N. Levi Memorial Hospital, a charitable institution maintained by the B'nai B'rith at Hot Springs, Ark., the following case is cited. For obvious reasons the true names are not given, but nevertheless this is an actual case and a part of the hospital records.

"This concerns Esther S. Her father and mother, emigrants from Russia, chose to make their home in Chicago, and it was there that Esther and her brother Samuel were born. Their family life and struggles were a typical and familiar American picture, only fully appreciated by those who have gone through the same vicissitudes. While Esther and Sam were still young the hand of death deprived them of their father's assistance, but the mother courageously carried on the struggle, bringing the children to an age where they could by their labors maintain the little family. Esther, seventeen years of age, had ambitiously made of herself a stenographer, while Sam, now twenty, was engaged in a large mercantile house. The little family of three seemed to have weathered the early storms, and to be in a fair way to comfort and happiness.

"But now came misfortune, which meant privation and sacrifice, unwelcome associates. It was Esther—rheumatism, the doctors said. A high fever and intense illness, subsiding finally only to leave Esther bedridden, with stiff, enlarged and painful joints. The neighborhood physician did all he could, but Esther did not improve. The small savings were soon consumed, and Sam with filial devotion turned in his all to help as best he could.

"Kind friends made possible Esther's stay at a large metropolitan hospital under the care of the city's best specialists. Sometimes she seemed to improve slightly, and then discouragingly fell back to her seemingly hopeless state. All that could be possibly done was of no avail, and Esther was returned home, a burden of sacrifice to her mother and Sam.

"It was at this time that her case came to the attention of the Jewish Aid Society. It was they who arranged for her admission to the Leo N. Levi Memorial Hospital at Hot Springs, Ark. Hopeless as her case seemed, they wished to offer her even that which remotely gave promise of benefit.

"Esther made the journey on a stretcher, accompanied by her mother, and Sam's earnings were sufficient to maintain the mother in Hot Springs while Esther was in the hospital. The nurses were many times touched by the girl's uncontrollable tears, brought on by the realization of her helplessness, but soon these tears became less frequent—the hospital doctors counseled the best use of the waters, and notice of even light improvement in one joint turned the tears of despair to a smile of hopefulness. It was a proud Esther who one day stood on her weakened limbs, even though it were but a moment—then a step or two with assistance. Farther along Esther could manage quite well ith crutches.

"Esther came to Hot Springs in September. The nurses waved her a good-by in February as she walked to the depot with her mother, carrying her own grip. The emaciated, hollow-eyed little patient, who had come in on a stretcher, left with health and strength, a sparkle in her eyes and the bloom of youth that lighted her pretty face. Left the hospital to go back to her work in the offices she had left over a year before, and to complete a family circle that it is hoped will not again be blighted".

The following statement has been officially accepted by the Medical Board and Board of Managers of the Leo N. Levi Memorial Hospital as an authentic report of conditions most benefited by Hot Springs treatment:

"Experience and careful observation have shown that the beneficial effects of the natural thermal waters of Hot Springs, Ark., are due in all probability to their action on metabolism and elimination, and that the medical conditions most benefited are those in which the disturbance is due to a toxemia either of bacterial or metabolic origin.

"Under the first heading may be classed the infectious diseases (rheumatic) (both gonorrhoeal and acute articular), syphilis and malaria. The second group includes gout and chronic arthritis, neuralgia, all forms of emphritis, chronic skin diseases, especially the squamous varieties, and chronic cardio-vasculo renal disease, with increased arterial tension.

"Benefits may also be expected in anemia and other diseases of the blood and blood-forming organs, diseases of the ductless glands and catarrhal conditions of the gall bladder, bile passages and gasto-intestinal tract.

"The baths are distinctly of no value in all forms of tuberculosis and malignant neoplasma."

"Admission to the hospital of all the above mentioned cases, regardless of their severity, is not, however, contemplated. Its facilities will not be extended to mild and transient cases which would yield to ordinary ambulatory treatment, but are reserved for those of a serious and obstinate character, which, though resisting ordinary methods of relief, promise a rapid and permanent recovery from the use of the waters of Hot Springs".

The facilities of the hospital are open to every lodge, and every lodge is urged to take advantage of them. Application blanks may be obtained from the secretary. The hospital is growing in usefulness year by year. With the cooperation of the B'nai B'rith lodges of the country there is every reason to expect that the Leo N. Levi Memorial Hospital will become one of the greatest national philanthropic institutions ever fathered by our beloved Order.

SEVENTY-FIFTH ANNIVERSARY.

(Continued from page 24)

Tea at Blackstone Hotel to visiting ladies, 4:30 p. m.
Grand Lodge session, 2:00 p. m.
Class initiation (for members only)
Hotel La Salle, Louis XIV Room, 8:00 p. m.
Card Party for visiting ladies, Covenant Club of Chicago, 8:00 p. m.

Tuesday, October 1

Grand Lodge session, 9:30 a. m.
Luncheon to members of Executive Committee, delegates and visiting ladies, Covenant Club of Chicago, 1:00 p. m.
Reception and visit to Art Institute to visiting ladies, 2:30 p. m.
Tea in Munger's Gallery, Art Institute, to visiting ladies, 4:30 p. m.
Grand Lodge session, 2:00 p. m.
Theatre party to visiting guests and ladies, 8:15 p. m.
"A Bite to Eat" after theatre to visiting guests and ladies, Covenant Club of Chicago, 11:00 p. m.

Wednesday, October 2

Grand Lodge session, 9:30 a. m.
Luncheon to Executive Committee members and delegates, Covenant Club of Chicago, 1:00 p. m.
Luncheon to visiting ladies, Wedgewood Room, Marshall Field & Co., 12:30 p. m.
Visit to shopping district, 2:00 p. m.
Grand Lodge session, 2:00 p. m.
Memorial Servce, 3:00 p. m.
Adjournment of Convention, 5:00 p. m.
Banquet, Hotel La Salle, 7:30 p. m.

SPIRITUAL RESULTS.

(Continued from page 17)

If towns continue to respond in this spirit, the $15,000,000 for War Relief and the $2,000,000 for the Jewish Welfare Board—the goal of the committee—are assured. But that is not the only, nor perhaps the chief, achievement. Prejudicial barriers cannot resist such onslaughts. It is a well-known psychological fact that we develop affection for those whom we help. Everywhere a new and unprecedented harmony has sprung out of the drive for Jewish War Relief. While the campaigns are saving those who are destitute, while they are developing a more unselfish character in the American Jew, perhaps their most permanent contribution is that in the direction of greater tolerance and cooperation. There can be no doubt that the rest of the year will see this significant work gather increased impetus with new campaigns in the cities where drives are still to be made.

ROLL of HONOR

List of names of Members of the Independent Order of B'nai B'rith who are serving in the United States Army and Navy.

District No. 1

AMOS LODGE,
Boston, Mass.
Samuel Cohn.
Harry Davis.
Myer H. Hillson.
Walter R. Loewe.
Edward M. Long.
Nathan H. Levy.
Maurice Palais.
Edward Wollenberg.
E. M. Bacharach.
Moses Franklin.
Irving Weiler.

SPRINGFIELD LODGE,
Springfield, Mass.
Edward Adaskin.
Harvey Barnett.
Samuel Cohen.
Max Cohen.
Max Kittredge.

HOLYOKE LODGE,
Holyoke, Mass.
Louis Goldstein.
Samuel Green.
Sol Green.
Eli Miller.

ADULLAM LODGE,
Pittsfield, Mass.
L. A. Madison.
Jay C. Rosenfeld.
Max Jacobs.

HOREB LODGE,
New Haven, Conn.
Maxwell Brownstein.
George J. Bernstein.
Karl B. Bretzfelder.
Herman Bronfin.
Daniel Cohen.
Abraham Cole.
Julian M. Elsner.
Leon E. Glouskin.
Maurice J. Goldman.
Harry H. Hartenstein.
Samuel Hershmen.
Manfried Kleiner.
Harry L. Kirsch.
Isaac I. Kurham.
Herman K. Lear.
Salle J. Lasky.
Herman Levine.
Herbert L. Machol.
Samuel Marcus.
Benjamin J. Margolish.
R. I. Oshansky.
Wm. Persoff.
Nathan Romanoff.
David Rakieten.
Nathan C. Rubinsky.
Harry Rosenberg.
Harry Rogovin.
Louis Silverman.
B. R. Sneiderman.
Abraham Schwartzman.
Edward Schwartzman.
David Semel.
Reubin B. Shemitz.
Bernard A. Steinbach.
Nathan Ticotsky.
Joseph A. Weil.
Afred Yaffe.
Monroe F. Zunder.
Henry Links.
B. B. Lubinsky.
Charles B. Zionts.
Samuel Alpert.
Abraham E. Rubington.
Jacob Sussiman.
Paul Toft.
Herman W. Horwitz.
Dr. Herman R. White.
Charles J. Romanoff.
Mitchell B. Stock.
Jacob Brody.
Louis L. Sussman.
Abraham S. Rosenfeld.
Harry B. Levine.
Michael S. Law.
Hyman J. Kabison.
Samuel Alenier.
Max Levine.
Louis Leopold.
Samuel Chauser.
Dr. A. L. Oshansky.
Dr. Isidore M. Levine.
Abr. H. Greene.
Woolf Kaufman.
Benj. B. Kaufman.
Benj. D. Silver.
Harry Chaikind.
Abraham Soybel.
Harry Caplovitz.
Harry Shure.
Isidore H. Hurowitz.
Harry L. Goldstein.
Simon H. Kugel.
Barney Goldstein.
Edward I. Krall.
Dr. Milton L. Dryfus.
Benj. Sugarman.
Simon T. Arman.
Herman Chernick.
Herman J. Berkowitz.
Isaac Sheere
Herman E. Merriam.
Frank H. Arman.
Jack Mercado.
Wm. B. Perry.
Abraham E. Polinsky.
Samuel Cohen.
John J. Tendler.
Jacob Odess.
Saul B. Dorfman.

JOEL LODGE,
Plattsburg, N. Y.
Samuel Cohen.
Myron J. Gordon.
Louis Michaels.

MASSACHUSETTS LODGE,
Boston, Mass.
David D. Bloom.
David D. Freedman.
David S. Freedman.
Sumner S. Gordon.
Harry Levine.
Samuel Markell.
Louis Rubin.
Dr. A. Nowak.
Elmer S. Berger.
J. Wolfe Finkel.
I. A. Wyner.
Robt. Waldstein.
Charles H. Levine.
W. J. Bloom.
Harry Levine.
L. I. Hurwitz.
M. S. Gorowitz.
Bernard S. Godfinle.
E. W. Friedman.
Albert Feldman.
M. M. Abrahamson.
Franklin M. Cohen.
Samuel DeGroot.

WORCESTER LODGE,
Worcester, Mass.
Harry L. Cohen.
Dr. J. J. Cooley.
Harry Franke.
Herman Lasky.
Lewis Landes.
Irving Lyons.
Maurice H. Hillman.
Meyer Pimpstein.
Allen E. Price.
Victor Putnam.
Jacob Reed.
Alec. Roseksky.
Philip Vielva.

JEHUDA HALEVI LODGE,
New Britian, Conn.
Harry S. Appell.
Samuel Dubowy.
Michael Gilman.
Jack Horwitz.
Alfred Kolodney.
William Miller.
Jack Rudman.
Alfred Sederowfsky.
H. Louis Seltzer.

ISRAEL LODGE,
Portland, Me.
Myers Brownstone.
L. A. Simon.

FRATERNITY LODGE,
New London, Conn.
Louis Markow.
Dr. Thomas Stoltz.
Joseph R. Schwartz.

JACOB B. ULLMAN LODGE,
Stamford, Conn.
Otto Kosminer.
Samuel Gordon.
Samuel Brown.
Barnet Coblentz.
Milton J. Silberman.
Samuel Silberman.
Harold B. Wolsey.
Abram E. Miller.

HARMONY LODGE,
Bridgeport, Conn.
Louis Cantor.
O. A. H. Dannenberg.
Leon B. Dorsky.
Arthur Levy.
Dr. Maurice Moscovitz.
David B. Saltman.
Joseph Schwartzkopf.
Michael Shulansky.
William DeVorken.
Harry DeVorken.
David Sachs.
Herbert Loewith.
Maxwell J. Rosenthal.
B. B. Finkelstone.
Louis Shapiro.
Morris Ashkind.
Maurice Romm.
Abel Glass.

ARARAT LODGE,
Hartford, Conn.
Lewis D. Gross.
H. L. Isenberg.
William Mayer.
William Nussbaum.
Samuel Rosenthal.
Joseph Shapiro.
Morris Samuels.
Albert M. Simon.
Morris Sammuels.
Philipp Zichh.
Louis Gaberman.
Abraham Koppelman.
H. L. Rosenberg.
Joe L. Cohn.
Daniel Nussbaum.
Victor Hellman.
Walter Marx.
Myron Kattan.
J. H. Koppelman.
William Kashman.
Leonard M. Traub.
Robert M. Kammim.
Harry Herzfeld.
Abe Nussbaum.
Abr. F. Later.

PINE TREE LODGE,
Bangor, Me.
Dr. Louis M. Pastor.
Maurice Lait.
Philip M. Altman.
William H. Emple.

CHANANIAH LODGE,
New York, N. Y.
Jerome Lowenthal.
Dr. Sidney P. Levy.
Arthur Mayer.
Sidney Goldberg.

EDWARD EVERETT LODGE,
New York, N. Y.
Sylvester Ulmer.
David W. Kempner.

SAMUEL LODGE,
Brooklyn, N. Y.
Elie Klein.

JACOB LODGE,
Syracuse, N. Y.
I. Beloff.

PATCHOGUE LODGE,
Patchogue, L. I., N. Y.
Edward Davidow.
Louis Davidow.
Samuel J. Hodkin.

MONTEFIORE LODGE,
Buffalo, N. Y.
J. Selig Yellen.
Nathan H. Walkind.
Arthur L. Haas.
Robert Hofeller.
Benjamin Lehrhaupt.
Fred Holender.
Charles Amdur.
Wm. H. Hartzberg.
Edward J. Cohn.
S. W. Risman.
Jerome Michaels.
Henry Schneider.
Harry Gamler.
Harry Goldman.
Isadore Setel.
Ben Lipsitz.
Samuel H. Solomon.
Maurice Canton.
Harold Greenberg.
Max Zander.
Leon B. Strauss.
Herman Schwab.

NEWYORK-ISAIAH LODGE,
New York, N. Y.
James F. Lowey.
Felix L. Apple.
I. Medville Blaut.
Jerome W. Davis.
Edgar B. Isaacs.
Julius Loebenstein.
Benjamin Loebenstein.
Benjamin Laube.
Benjamin Samuels.
Walter B. Tunick.
Arthur Brucks.
Joseph Kahn.
Sigmund Sternfeld.
Jeffery Wolffe.
Morrell Peyser.
Harry F. Friedman.
Herman Krant.
Harry F. Mela.
Chas. J. Katzenstein.
Irwin G. Israel.

AKIBA LODGE,
New York, N. Y.
A. M. Blumberg.
Louis Silk.
Peter Stern.
L. A. Seigel.
Saul Leff.
Max Polatschek.
Bernard Shmale.
Ezra Epstein.
Floyd I. Silk.
David Woronock.

JORDAN LODGE,
New York, N. Y.
Louis J. Elias.
Edgar Lowenthal.
Hartley B. Schwartzbaum.
Elvin J. Schwartzbaum.
Harry Shapiro.
Chas. Shapiro.
Chas. J. Weinstein.

MACCABEE LODGE,
New York, N. Y.
Ralph E. Fleischer.
Harry E. Shill.
Samuel Tuchman.
S. Gottesman
E. E. Ziskind
S. I. Barham

HENRY JONES LEBANON,
New York, N. Y.
Harry G. Hindes.
Benjamin Weingart.
Moses C. Abruza.
Cecil Anhalt.
Benjamin Brown.
Abraham Cohen.
Emil Freundenfels.
Harold Greenblatt.
Isaac Kellerman.
Julius Kirschstein.
Morris Phillips.
Morris Rosen.
Alex A. Winnet.

BE'ER SCHEBHA-CANAAN LODGE,
New York, N. Y.
D. J. Kaliski.

BROOKLYN LODGE,
Brooklyn, N. Y.
Jacob Bieber.
Harold Ettlinger.
Albert Moritz.
Dr. Wm. L. Wolfson.
Monroe George Woolfson.

GIDEON LODGE,
Albany, N. Y.
J. Howard Cone.
Rufus R. Hessberg.
Louis W. Oppenheim.

HILLEL LODGE,
Brooklyn, N. Y.
Lawrence R. Schmidt.

ZERUBBABEL LODGE,
Rochester, N. Y.
Julius Waterman.

MAIMONIDES LODGE,
Liberty, N. Y.
Moses H. Levin.
Louis Bluhm.

MANHATTAN-WASHINGTON LODGE,
New York, N. Y.
Leopold Adams.
Manoel F. Behar.
Edwin Davis.
Edward Davidson.
Henry B. Goodfriend.
Ferdinand Gutenstein.
William Goldberger.
Isadore W. Kohn.
Isadore Keller.
Milton Dewey Loewenstein.
Lawrence Marks.
Fred'k Graham Marks.
Jacob Muhlhauser.
Herbert B. Rosenbaum.
W. H. Sternberg.
Mayer Kohn.

REHOBOTH LODGE,
New York, N. Y.
Louis A. Cohen.
Joseph M. Goodman.
John J. Grossman.
Solomon Klein.

HEBRON LODGE,
New York, N. Y.
E. M. Bacharach.
Moses Franklin.
Irving Weiler.

MT. SINAI LODGE,
New York, N. Y.
Emanuel Green.
S. Herbert Wolfe.
David D. Kempner.
Jerome Krauskopf.

District No. 2

CINCINNATI LODGE,
Cincinnati, Ohio.
Milton H. Klein.
Jos. H. Friedlander.
Gilbert Wallenstien.
Edwin Frank.
Leslie Joseph.
Justin Rollman.
Bennett Friedman.
Alfred Jonap.
Elias Marks.
Leonard Minster.
Moses Tennenbaum.
R. M. Wildberg.
David H. Sprtiz.
Walter Hyman.
Eugene Adler.
Bernard Levy.
Max Friedman.
Alvin Dreifus.
A. Edgar Aub.
Dr. Julien Benjamin.
Nathan Frohman.
Sam Huttenbauer.
Melvyn Loewenstien
Louis Reichman.
Harvey Schear.
Max Thurnauer.
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A New Volume by Simon Wolf.

Mr. Simon Wolf again exemplifies the truth that the righteous bring forth fruit in old age. On passing the fourscore mark this veteran champion of Jewish rights looked back upon his rich experience of the past sixty years in affairs of national and international importance, and produced an instructive and delightful book, under the title "Presidents I Have Known". His recollections were first printed in the American Hebrew, New York. They appear in this volume considerably enlarged and supplied with authentic documents.

In the course of his long residence in Washington, and particularly in his capacity as representative of the Board of Delegates of the Union of American Hebrew Congregations, of the B'nai B'rith and other organizations, Mr. Wolf came to know the successive Presidents of the United States from Lincoln to Wilson. Of the skill with which he relates his experiences, Justice Wendell Phillips Stafford has this to say, in the foreword to the book:

"You will find here a large company of distinguished people aside from the Presidents themselves, whom you are especially invited to meet. You will find yourself refreshing your recollection of a great period in American history. You will get many glimpses of what was going on behind the scenes in Washington. You will listen to delightful stories. You will be touched by pathetic incidents. You will be moved to laughter and perhaps to tears. You will see the anxious face of Buchanan, the haggard, far-away look of Lincoln; the narrow, self-willed expression of Johnson; the imperturbable demeanor of Grant; the gracious personality of Hayes; the large, magnetic presence of Garfield; the courtly bearing of Arthur; the indomitable figure of Cleveland; the cold self-possession of Harrison ;the winning smile of McKinley; the restless and virile movements of Roosevelt; the massive form and bland good fellowship of Taft, and accomplished ease and dignity of Wilson. You will find yourself present at many interesting meetings, where your presence will not hinder the free disclosure of personal traits in these and other noted characters of the time, and as you move through the changing scenes you will come to have a warm admiration for your conductor—so witty, so ffull of intelligence and kindly human interest, so frank and engaging in his revelation of himself and his activities, so devoted to the welfare of the people, so indefatigable in his efforts, so eloquent in his appeals, so broad in his sympathies, so unqualifiedly American in all he does and says."

This book, while of general importance to the student of American history, is of particular value to the Jewish reader, inasmuch as it presents the inside story of many important events in American Jewish life. In his preface Mr. Wolf writes:

"Especially marked among these recollections are those of the Roumanian Mission; the famous Kishineff petition, the preventing of more than one hundred thousand worthy immigrants from being deported, and the continued struggle against the enactment of the literary test for immigration which ended, for the time being, in the passage of that absurd piece of legislation over its third presidential veto in February, 1917; the Statue of Religious Liberty erected in Fairmount Park, Philadelphia, under the auspices of the Independent Order of B'nai B'rith; the many years of agitation for the validation of the passports of American Jews in Russia, which culminated in the abrogation of our discredited treaty with the Czardom in 1912 the malicious slurs on the Jewish people as having shown a lack of patriotism and courage during our Civil War, set in circulation from time to time after its close, which impelled me to the publication of my book, 'The American Jew as Patriot, Soldier and Citizen', in refutation of that calumny in 1895, and various other episodes of a like nature".

A chapter on "Humorous Incidents" at the end of the book contains several good laughs. The book is printed in bold and clear type, on heavy paper, and contains a large number of illustrations. It forms a valuable addition to American Jewish history, and should find a hearty welcome in every Jewish home.

WILLIAM H. TAFT,
New Haven, Conn.
Pointe-a-Pic, P. Q., Canada,

Aug. 13, 1918.

My Dear Mr. Wolf:

I thank you for sending me your book on "The Presidents I Have Known." It is full of most interesting matter. Your personal experiences with the presidents whom you have known will, I am sure, be of great usefulness to the historian. The correspondence which you publish reflects much light on the struggle of the Jewish people against religious prejudices. It is one thing to grant in a constitution, and in the forms of law, the fullest recognition of religious freedom, and it is another thing to achieve complete equality of opportunity in the political, social and business fields of activity, unobstructed by traditional reeligious prejudice. You have been on guard for your people in Washington through many administrations, and it must be a source of greatest satisfaction to you to realize how much you have accomplished in bringing to the attention of the presidents whom you have known instances of official discrimination based on religious bigotry and racial prejudice, which the presidents thus informed have been able to condemn and remedy. I felicitate you on this work which you have completed after you have passed your eightieth milestone.

With the hope that you may continue to enjoy your green, useful and graceful old age for many years, believe me,

Sincerely yours,

WM. H. TAFT.

Mr. Simon Wolf,
Poland Spring House,
Poland Spring, Me.

It is better to be the humblest among lions than the proudest among foxes.

* * *

Merit that demands recognition may be questioned.

* * *

"Oil on thy head shall not be wanting", Speak softly as the flowing of fine oil, and it will anoint you as the head of a king.

* * *

Render service to the world and you become indispensable; you may be trodden upon, but the gate of wisdom will be controlled by you.

THE PHILOSOPHY OF A PROLETARIAN.

(Continued from page 29.)

honor, where it reaches the gates of our former residence, we cannot be indifferent to the situation; the fate of our historical center is near to our heart; we must consider our duty which we owe to our God, to our people and to our Holy Land; so we must be bold to come out with demands for freedom.

We wish to be active, not as fragments among the groups of nations, but as a united living people we want to participate in the struggle for our honor and historical independence.

We have a right to express our demand that a special Jewish army be formed with its own officers. Also with its own chief commander, who shall stand under the order of the American war staff. In this way shall we begin our military operations in Palestine.

The first thing we will demand of Russia will be that all our brethren who are in her camps shall be sent to the borders of Palestine; the same thing we will demand of France, Italy, etc., that they shall also send out all their private soldiers and officers who are Jews to the same rallying point, so we will have a sufficient number of common fighters and the officers whom we need. Such main men like "Captain Dreyfuss", who are in the lines of the allies, will be able to lead our legions to brilliant victory.

In such manner we take a voluntary part in it, which means, not as slaves, as blind tools in the hands of others, but as free, independent Jews shall we participate in the fight for the conquest of our Holy Land.

When this shall take place, the government in Washington will no doubt aid us in it; then we will earnestly consider the proposition that an expedition of our volunteer brethren in America shall be formed under the direction of the American war staff, which shall be sent to Palestine to assist there in our general fight for honor.

There still remains the possibility that Palestine shall be occupied before, or that the Turks will evacuate it of their own free will; in this case, our troops shall take possession of the country in order to preserve the neutrality.

Our independence must at all events be defended.

Thus we have high problems before us, which with the help of God and of the United States we are in a position to solve practically if we are only firmly determined to do it.

I will close my arguments. The above quoted valiant call of our former hero, who, by the way, was the first to ascend the "Zion Tower", will fully fit our condition and be in the right place when we will have before our eyes our living historical fighters.

For the present we still have a previous problem before us—we must arouse the people and wake them from their historical sleep.

We must come to our brethren with the word of God: "Consider your ways; is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste"? "Ye looked for much, and lo, it came to little, etc." Why? Because of My house that lieth waste while ye run every man for his own house. (Haggai I:4,5,9.)

I have for you one advice only: Open the eyes, do not be blind; see the historical reality; open the ears, be not deaf, hear the divine voice of the prophets and finally you will feel the inner coherence with the infinite and reach the perfect unedrstanding, then the position which we must occupy in the historical service will become clear to you; not the blind gods of nature or natural forces shall reign over you; you shall walk in the light of the Jews and you shall be guided by the Allhighest living historical moral force.

The God of Israel will take you under His protection when you will fulfill His wish.

An Explicit Preliminary Condition.

But it does not go so quickly; we still have hard problems before us. Political freedom alone is not able to secure our existence; we must first secure the inner moral freedom.

God takes care of the external goluth; we must only assist Him in His work. From the inner goluth we alone must free ourselves, which means to say that we are in need of both **a moral and political movement for freedom.**

The hour of the historical "return unto Zion", the return of Israel to the God of his fathers, has struck; the divine voice calls unto you: "Return unto Me and I will return unto you".

If you are willing to take the first steps towards it, then give a practical answer.

ENTERTAINMENT FOR SOLDIERS BY B'NAI B'RITH OF TACOMA

On Saturday evening, July 7, 1918, the happy crowd of soldiers who attended the strawberry festival given at the B'nai B'rith Club House enjoyed once more the real home atmosphere. The program included a dance and serving of refreshments. which were much enjoyed by the boys in the service.

On Tuesday, July 2, 1918, Dr. Nathan Fasten, of the University of Washington, was the principal speaker on the program. His talk was followed by a discussion which proved of much interest to all. A splendid musical program was also rendered.

Every Saturday evening a dance and entertainment is being arranged at the B'nai B'rith Club House in Tacoma for the benefit of the soldiers.

JEWISH WELFARE BOARD, U. S. ARMY AND NAVY

Furloughs for the Holidays will be granted to men of Jewish faith, according to a letter which the Jewish Welfare Board has received from the Third Assistant Secretary of War. The following order has been sent to all Department and Division Commanders and Commanding Generals of the Philippines, Porto Rico, Panama, and also to the Commanding General, American Expeditionary Force:

"The Secretary of War desires that furloughs be granted to members of the Jewish faith for the New Year from noon, Sept. 6, to the morning of Sept. 9, and for the Day of Atonement from noon, Sept. 14, to the morning of Sept. 17, if it does not interfere with the public service. If military necessity prevents the granting of furloughs, provision should be made for them to hold divine services wherever possible on the days mentioned.

"(Signed) E. P. KEPPEL,
"Third Assistant Secretary of War".

AMBITION.

(Continued from page 7)

majority of his countrymen had doomed him, a number of his disciples endeavored to persuade him to escape. He refused. During all this period, the master taught loyalty to the state. Not covetousness, nor self, but to elevate the youth of Greece, was his ideal.

Washington must have been ambitious, else he could not have achieved what he did—attain so much fame and glory and ultimately become the first president of the New Republic. His aspiration was, however, tempered with self-control. After setting the colonies free from English rule, and becoming the most popular and the most exalted personage among his countrymen, he might have assumed royalty, secured for himself and successors a crown, a throne, and become "The George I" of the new nation. But, like Moses—his prototype as liberator—Washington scorned royalty and title. He was, as Edward Everett Hale puts it, "The magistrate who knew no glory but his country's good". Even as president, he voluntarily declined the nomination for a third term. Worker, yes; benefactor, also; but any spurious yearning, no. The title of "Father of the Republic" is certainly more glorious than that of despot, autocrat, Caesar, Czar, Sultan, Kaiser or King.

Lincoln was truly ambitious. From obscurity, poverty and ignorance, he rose to the highest office in the gift of the people. Like all benefactors of the race, he was master of himself. The dynamic propulsion in his great career was expressed in New Orleans when, at the age of twenty, as a flatboat hand, he observed how negroes were sold on the auction block to the highest bidder, the humanitarian youth expressed the ambition of his life: "If I ever get into power, I will hit this evil good and hard". The love for mankind resided in his breast; love for others and social guidance determined his ambition. Some time after his election to the presidency, Lincoln said to Speed, his oldest friend: "Speed, die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower, when I thought a flower would grow."

Lincoln could have compromised with principle to satisfy a selfish ambition—as others have done—and lived the allotted span of life, instead of dying untimely a martyr's death. But, like Moses and Socrates, his aspiration was to live—if necessary, to die—for humanity's sake. Like a skilled physician, the erudite lawyer, or the born teacher, strives for the social good of others, so the real ambitious hero lives and struggles for the benefit of his fellow men.

Who were humanity's great men: Alexander, Caesar, Napoleon and Arnold on one side, or Moses, Socrates, Washington and Lincoln on the other? Whom would you hold up before the youth as worthy examples, the first or the second group?

Honor to those whose words and deeds,
Thus help us in our daily needs,
And by their overflow,
Raise us from what is low.

Longfellow.

IV

The Jew, during his long and unexcelled career, has been extremely ambitious. His leaders, judges, lawgivers, prophets, scribes, bards, sages and merchants were all aspiring. Notwithstanding what the anti-Semite says that the Jew craves wealth, this same enemy is compelled to admit for the obvious reason, as experience and open records prove it, that he is the most charitably inclined. Says John W. Mead, former governor of Vermont: "Learn from the Jew charity; learn from him brotherly love. . . . It is my firm opinion that the Jew comes much nearer the Christian to living the Golden Rule. . . . I know of no race of people so charitable as the Jews". Mammon was a Gentile deity—although idealized among all peoples, in all climes and by all tongues. The Jew's dynamic propulsion has been to serve mankind. to assist the struggling world upward to God and onward in the march for social justice. The Bible, the Decalogue, the Psalms, the Golden Rule, yea, the God idea, are but the symbols of his readiness to serve; they are Israel's gift to the nations through which he yearned to serve them and thus to save them.

Two works of fiction will illustrate our philosophy of life. In her story, Mrs. Shelley depicts Frankenstein, a student of anatomy and other branches of science who resolves to collect material in dissecting rooms and churchyards, thus artificially creating a human being. Then the student breathes into it the breath of life. But the monster so created develops into a being of gigantic powers and so hideous and ugly, that none would associate with or tolerate him. To the surprise and disgust of Frankenstein, the monster so plagues him, first killing his best friend, then his baby brother, and finally his bride on his wedding day, that his life became unbearable. As there was no other motive for its being than the creator's mad ambition, the creature mastered the creator, the fiend tortured the scientist. Even so, spurious ambition masters and plagues all who project it. Little wonder that the title "Frankenstein" has come to be associated with unholy ambition, that slays the spurious aspirant.

On the other hand, in his short story, "The Great Stone Face," Hawthorne tells us of an image of a stone face carved by nature in a mountain. There was a tradition, that somewhere in the neighborhood one would be born, whose countenance in manhood would bear an exact resemblance to the Great Stone Face, and who is destined to become the greatest and noblest personage of his time. Of all youths, Ernest alone, resolved to lead such a pure, unselfish, helpful life, that he might be worthy to meet the great man. At last, after following many false models, capitalist, soldier, statesman, finally a poet, the villagers realized that this same Ernest who so lived, as to be worthy of association with the expected prophet, really resembled the Great Stone Face. Living a life of self denial, and not of selfishness, Ernest's ambition was the greatness of purity, of social service, and of sacrifice—a benefactor to the race.

To return to our text. The Rabbis in imagery and in the language of the parable meant to convey to us the lesson that history and experience convey. The moon came before the Creator with the plaint that it was not meet for two luminous bodies to be identical in splendor and dimensions. The Queen of the Night thus intimated that she deserved promotion. Prompted by inordinate ambition, she received the rebuke: "Descend then and be the lesser". Spurious aspiration deprives one of even the good qualities he or she possesses. The lesson is as old as the Creation itself: "Inordinate ambition leads to self destruction".

What a chasm yawns between the voluntary sacrifice of his life in triumphant martyrdom for humanity—for an ideal, and the reckless subordination of every higher good, for self—for material gain! There is more true glory in one homely act of self denial, in one deed of thoughtful kindness, in one moment of patient serving of another, than in all dominion, command and mastery. It is not, then, the high and lofty place that is necessary; the exalted and elevated position that is required; nor the coveted or envied station that is indispensable. Rather, is it the magnanimous service and generous helpfulness, sweet and loving kindness that signalizes one's position and station in life.

To sum up: Ambition is a natural tendency. Striving tends toward achievement. All improvement, political, social, economic, scientific, and religious are the resultant of this irresistible yearning.

However, ambition has a dark side, fatal and harmful. Spurious longing leads to excesses. Human existence is an enigma. "One must be either hammer or anvil", says Nietzche. Life is a strange combination of material and spiritual. Noble and ignoble ambition generally struggle for mastery. Man is a dualism—a composite of these mutually exclusive and conflicting inclinations. History and experience adduce illuminating examples of varied achievements, attained by those of the one or other tendency. The line of demarcation is self-control; the dividing boundary is self-mastery. Prompted by selfishness, where mastery and command be made life's motive, ambition is subversive of humanity's best interests. Guided by altruism, making glory and honor the ideal, crowns ambition a blessing.

"I cause from every creature
His proper good to flow;
As much as he is or doeth,
So much he shall bestow".

The bounteous clusters on the vine are accessible to the hand; it is the gleaning that takes to the vine-tops that requires a ladder to reach it.

* * *

"Euphrates, you are so stately, and yet so calm". I need no publicity to attract attention; you plant a tree in my bosom and it blooms in thirty days; you sow a seed on my banks and it sprouts in three days; my works carry my fame to the end of the world. Not so with its sister Hidekel (a minor tributary of a stony bed); it wheezes and hisses and is heard from afar, lest no one take cognizance of its existence.

THE AMERICAN JEWISH YEAR BOOK 5679.

The American Jewish Year Book for 5679 (1918-1919), which is edited for the American Jewish Committee by Dr. Samson D. Oppenheim, and issued by the Jewish Publication Society of America, contains, in addition to the usual features, a number of timely and interesting articles.

Considerable space is devoted to the war, as is evident from the events, which cover about two hundred pages, and from the articles dealing with the collecting of Jewish war statistics, the Jewish Welfare Board and the Jews of Serbia.

The article on Jewish War Statistics is from the pen of Julian Leavitt, who is in charge of the Division of War Statistics of the Bureau of Statistics and Research. Mr. Leavitt gives an admirable description of the method adopted in collecting Jewish War Statistics. While it is yet not feasible to give definite statistics of the number of Jews in all branches of the military and naval service of the United States, it may be confidently stated that the figures when fully analyzed will show conclusively that the Jews of America are worthily acquitting themselves in this war as soldiers and citizens.

In the article on the Jewish Welfare Board, written by its Executive Director, Mr. Chester J. Teller, we are given an outline of the manifold activities of this organization. Mr. Teller describes the work done by the two hundred regular workers in the American camps and the countless volunteers, who, as occasional or regular visitors to the camps, have conducted services, visited the sick in the hospitals, entertained men in groups and cheered and comforted them individually. He also gives an account of the numerous buildings which the Welfare Board is erecting in order to carry on the administrative work in the various camps and cantonments. An important feature of this work is the distribution of tens of thousands of Bibles and Prayer Books among the soldiers and sailors.

A vivid sketch of the life and activities of the Jews of Serbia is contributed by Dr. I. Alcalay, Chief Rabbi of Serbia. In this admirable survey Dr. Alcalay gives the history, the character, the occupation and mode of life of the Jews of that country. The entire Jewish population of Serbia before the present war amounted to 35,000, of which more than half came to Serbia after the Balkan War of 1913.

In the article on the Jewish population of the United States, the editor, Dr. Oppenheim, describes his methods of arriving at a new estimate of the Jewish population in the United States. He divides his work into two parts: one dealing with New York City, and the other with the rest of the country. An accurate estimate of the Jewish population of the United States is at present particularly important, as it helps to determine the proportionate contribution that the Jews are making to the war. In his article will be found a mass of figures showing, in tabular form, how the Jewish population of the country is distributed; much enlightening statistical data concerning the Jewish population of various classes of American cities, together with an exhaustive and novel treatment of the Jewish population of New York City, which, as is known, contains almost one-half of the Jews in the United States. It may be of interest to mention that according to the best estimates the Jewish population in the United States amounts to over 3,300,000, while New York City alone has 1,500,000 Jewish inhabitants. Dr. Oppenheim reports that New York City, which contains the largest Jewish community that has ever existed within the confines of a single municipality, has over 2,200 congregations, 180 religious schools with 41,403 pupils, exclusive of about 14,000 who attend private schools. It has over 100 recreational and cultural agencies, more than 1,000 mutual aid societies, 965 lodges, 193 economic agencies, and 164 philanthropic and correctional agencies. Dr. Oppenheim gives a list of nine cities, exclusive of New York City, containing an aggregate of over 9,200,000 inhabitants, of which 900,000 are Jews. The cities in order of population are:

Chicago	225,000
Philadelphia	200,000
Cleveland	100,000
Boston	77,500
St. Louis	60,000
Baltimore	60,000
Pittsburgh	60,000
Newark	55,000
Detroit	50,000

It may be observed that New York City is not percentage-wise the most Jewish city. Chelsea, Mass., has a general population of 46,000, and contains 13,000 Jews, or a Jewish population of 28 per cent. Rosenhayn, N. J., has a general population of 600, and contains 300 Jews, or a Jewish population of 50 per cent, while Carmel, N. J., has a general population of 750, and contains 450 Jews, or a Jewish population of 60 per cent. Woodbine, N. J., is practically entirely Jewish in population.

Dr. I. Edwin Goldwasser, the Executive Director of the federation for the support of Jewish Philanthropical Societies of New York City, gives a brief but illuminating account of the formation of the Federation in New York City.

The events of the year are especially replete with information of items of Jewish interest in the United States, England and Russia. From the list of Promotions, Honors and Elections, it will be seen that this year's appointments of Jewish commissioned officers in the United States amount to over 1,500.

Other valuable features are the Calendar of the year, the Calendar for One Hundred Years, the list of National Organizations, the list of Jewish Periodicals, the list of Jewish Federated Charities, the list of Jewish members of Congress of the United States, and the Statistics of Jews throughout the world. Appended are the annual reports of the American Jewish Committee and of the Jewish Publication Society of America.

DID SHAKESPEARE KNOW THE JEW?

(Continued from page 28)

was hanged in 1592, two years before the first production of the Merchant of Venice. Shakespeare wrote for his contemporary public, and Lopez' death being discussed everywhere, the indications point that he had him in mind when he drew the character of the Jew to fit one of the plots he discovered.

Shakespeare was never lost for a plot. A pamphlet, a legend, a collection of short stories or a poem sufficing to give him a plot which he remodeled into a play of his own. In the Merchant of Venice there is interwoven two stories, "The Bond or Pound of Flesh Story", and "The Three Caskets Story". It is only the "Bond" story which interests us at present.

In Bishop Percy's "English Reliques" there is reprinted a ballad with the following title: "A new song, showing the Cruelty of Geronitius, a Jew, whoLending to a Merchant a Hundred Crownes, would have a Pound of his Fleshe, because he could not pay him at the time appointed". The story of this ballad is practically the same as the "Pound of Flesh" theme in the Merchant of Venice, and the date is most commonly ascribed to the early part of the 16th century.

There is contained in an Italian collection of short stories, published in 1378, known as "Il Pecorone", and written by Sir Giovanni, a novel, with the title of "The Jew of Venice". The plot of this novel in so far as it refers to the bond story, Shakepeare's Merchant of Venice is an exact replica.

"Gesta Romanorum", a collection of legends, stories and popular traditions, compiled in England toward the end of the 13th century, contains a story where a young girl, disguised as a man, appears in a suit before a judge, where a pound of flesh is to be cut from a knight in payment of a debt. However, the merchant who demands the payment of the pound of flesh is not a Jew.

The plots mentioned are not the only sources, and it is not within the scope of this article to go into details with all of them, but simply to show that the story of the Pound of Flesh was not original with Shakespeare. Neither is the purpose to criticize, disparage, find fault with or decry in any way the Merchant of Venice as a play, as a work of art or as dramatic literature. The intention is simply to point out some of the sources of the plot and character of Shylock, the historical facts concerning the Jews in England and Shakespeare's facilities for observing them and drawing a true Jewish character.—(The Argus.)

WHAT THE JEW STANDS FOR

By Rabbi Martin Zelonka

There are three things for which the Jew has stood, now stands and always will stand. First, there is the faith in a one and indivisible God, the faith that is now accepted by most of the civilized world; second, purity of the home and sanctity of the marriage tie; third, freedom of thought and action. The Jew always has stood for democracy, a government by the people, for the people and of the people; and he was the first to proclaim the doctrine of tolerance, that believe after the dictates of their own hearts. These are the essentials for which the Jew has suffered and fought, and for which he will continue to fight and suffer, if need be.

OFFICIAL VISIT TO THE LODGES IN WESTERN CANADA—INSTITUTION OF LODGE IN REGINA, SASK.

Pursuant to instructions of the President, acting in conformity with the resolutions adopted at the last meeting of the General Committee, Brother A. B. Seelenfreund and myself made an official trip to Western Canada to visit the lodges in that section of America. Brother Seelenfreund left Chicago on the evening of Aug. 2 and I joined him at St. Paul on the morning of Aug. 3. We arrived at Moose Jaw at noon Aug. 4 and were met by Brother David Beckerman, formerly of Winnipeg and a past president of Winnipeg Lodge, but now in business in Moose Jaw. He had arranged for a large number of the brethren-to-be to come in autos from Regina to meet us. This was a distance of 48 miles. Shortly after noon six cars of coreligionists appeared, and after tendering us a dinner at the King George Hotel at Moose Jaw, escorted us in autos to Regina, where late in the afternoon we instituted the lodge. Thirty-two members-elect were present and ten more are on the charter roll, but the lodge members have promised us at least fifty members before the convention. The lodge will be known as Louis D. Brandeis Lodge No. 833. Brother Seelenfreund conducted the organization work, and a complete set of officers were elected and installed. This lodge bids fair in our estimation to be a real progressive link in our chain, and we felt that the long, arduous trip was well repaid by seeing the enthusiasm of these new brothers.

In the evening a banquet was held at which Brother Seelenfreund spoke upon the work of the order and the duties of every member. I spoke upon the responsibilities which the war has thrust upon our co-religionists, and how the order was helping to work out the problems brought on by these newer responsibilities.

At midnight we left Regina and arrived at Saskatoon for breakfast. Here we met Brother John Feinstein, deputy for Saskatchewan, and also met a number of brothers of the lodge, with whom we spent the day in going over the lodge work and instructing them in their duties. In the evening we had a well-attended and most enthusiastic meeting of the lodge, followed by an informal supper. This lodge is in good condition. The brothers are enthusiastic, understand their work and have good leaders. They promise at least twenty new members before fall. We were well pleased with the work of this lodge and know that the ideals of the order are in good hands here.

At Saskatoon Brother Seelenfreund spoke upon "Co-operation" and upon the work of our order in unifying the various forces in Israel; while I spoke upon the activities of the order and outlined the work that the lodge was expected to do.

We left Saskatoon Tuesday evening and took a long trip into the most northerly part of Canada to Edmonton. Brother John Feinstein, who was leaving for his vacation to the Pacific Coast, was prevailed upon to go with us, and remained with us until the following Sunday for the balance of the trip.

We arrived in Edmonton Wednesday morning and were met by twenty of the brethren at Edmonton Lodge, which in our estimation is one of the best organized and most progressive lodges we have found anywhere in Canada, and among the best on our side of the line in our district. This community is specially well organized for all Jewish purposes. There seem to be no factions whatever—all work for a common purpose under able leadership, and the ideals of the members of this community are high.

We were royally entertained all day and in the evening were tendered a splendid banquet at the McDonald Hotel. Brother Seelenfreund addressed the lodge at this banquet upon the principles of the order and its accomplishments, and especially emphasized the new work which the order is doing. I spoke upon the philosophies underlying the Jewish ideals for which the order stood and for which the order was working, and explained the part of the order in carrying out and solving the problems of modern Jewry.

At midnight we left Edmonton for Calgary. We were given a splendid day in Calgary by the brethren, who had a well-organized, active and efficient lodge. Many Twin City brethren are located in Calgary and the surrounding territory, and all are members of the lodge working hard for the interests of the order. In the evening we had the largest attended banquet of the whole trip. Brother Seelenfreund spoke upon the order and its work, its history and its ideals, dwelling particularly upon its philanthropic and general work for the benefit of Jewry. I took up the work of the order at the point where he left off and told of the new problems confronting our people, and how the order is trying to do this work to carry out the ideals of Judaism. From Calgary we returned home.

As a result of this trip we have obtained a new insight into conditions in the lodges in Western Canada. We found them as a whole well organized, ready, anxious and fully prepared to carry on our work. We believe that the trip was of great benefit to the members, in that we instilled in them a new spirit, pointed out to them new ideals and new methods of work to carry out these ideals.

We were met with the utmost enthusiasm and firmly believe that the order is greatly benefited by our trip, and that our brethren are better able to carry on the work of the order, and also that there will be a noticeable increase in membership as a result of our work.

The trip was a long hard one, with many tiresome delays, long, arduous trips over prairie country, with no scenery to vary the monotony but flat lands. There were many disappointments that we had, but we feel amply repaid for the trip in the wonderful reception given us by every brother we met, by the lodges and their representatives, and by the splendid enthusiasm which we saw manifested everywhere that we went.

I have refrained in this report from making reference to any particular person or officer who extended courtesies to us. So much was done and so many contributed to the pleasant part of our trip, and so many are doing such good work there, that it would be an injustice to mention any names unless everyone connected with the lodges had his name specifically written herein.

To the brethren, one and all, and even to the ladies' committees which assisted, our sincerest thanks are due. As stated before, the trip was a long, hard one. I covered about 3,300 miles, and Brother Seelenfreund 800 miles more—probably the longest single trip ever undertaken in a single American district by any official. But we have learned so much of conditions and were so happily greeted all over, that we feel well repaid for having made what sacrifices were necessary to carry out the trip.

HIRAM D. FRANKEL.

CHANANIAH LODGE, NEW YORK.

One of the finest entertainments ever given at the Home at Yonkers was the one by Chananiah Lodge No. 165, on Sunday, June 9. Bro. Albert Weiss, Past-President of Chananiah Lodge, made a few happy introductory remarks and introduced Vice-President Maurice Bloch as the presiding officer of the afternoon.

Bro. Samuel Loewenstein, President of the Lodge, delivered a beautiful address on the occasion, as did also Past-President Henry Weiss. Governor Bro. Henry Meyers and the Treasurer of Chananiah Lodge, Bro. Emanuel Stern, addressed the assemblage. Remarks were also made by Gov. Henry Gutenstein.

Refreshments were served and patriotic songs were sung amidst great enthusiasm. It was inspiring to see the old people rise in a body and sing the patriotic songs with the fervor and enthusiasm of school children.

One of the brothers present, Sigmund Eisner, presented a substantial check to the Home in honor of the occasion. There was an unusually large gathering present.

Special prayer was offered up for the recovery of the Superintendent of the Home, Bro. Bernard Davis, who has been confined to his bed for several weeks.

B. F. PEIXOTTO LODGE, SALT LAKE CITY, UTAH.

A very attractive entertainment was the Liberty Celebration and Dance given under the auspices of B. F. Peixotto Lodge No. 421, on the evening of Thursday, June 6, at the B. B. Hall, for the benefit of the wounded, crippled, homeless and starving in the war zone. There were booths representing the following countries, beautifully decorated in the styles of their respective nations, with the following ladies in charge: United States, Mrs. Simon Bamberger; France, Mrs. Louis Simon; England, Mrs. Louis Smith; Belgium, Mrs. William Rice; Italy, Mrs. Fannie Frumkin; Palestine, Mrs. S. Baskin. An address of great interest was delivered by Gov. Simon Bamberger on "Patriotism Among the Jews." There was an unusual attendance and the affair proved a great success, both socially and financially, and a huge sum was netted. The entertainment committee deserves a very high credit for their efforts to make the affair attractive.

WHAT OAKLAND UNDERSTANDS BY SOLDIERS' AND SAILORS' WELFARE

By I. J. Aschheim

In the line of welfare work among our soldiers and sailors, Oakland distinguished itself in a manner that make San Francisco look more as if it was trailing, rather than leading, which, by rights, is universally expected of the metropolis.

I witnessed scenes in our sister city last Saturday evening and all day Sunday that firmly convinced me that our transbay friends have raised hospitality to the dignity of a cult, especially hospitaltiy that has a patriotic background to it.

Oakland Lodge No. 252, I. O. B. B., constituted itself the host of about 250 soldiers from Camp Fremont and the Presidio, many of them having temporary headquarters at the Oakland Defense Club, and approximately seventy-five sailors stationed at Vallejo and Yerba Buena Island, and right royal a host was Oakland Lodge.

Saturday evening a number of families had each their soldier guests at dinner, after which they were taken to Covenant hall, where they were joined by youth and beauty, and where a merry evening followed that lasted until midnight, when, as the program had it, "lights went out."

Again the men in uniform were taken to private homes, given comfortable and, I dare say in many instances luxurious, shelter. Sunday morning, after a sumptuous breakfast, came an early boat ride on the beautiful and placid Lake Merritt, then a dip at the Piedmont baths, and at 12 o'clock an auto drive to Niles canyon for an afternoon's outing, where the time was spent in athletic games and dancing. At the grounds was a cafeteria in regular form and order, except that the viands were prepared by "mother at home" and all was of the choicest the market afforded.

Is there a town or city anywhere in this great country that has a record for more whole-hearted and unstinted welfare work among the boys—the Nation's hope and pride?

Hope Lodge of Stockton was represented by at least fifteen of its leading members and their families.

It is a well-established axiom in life that "things don't do themselves." Somebody has to do them, and you may rest assured that the "somebodies" were in evidence. Any one acquainted with the communal situation in our sister city knows for a surety that, whenever a problem presents itself that requires patience and industry for success, it must be in the hands of our ardent friend, Morris N. Schneider, who, on every occasion, is ready to give of his time, means and strength. His estimable life companion does not only second him in his work, but in many instances inaugurates and leads, and together they represent what is most loyal, self-effacing and disinterested in communal activity.

Two ladies, Mrs. Jos. L. Daube and Mrs. I. S. Brill, recent acquisitions from the city of Chicago, are proving invaluable adjuncts to Jewish social life across the bay. They have brought with them a warmth and spirit of comradeship one would hardly expect from the windy city. But then I am reliably informed that that is quite conventional where they come from.

As first assistants in the undertaking we may mention Mrs. J. S. Green, Mrs. Harry Jacobs, Mrs. D. Moscowitz and Mrs. P. Van Mourick. All of these ladies were at the beck and call of the generallissimo, who, however, must never be lost sight of in any array of names.

B'NAI B'RITH OF OMAHA.

On Sunday evening, June 23, Omaha Lodge tendered a program and reception to the young men of the Jewish faith who have been called to the colors. This program was held in a public park, and a large gathering of Omaha Jewry attended to pay tribute to our boys on the eve of their departure.

Every Jewish boy who joined the colors was presented with a package containing cigars, cigarettes, socks, handkerchiefs, soap, candy, etc. All left for various camps in the best of spirits after such a "send-off" as was given them by the Jewish community of this city.

On Thursday evening, July 11, Omaha Lodge held an open meeting for members, ladies and their friends. The lodge was fortunate in having as its guest for the evening Dr. Wm. Rosenau of Baltimore, who delivered an interesting talk on the work of the Jewish Welfare Board at the various forts and cantonments.

On Thursday evening, July 18, the officers-elect of Omaha Lodge were duly installed in their various stations.

SILVER TROPHY CUP PRESENTED TO PINE BLUFF LODGE, PINE BLUFF, ARK.

Mr. Louis Cohen of Fort Smith, Ark., a member of the General Committee of District Grand Lodge No. 7 and State Chairman for Arkansas, offered a silver trophy cup to the Lodge in his state showing the greatest interest in B'nai B'rith work. Pine Bluff Lodge was the winner in the contest, and Brother Cohen transmitted the cup to the Lodge, accompanied by the following letter:

Fort Smith, Ark., June 11, 1918.

Rabbi Raphael Goldenstein,
President Pine Bluff Lodge No. 279,
I. O. B. B.,
Pine Bluff, Ark.

Dear Rabbi:

It is with profound pleasure that I am this day forwarding to you by parcel post a silver trophy cup for Pine Bluff Lodge No. 279, Independent Order B'nai B'rith, which has been awarded this cup for making the largest increase in membership for the year 1917.

As State Chairman for the general committee for Arkansas I offered this cup to the lodge showing the greatest interest for the B'nai B'rith, and I herewith present this cup to your lodge and its faithful members for the interest you have expressed in a most practical manner for the great and noble order of the I. O. B. B.

The Order is such a big institution in the life of every Jew that it should not only inspire him to do his part in the work at hand, but it also becomes the duty and obligation to push our endeavors to the utmost. Stop a moment and think of our suffering co-religionists across the seas. Then you will realize the unbounded privileges we enjoy in this great and free country of ours and really appreciate those privileges by making our endeavors more useful and do our part as we rightfully should.

In presenting this cup for past endeavors, I trust that it prove to be an inspiration for future endeavors for the Order, and surely this small token of my personal appreciation will serve a most worthy purpose. It would have given me a distinct pleasure to have been with you on this occasion, but as that is impossible at this time, I hope that this message will bring home to each and every one of you the importance of our work and why it becomes necessary, especially in these trying times of war, to work harder and more courageously for the cause than ever before.

In closing I thank you again from the bottom of my heart for your loyalty to the Order, and hope the coming year will bring you more members, together with more inspiration for the Independent Order B'nai B'rith.

Fraternally,

LOUIS COHEN,

State Chairman for Arkansas General Committee.

REHOBOTH LODGE, NEW YORK.

Bro. William Klapp of the Intellectual Advancement Committee was unanimously elected Vice-President of Rehoboth Lodge No. 38, to fill the unexpired term of Bro. Harry Aron, who has been called to the colors.

In April last Bro. Clarence Y. Bachrach, Chairman of the Intellectual Advancement Committee, assigned Brother Klapp to visit Rehoboth Lodge to speak for the good and welfare of the Order and also in behalf of the Third Liberty Loan. The members of Rehoboth were well pleased with Brother Klapp's visit, and prior to his leaving they made a demand upon him to withdraw from Maccabee Lodge No. 71 and affiliate himself with Rehoboth, inasmuch as they were greatly in need of his services and that he is a Bronx resident. Brother Klapp is well known to all the members of Rehoboth, and after being convinced that his services would be more effective, he responded to their call.

Brother Klapp is a lawyer and assistant clerk of the Municipal Court of the Bronx and is a very active young man in Bronx affairs. He has the best wishes of his many friends and admirers for his successful efforts in behalf of Rehoboth. Word has reached us that he has already secured seven new members for the Lodge. Keep it up, Brother Klapp, and good luck to you.

JACKSON, TENN.

Several members of Abraham Levi Lodge No. 554, of Jackson, Tenn., in conjunction with the delegation of members from Memphis initiated a class of twelve candidates in Corinth, Miss., on June 11, 1918, as members of Abraham Levi Lodge.

Mr. Clarence Frohlich of Memphis acted as representative of the Grand Lodge.

B'NAI B'RITH OF CLEVELAND.

The officers of Cleveland Lodge No. 16 were installed at a meeting of the lodge held in the B'nai B'rith Building on Aug. 1, 1918. The installation ceremonies were conducted by Mr. Alfred A. Benesch, second vice-president of the district. Short addresses were made by the newly installed officers pledging their untiring efforts to carry on the work that the B'nai B'rith is doing.

A forum in which questions of the day will be discussed is being formed under the auspices of Cleveland Lodge by its secretary.

Tuesday, Aug. 20, was a most ideal day for the outing of Cleveland Lodge, No. 16, held at Euclid Beach Park. A large crowd was on-hand throughout the day, and the athletic events, under the direction of Max M. Ozersky, proceeded without a hitch. Races for married and single women, fat men's races, pie-eating contest, swimming contest, a baseball game between the single and married men, moving pictures, carousel rides and other events were features of the day. Thrift Stamps and one Liberty Bond were given as prizes to the winners of the various events. In the evening dancing took place in the old log cabin. The grand march, which started at 9 o'clock, was led by Mr. Philmore J. Haber, president of the lodge, and Mrs. Haber. Soldiers and sailors who were at the park were invited guests of the lodge. The log cabin was decorated for the occasion. Representatives from other lodges in adjoining cities were on hand. The Mothers' Club of the Council Alliance were also the guests of the lodge.

The B'nai B'rith Band, which is now under the direction of Prof. Philip Saginor, holds rehearsals at the building every Monday evening. All those who play instruments and wish to affiliate themselves with the band should write to Professor Saginor, see him in person at the building, or consult with the secretary of the B'nai B'rith.

Maurice Kahn, secretary of the B'nai B'rith, was appointed by the Mayor's War Board as one of the Four-Minute Men. He will speak at the various moving picture places and theaters.

A public meeting of Cleveland Lodge, No. 16, was held at the B'nai B'rith Building on Sept. 21. The meeting took the form of a patriotic rally and was largely attended.

Arrangements are now being made to extend the hospitality of the B'nai B'rith building to the Jewish soldiers and sailors who may happen to be in Cleveland on a visit or furlough.

President Philmore J. Haber of the Cleveland Lodge is at work on the various committees that will have charge of the various activities in the B'nai B'rith building this coming fall and winter.

On Thursday evening, June 13, Cleveland Lodge, No. 16, held nomination for officers for the ensuing term.

The reports of the delegates to the convention that was recently held in Akron were listened to with interest, and each delegate received hearty applause. Delegate Schlesinger told of the big ovation the convention gave Max Meisel when it was announced that he was elected trustee of the Cleveland Jewish Orphan Asylum, and the thunderous applause when Alfred A. Benesch was elected second grand vice-president of the second district.

Delegate Max Meisel spoke on the social welfare work that the Order is doing. Delegate Abe Kolinsky was elated over what he considered a personal victory. He introduced a resolution asking the order to indorse the British declaration favoring a Jewish homeland. The resolution passed after a slight change, this being the first time in the history of the Order that it has shown any active interest in the Zionist movement, and Kolinsky, who is an old and enthusiastic Zionist, feels gratified and expressed himself in that manner.

Delegate Benesch spoke optimistically of the Order in general, the work that it has done for Jewry throughout the world, and what it is doing now with ten times the burden of former times on account of the war. He spoke enthusiastically of the activities of the Cleveland Lodge and expressed a belief that in spite of the heavy inroads that the war has made on the membership not only of this organization, the future will see an increased membership. Expressions were heard on every side that with the selection of Max Meisel as trustee of the Orphan Asylum and Alfred Benesch as second grand vice-president, the Cleveland Lodge was doubly honored.

Music for all entertainments of Cleveland Lodge that will be held from time to time in the B'nai B'rith Building will be furnished hereafter by the B'nai B'rith Conecrt Orchestra. The orchestra consists of twenty members, under the leadership of Mr. L. Cowen. Mr. Cowen, in conjunction with the secretary of the B'nai B'rith, will arrange concerts that will consist of classical numbers. Rehearsals are taking place every Wednesday afternoon.

Mr. Maurice Kahn, secretary of Cleveland Lodge, has been recommended to represent the lodge on the Jewish Welfare Board for the local service committee.

A special meeting of Cleveland Lodge, No. 16, was held in the month of July for the purpose of installing the officers elected for the ensuing term.

The officers of Cleveland Lodge, No. 16, elected for the ensuing term were installed at a special meeting held on Thursday evening, July 18, 1918. The installing officer was Mr. Sidney G. Kusworm of Dayton, Ohio, first vice-president of District Grand Lodge No. 2.

The children of the Jewish Orphan Asylum were the guests of Cleveland Lodge No. 16 at their outing held at Euclid Beach Park, Aug. 20, 1918. A large number of members of the lodge tendered their automobiles to carry the children from the institution to the beach.

On Tuesday, Aug. 20, 1918, Cleveland Lodge held an old-fashioned family gathering at Euclid Beach, which took the name of "Getting Better Acquainted" with the other members and their families. The program included free moving pictures and free carousal for the children, athletic events for the grown-ups and dancing in the evening at the Log Cabin.

KITTANNING, PA.

Service Flag Dedication by Armstrong Lodge

A service flag was dedicated by Armstrong Lodge No. 770 on Sunday afternoon, July 28, in honor of fifteen young men who are in the service of our country. The function was attended by the largest audience in the history of Kittanning Jewry. The flag was presented in a most masterly manner and a patriotic address by Hon. J. Daugherty of Kittanning, and was accepted in behalf of Armstrong Lodge and Jewry by M. Feuchtwanger, president of District Grand Lodge No. 3, I. O. B. B. In addition to the regular program, addresses were made by Bros. J. L. Apple and Jacob Einstein, the latter acting as chairman of the meeting.

The following program was rendered in honor of the following young men now in service of their country: Isadore Pollock, Meyer Greenbaum, Isaac M. Friedman, Nathan Kanawitz, Abe Cohen, Max Roth, David Rosenfeld, Aaron Kanawitz, Abe Nevins, Howard Einstein, Samuel Young, David Apple, Samuel Siegel, Mr Levine., Mr. Blumenstein:

1. Music—Selected ....Miller's Orchestra
2. Invocation.........Rabbi Ruthberg
3. Vocal Solo.......Miss Julia Grogin
4. Address, Flag Presentation....... ....Hon. J. Daugherty
5. Address, Flag Acceptance........ M. Feuchtwanger, New Castle, Pa, President D. G. L. No. 3, I. O. B. B.
6. Music—Selected ....Miller's Orchestra
7. Address ....Jos. H. Ruben. McKeesport, Pa.
8. Vocal Solo.......Miss Julia Grogin
9. Address ....Samuel Fink, Pittsburgh, Pa.
10. Music—"The Star Spangled Banner"...........Miller's Orchestra

MEMBERSHIP CAMPAIGN IN DISTRICT NO. 1

President Maurice P. Davidson, Vice-President Charles H. Shapiro, Brother Joseph H. Ullman of New Haven, Brother Charles Hartman and Brother Clarence G. Bachrach, chairman of the Intellectual Advancement Committee, assisted by the various district deputies, are maturing plans for a membership campaign on a large scale, to take place this fall.

A great many of the members of the district are in the service of the United States Army and it is found necessary to secure new members so as to continue the good work of the district and the Order.

President Davidson has sent a very urgent appeal to the members of the district, asking each one to bring in at least one new member. It is believed that a great many will respond enthusiastically to the earnest and urgent appeal of Brother Davidson, who is very popular all through the district and who has the hearty co-operation of all the devoted members.

President Davidson has also secured the co-operation of the lodges for the Fourth Liberty Loan campaign. It will be recalled that in the Third Liberty Loan campaign Brother Davidson and his enthusiastic helpers sold upwards of a million and three-quarters worth of bonds.

THE CINCINNATI LODGE, CINCINNATI, OHIO.

Dedication of Service Flag.

On the evening of June 10, Cincinnati Lodge, No. 4, dedicated a Service Flag containing thirty-four stars with appropriate ceremonies. The speakers of the evening were Rev. Dr. Louis Grossmann, who delivered the principal address; Captain James P. Easley, and Rev. Dr. David Philipson, who dedicated the Service Flag. All the speakers were most eloquent in their talks and carried the audience with them. Varied musical numbers were excellently rendered by the Rockdale Temple choir. The audience joined in the patriotic songs. President Sidney L. Rosin presided.

Class Initiation.

At the last meeting of the Cincinnati Lodge No. 4, B'nai B'rith, held on June 24, in the Assembly Hall of Rockdale Ave. Temple Annex, a class of nine candidates was initiated into the order with the usual impressive services, conducted by a special degree team.

At the business meeting preceding the initiation it was decided unanimously and with great enthusiasm that Cincinnati Lodge shall purchase $500 worth of War Savings Stamps. The lodge has already responded to the extent of its means in the purchase of Liberty Bonds of the various issues.

In his closing remarks President Sidney L. Rosin urged upon the large attendance present the necessity for continuing during the summer intermission efforts to secure new members. Like all similar organizations, Cincinnati Lodge has remitted the payment of dues for its members who are in the service of the country on account of the war, the number is not small. To help the lodge bear this unforseen expense and to keep its efficiency up to its high standard is the main reason for urging a very large increase of membership, although the Diamond Jubilee of the Order, to be celebrated in October, calls for pronounced activity on the part of the membership if the lodge is to make the usual good showing for which it is known.

The first half year of President Rosin's term has been very successful and he has been fortunate in winning to his support the aid and encouragement which his disinterested and sincere efforts merit.

AKRON LODGE, AKRON, OHIO.

A meeting of the Lodge was held Wednesday evening, June 19. There was read a lengthy and enthusiastic set of resolutions sent by the Grand Lodge expressing appreciation for the excellent management of the convention held in Akron and for the rare hospitality of the Akron people, both Jewish and non-Jewish. Mr. Henry Fuerst, chairman of the convention committee; Mrs. S. M. Levy, head of the committee for the entertainment of visiting ladies; Mayor Meyers, and Mr. Francis Seiberling were among the Akron people mentioned with warm ecomium, besides Mr. Samuel Friedman, who has just given up the Presidency of the Lodge. A communication was read from Mr. Friedman himself, who is now among the enlisted men at Ft. Hancock, Georgia. Mr. Friedman's letter, besides expressing sentiments of ardent patriotism, voiced appreciation for the token presented him at the time of his enlistment.

The convention committee reported a balance of $150 in the convention fund. The committee is to use the money either for the purchase of a Liberty Bond or as a contribution to the Soldiers' Welfare Work. The Initiation Committee reported that a class initiation was held on Sunday evening, June 9.

A drive for 200 new members is soon to be started. There will probably be a large patriotic meeting connected with the drive. Joint solicitation in connection with other Jewish activities of Akron, imitating somewhat the principles of the recent War Chest campaign, was discussed.

Further steps were instituted to provide with gifts all Lodge members who have joined the country's fighting forces.

DANMARK LODGE, COPENHAGEN, DENMARK.

Dr. George Brandes, the famous Danish writer and critic, delivered a notable lecture before Denmark Lodge No. 712 of Copenhagen, Denmark. Dr. Brandes made special reference to the Jewish question and to Zionism. The principal subject of his address was "Julius Caesar," and he dwelled upon the connection between the Jews and the great captain. In responding to the president's thanks for the interesting lecture, Dr. Brandes spoke beautiful and warm words about the Jews and the Zionistic hopes.

ANNUAL B'NAI B'RITH OUTING BY BARNETT LODGE, FORREST CITY, ARK.

Evans' Schoolhouse Grove, near Forrest City, Ark., was the scene Sunday, July 7, of the fifth annual picnic of Barnett Lodge No. 754, Independent Order of B'nai B'rith.

Rabbi A. B. Rhine, of Hot Springs, Ark., was the orator of the occasion, and other speakers also participated.

Rabbi A. B. Rhine, of Hot Springs, in his excellent address, spoke of the many opportunities offered the Jew in America to become a living factor in the industrial, social and fraternal world of this country. He said that in no other land is there as much freedom enjoyed as is offered those who live under the protecting folds of the United States flag.

He paid a glowing tribute to the residents of the small Jewish community of Forrest City and the several other smaller towns adjacent thereto, and referred to the unity and harmony existing among the Jewish people of these communities as a rare occurrence, and related that it was an example that could be followed by many other sections. He said that such a unison of brotherhood should be encouraged, and offered his services whenever needed to further the interests of those constituting the united Jewish communities of Eastern Arkansas.

L. Barnett made a few appropriate remarks in welcoming the visitors, and told of some of the work being accomplished by his co-religionists in Arkansas.

In concluding his remarks he dedicated an eight-star service flag to the members of Barnett Lodge No. 754, I. O. B. B., who have entered the United States military service. These young men are H. K. Becker, Joe Levy, Forrest City, Ark.; Sol Nathan, H. Nathan, Cotton Plant, Ark.; Wm. Greenfield, Wynne, Ark.; Ike Panich, Marianna; Milton Jacobstein, Louisville, Ky.; Abe Glass, Parkin, Ark.

MENORAH LODGE, STEVENS POINT, WIS.

The fourth annual B'nai B'rith day celebration given under the auspices of Menorah Lodge No. 769, of Stevens Point, Wis., was held on Sunday, June 16, 1918.

In the forenoon a meeting of the lodge was held, at which a class of candidates was initiated by Mr. Julien J. Gusfield, of Chicago, member of the General Committee of District Grand Lodge No. 6, who was delegated to represent the Grand Lodge at the celebration.

In the afternoon an open meeting to the public was held and the principal feature of the program was the address of Mr. Gusfield on the work of the Order.

In the evening a concert and dance was held, during which refreshments were served.

The celebration was attended by a large number of members and their friends and a number of out-of-town visitors and their ladies. The proceeds of the affair will be devoted for the relief of Jewish war sufferers.

SAMUEL LODGE, VANCOUVER, B. C.

The annual picnic of Samuel Lodge, No. 668, of Vancouver, B. C., was held on Sunday, June 30, 1918. In the morning over 350 members and their friends boarded a steamer headed for Bowen Island, one of the most beautiful spots on the coast. The joy and fun was unbounded, and the crowd came back far happier than when they embarked. Games of various sorts were held, and a contest for the most popular lady was carried away by Mrs. L. Rosenbaum. The committee worked most industriously and was rewarded by adding over $400 to the funds of the lodge devoted for benevolent and charitable purposes.

EDWARD EVERETT LODGE, NEW YORK

Members of Edward Everett Lodge, No. 97, are co-operating with the Ladies' Auxiliary in doing some splendid work for the Red Cross. Bro. Herman Asher, chairman of B'nai B'rith headquarters, with the consent of the General Committee, placed the headquarters at the disposal of the Ladies' Auxiliary of Edward Everett Lodge, where a large number of men and women are making surgical dressings for the Red Cross. The Ladies' Auxiliary of the Home for the Aged is making a splendid record for itself and the district by the hundreds of garments which it has turned over to the American Red Cross. The Ladies' Auxiliary is recognized as Unit No. 112 and has received honorable mention again and again from the American Red Cross for its splendid services.

LOS ANGELES LODGE, LOS ANGELES, CAL.

Los Angeles Lodge No. 487 and its Women's Auxiliary No. 11 gave an All-Star Red Cross benefit on June 18, the proceeds of which will be devoted to purchase an ambulance for service "over there". The affair was held at the Shrine Auditorium. Among well-known artists who appeared on the program, which was arranged by Mr. L. E. Behymer, were Leopold Godowsky, famous pianist; Esther Bailey, soprano of Metropolitan Opera Company of New York; the Zoellner Quartet, which played before King Albert; Gregor Cherniavsky, Russian violinist; Ruth St. Denis and Margaret Loomis, dancers, by courtesy of the Orpheum. Madame Anna Ruzena Sprotte, the Bohemian contralto, sang "Sons of the Flag", a new patriotic song by Mrs. Gertrude Ross. Among the well-known motion picture artists who took part were Frank Keenan and George Beban, and Toto, pantomime artist. The committee on arrangements included H. W. Frank, Mrs. H. H. Harris, Alexander Meyer, Louis M. Cole, Marco M. Neumark, Mrs. J. A. Stodel, Miss Gussie Cohn, D. A. Hamburger, Mrs. W. W. Bearman, Ben Meyer, J. Goldwater, H. Harris, Henry D. Cane, L. Isaacs, S. H. Friedlander and Maurice Salzman.

As a result of the entertainment over $4,000 was realized. The proceeds of the entertainment were forwarded with the following letter of transmission:

July 1, 1918.

Los Angeles Chapter, American Red Cross,
Tenth and Main Sts., City.

Gentlemen:

Herewith enclosed please find check in the sum of $4,318.87, representing the major portion of the gross receipts obtained from the entertainment held for the benefit of the Red Cross at Shrine Auditorium, Tuesday evening, June 18, under the auspices of Los Angeles Lodge No. 487, Independent Order B'nai B'rith, and Women's Auxiliary No. 11, pursuant to your permit No. 837, as modified. All of the remaining moneys derived from the same source shall be presented to you as soon as the completed reports have been filed by our outstanding committees. There are but a few dollars yet to be brought in. A full and complete report of all receipts and disbursements will be made in a few days.

The above sum of $4,138.87, including the balance yet to be paid, is presented to the Red Cross with the understanding previously had by me with Mr. Gurney Newlin that at least $2,260 of said amount shall be devoted by your organization in the purchase of a fully equipped ambulance. And in this connection it is respectfully requested by the committee and organizations I represent that said ambulance bear the nameplate reading as follows: "Donated by Los Angeles Lodge No. 487, Independent Order B'nai B'rith and Women's Auxiliary No. 11, June 18, Los Angeles, Cal.".

Trusting that this will be satisfactory, and assuring you of our appreciation of the opportunity we have had to aid the Red Cross in at least a small measure, I remain, in behalf of the committee and the aforesaid organizations,

Yours respectfully,
(Signed) MAURICE SALZMAN,
Chairman.

ZION LODGE, COLUMBUS, OHIO.

A patriotic spirit dominated the meeting of Zion Lodge No. 62 on Monday afternoon, June 10, 1918. The meeting was held for the first time at the Southern Hotel, the new meeting place of the lodge.

The reports of the delegates to the Akron Convention, and the general report of Secretary Karger were received with intense interest by the membership of the lodge, displaying a general interest and enthusiasm in the work of the order. Throughout the reports and discussions, which dealt in a large measure with work in the camp, conservation, etc., the note of patriotism ran high.

A membership compaign for the near future was announced by President E. J. Schanfarber, who said that a larger membership was necessary to properly carry out the work as outlined for the lodge.

Rabbi Jos. S. Kornfeld stirred the members with his remarks on the Flag. He spoke of the inspiration of the American Flag, terming it "The Flag of God—The Flag of Man". He pointed out the great contrast in the ideals of the American Flag and those of the German flag, showing the radically different conceptions regarding the flag in the minds of the American people, and the Kaiser and his German subjects.

B'NAI B'RITH OF CHICAGO.

Oriental-Hillel Lodge.

The first meeting after the summer vacation was held by Oriental Hillel Lodge, No. 72, at the Covenant Club, Chicago, on Wednesday evening, Sept. 4, 1918. Much routine work was transacted and a large number of candidates were elected to membership.

The special feature of the meeting was an address by Sergt. Geo. Campbell, sole survivor of the Canadian Machine Gun Corps of the first battle of the Marne, who addressed the lodge on "The Life of a Soldier, His Trials and Tribulations". His talk met with hearty approval on the part of the audience.

Ramah Lodge

The first meeting of the lodge after the summer vacation was held at the Covenant Club on Monday evening, September 9, 1918, with a large attendance of members and visiting brethren. As a result of the membership campaign, 165 candidates were elected to membership and 64 new applications were presented.

The officers for the present term were installed by the president of the district, Brother Edward Sonnenscheifı, who also addressed the lodge on the subject of "Patriotism", and particularly pointed out the part the Jews of this country are taking in the work of aiding the Government in bringing the present war to a successful issue.

A four-minute talk was also delivered by Brother Philip B. Sachs on the subject, "Where Did You Get the Facts"?

The forthcoming Liberty Loan campaign received the attention of the lodge and the Loyalty Committee was directed to communicate with the members of the lodge, calling upon them to subscribe liberally, and to do so under the auspices of the lodge. The trustees were also directed to invest all surplus funds in new Liberty Loan bonds. The lodge unanimously resolved that subject to the approval of the Grand Lodge and the Executive Committee of the Order, the entire dues collected and to be collected from candidates who have joined or will join the lodge during the year 1918 should be paid over to a patriotic fund of the Order for the purpose of purchasing field hospital equipment or hospital ambulances for the presentation to the Government as a token of the loyalty of the lodge on the occasion of the Diamond Jubilee celebration of the Order.

Covenant Club

On Friday, July 12, 1918, a special luncheon was arranged at the Covenant Club of Chicago in honor of Captain W. H. Slaytion, U. S. Navy, who addressed the large gathering on the subject, "The Shipping Situation".

This address was followed by a short talk by Brother L. Edward Lashman, social service director of the Order and in charge of the Boys Summer Camp in Chicago, who made an appeal for closer co-operation on the part of the local members with the object of the Boys Camp. He also pointed out the need of a few rowboats for the entertainment of the boys, and this appeal was quickly followed by donation of two boats from the club and one boat from Dr. J. Gartenstein.

OAKLAND LODGE, OAKLAND, CALIFORNIA

Patriotism and war service were the keynotes of a splendid rally by Oakland Lodge No. 252 on July 30, 1918, in Covenant Hall.

Rabbi Philip Waterman, a former San Francisco boy, and declared to be the youngest rabbi, was the principal speaker of the evening. His subject, "Relations Between the Ideal of the Jewish Religion and the Ideal of the United States," as expressed in President Wilson's recent messages, was carefully outlined by the young rabbi, who is a brilliant orator and careful student. Judge George Samuels discussed the critical period of the war.

Mrs. Joseph L. Daube arranged a splendid musical program. Her sweet soprano voice was heard in two patriotic songs and she was generously applauded.

HAHAM B'ASHI OF CONSTANTINOPLE VISITS HOLLAND AND SWEDEN.

London.—Rabbi Chaim Nochum, Haham B'ashi of Constantinople, visited the Hauge, Holland, and spent there a few days. From there he left for Stockholm, Sweden, accompanied by the Swedish Ambassador to Holland.

The Haham steadfastly refused to disclose the nature of his visits. Te also refused to discuss the Jews' changes to get Palestine for their home.

All species of wood burn quietly, but the thorn crackles loudly, as if to say, "Take notice, I, too, am a member of the wood family".

ADULLAM LODGE, PITTSFIELD, MASS.

Ten members of the lodge have gone into service: Bros Max Jacobs, Louis Madison, Jay C. Rosenfeld, Simon Halle, David A. Mason, Harry Siegel, Isadore Popkin, Harry Wolf, Jacob Skoletsky and Samuel Goldstein.

Members of Adullam Lodge took a very important part in the formation of the Pittsfield Branch, Jewish Welfare League, District Deputy Leo Zander being chosen president; George A. Newman, president of Adullam Lodge, vice-president; Bro. Max Berkwitz, secretary; M. S. Levinson, treasurer, and Simon England, Michael L. Fisner and James M. Rosenthal, trustees. The Pittsfield War Chest Association voted to distribute $2,000 to the funds of the Jewish Welfare League.

Adullam Lodge held its third annual outing, Sunday, July 21, at Stevens Glen, Richmond. Over 500 people attended, coming from as far west as Albany and east as far as Springfield. North Adams and Troy sent especially large delegations. This was by far the largest assemblage of Jewish people that ever came together in Berkshire county for a picnic.

All the Jewish societies in Pittsfield joined together, marching as one body, with their own band, in the community Fourth of July parade, the first time in Pittsfield that such a public demonstration was made, many hundreds of men and children being in the Jewish division. There were two floats, one representing the original thirteen states and the other the immigrants.

EMANUEL LODGE, MONTGOMERY, ALA.

At the June meeting of Emanuel Lodge No. 103, officers for the ensuing term were elected. Beautiful tributes were expressed by various members complimentary to Lucien S. Loeb, and Max Rice, who have rendered much valuable service to this lodge, and who will soon enter the service of the National Army. In appreciation of their services in the past a committee was appointed to select suitable gifts to be presented to them as a token of remembrance and appreciation of the lodge.

In October of this year the lodge will celebrate its fiftieth anniversary of existence and of the charter members of the lodge there is only one of them living, being Joseph Jonas, a former well known resident of Montgomery, but now living in New York. To commemorate this jubilee in a constructive way, with the assistance of other Jewish organizations in the city, it is proposed to establish in the business district, a central meeting place to be known as a social center, where every soldier and civilian will be welcome and be at home.

With these objects in view and to carry out the same the following has been appointed as a committee, namely: Charles F. Moritz, Mike Mohr, Leopold Strauss, David Hirsch, Simon Roswald, Jr., and A. S. Goodman.

B'NAI B'RITH OF PORTLAND

The Portland branch of the Jewish Welfare Board and the two B'nai B'rith lodges gave a luncheon on Aug. 27 at the Concordia Club rooms for the Portland Jewish boys who left for Camp Lewis yesterday. Dr. Jonah B. Wise gave a strong appropriate address, and Ed Weinbaum gave the boys a talk, advising them what to take, what they may expect, and what to do. They were given housewives, Bibles, prayer books and socks.

Portland Lodge No. 416 and Jacob Bloch Auxiliary held their first meeting of the season at the B'nai B'rith Building on Sept. 3, 1918.

The first meeting of the season of Oregon Auxiliary No. 2, Daughters of the Covenant, was held on Sept. 10, 1918. A farewell reception to the first president of the Auxiliary, Mrs. M. Mosessohn, before her departure for New York, was tendered.

The unveiling of the portrait of the late past president, Rose Rubenstein Sabin, took place at the B'nai B'rith Building on Tuesday evening, June 11, 1918, by the Oregon Auxiliary Daughters of the Covenant. Past Grand President, David M. Mosessohn delivered the eulogy and memorial services were conducted by Rev. R. Abrahamson.

Theodore Herzl Lodge No. 314 and Oregon Auxiliary, Daughters of the Covenant, held their last meetings of the season before summer vacation on Tuesday evening, June 25, 1918, at the B'nai B'rith Building. The lodge gave a vaudeville show which proved a great success and will be remembered by all those who were fortunate to attend. Mr. H. W. Frank, president of Los Angeles Lodge, addressed the meeting.

B'NAI B'RITH OF SEATTLE

A well attended meeting of [illegible] Lodge, No. [illegible], was held on [illegible] 1918, at the Educational Centre.

Opening with the singing of [illegible] by all present, the meeting was eminently patriotic in character.

A Sailors' and Soldiers' Committee was appointed with full power to act and provide entertainment for the soldiers and sailors at Camp Lewis.

President [illegible], of Hildesheimer Lodge, expressed the willingness of his lodge to co-operate with Rainier Lodge in the work, all of such would be done under the auspices of the B'nai B'rith.

The meeting of Emma Lazarus Auxiliary was held on June [illegible]th, at the Educational Centre. A committee was appointed to take charge of the soldiers' and sailors' welfare work. The auxiliary gave a dance on Wednesday, July 3, at which soldiers and sailors in uniform were admitted free. The proceeds of the affair will be devoted to the soldiers' and sailors' welfare fund.

Hildesheimer Lodge No. 503 gave a picnic at Fortuna Park on Sunday July 21, 1918. The affair, as a result of the efforts of the committee in charge, proved a great success.

B'NAI E'RITH OF SAN FRANCISCO

Occidental Lodge No. 345 organized a War Savings Society, which has been doing its share in the sale of Thrift and War Savings Stamps. At each meeting of the lodge, held every two weeks, over $40 worth of such stamps are being sold to regular subscribers.

Unity Lodge No. 273 dedicated a service flag on Monday evening, June 24, 1918, containing 18 stars. Dr. Martin Meyer delivered an elegant address. Past President Harry K. Wolff also spoke.

The regular monthly entertainment for the boys at Camp Fremont was given Tuesday evening, July 9th, by the Ladies Auxiliaries of the B'nai B'rith, under its recreation committee, of which Mrs. M. M. Harris is chairlady. The program was opened with an address by Harry K. Wolff, past grand president. Refreshments were then served, after which the following program was rendered: Sleight-of-hand performance by Jesse Muller; a skit, entitled, "On Their Vacation", by the Misses Lucille Hildebrandt and Rose Schauman; vocal selections by Miss Hymson, accompanied by Miss J. Peckner. Miss Hymson afterward led the community singing.

Modin Lodge No. 42 celebrated its 58th anniversary on Tuesday evening, July 23, 1918, with an elaborate program at the B'nai B'rith hall.

M. A. Rapken, president of the lodge, presided. The program included addresses, musical numbers and other features. Refreshments were served at the conclusion of the program.

Ophir Lodge No. 21 celebrated its sixty-third anniversary on August 12, 1918, by holding a patriotic night in the B'nai B'rith Building. Former U. S. District Attorney John M. McNab, C. C. Moore, Assistant City Attorney Milton Marks and other prominent speakers addressed the gathering. An excellent entertainment and a musical program was provided. The meeting was open to the public and was largely attended.

In a lodge room filled with members, a committee of fifty of San Francisco lodges held a class initiation on Wednesday evening, August 28, 1918, followed by a membership rally.

The ritualistic work was performed by the crack degree team of the Committee of Fifty, wearing gowns.

Following the ceremony, a stirring message was delivered to the new members by Rabbi Rudolph I. Coffee of Temple Judea, Chicago, who formerly was social service director for the B'nai B'rith.

Jesse H. Steinhart and Richard E. Gutstadt, grand president of District Grand Lodge No. 4, both spoke and vocal selections were rendered by Cantor Albert Rappaport.

MINNESOTA LODGE, ST. PAUL.

The annual B'nai B'rith excursion and outing of Minnesota Lodge, No. 157, took place on Sunday, July 21, 1918, and proved a great success. As a result, the War Relief Fund and Soldiers' and Sailors' Welfare Fund has gained about $300.

At a regular meeting of the lodge held on July 22, 1918, much important business was transacted, and at the close of the meeting a "watermelon feed" was arranged for the members.

The lodge has inaugurated a membership campaign which promises good results. The purpose of the campaign is to secure the quota of new members assigned to the lodge as a token to the Order on the occasion of its diamond jubilee celebration, and also to replace twenty-eight members of the lodge who have joined the United States colors.

DISTRICT NO. 1

The high accomplishments in religious culture and social life of the Jews in Serbia were related in an address by Dr. Isaac Alcalay, Chief Rabbi of Serbia and president of Serbia Lodge of the I. O. B. B. at an open meeting held under the auspices of Haggai Lodge No. 132 of Providence, R. I. Mr. Henry D. Bellin, president of the lodge, presided at the meeting.

Brother Myer L. Victorius, past president of New York Isaiah No. 1 and member of the General Committee, left for the Pacific Coast and Alaska, to be gone for several months. While on the Pacific Coast he will visit a number of B'nai B'rith lodges so as to get acquainted with our brethren in District No. 4. Brother Victorius is very popular in B'nai B'rith circles.

Mt. Sinai No. 2 has sent a substantial check to the American Red Cross Society.

Manhattan-Washington No. 19, at its last quarterly meeting, initiated a number of candidates. Bro. Philip Cowen has the hearty co-operation of a number of members in his lodge and is doing splendid work for the District.

Horeb Lodge No. 25, under the leadership of Bro. Joseph H. Ullman, has launched upon a membership campaign on a very large scale. Horeb Lodge has a membership of about 700 and expects to reach the 1,000 mark.

Massachusetts Lodge No. 27 has elected the new Rabbi of the Ohabai Shalome Congregation, Bro. Dr. Abraham Nowak, vice-president of the lodge. Bro. Dr. Nowak was formerly very active in B'nai B'rith circles in District No. 2.

Bro. William Klapp and Bro. J. Lewin are entering upon a membership campaign to increase the membership of Rehoboth Lodge No. 28. Rehoboth Lodge No. 38 is situated in the Bronx, where the field for B'nai B'rith activities is very promising. Brother Klapp has been elected vice-president of the lodge. He is one of the most popular of young men in the Bronx. Bro. J. Lewin was recently appointed a member of the Finance Committee in District No. 1.

Many friends and well-wishers sympathize with Bro. Mo. Minzesheimer in the loss he sustained by the death of his wife, the late Mrs. Minzesheimer. She was not only a most devoted wife, but she was a true helpmate to him in all his B'nai B'rith activities as the venerable treasurer of the Home for the Aged since its inception, and as an active worker in everything pertaining to B'nai B'rith activities. Bro. and Mrs. Minzesheimer celebrated their golden wedding anniversary only a few months ago, when they received telegrams and letters of congratulations from B'nai B'rith leaders all through the district.

Chananiah Lodge No. 165 gave a splendid entertainment at the Home for the Aged in which the following veteran leaders of the lodge participated: Bros. Henry and Albert Weiss, Bro. Emanuel Stern and Bro. Samuel Loewenstein. Bro. Loewenstein is the president of the lodge.

Bro. Mo. Minzesheimer, the venerable treasurer of the Home for the Aged District No. 1, who had served as captain in the cavalry during the Civil War gave a splendid talk on his reminiscences of the war at a meeting of Henry Jones-Lebanon Lodge No. 79. Bro. Minzesheimer was invited to repeat the same address at several patriotic societies.

Jehuda Halevi Lodge No. 710, under the leadership of Bro. Morris D. Saxe. gave a send-off to the New Britain Jewish boys who recently volunteered their services to the Government.

Bro. Maurice P. Davidson, president of District No. 1, First Vice-President Charles H. Shapiro, Bro. Charles Hartman, member of the Executive Committee from District No. 1, and Bro. Joseph H. Ullman of New Haven, and Clarence G. Bachrach are formulating plans for a membership campaign in honor of the 75th celebration of the founding of the Order.

Bro. Maurice Beck, president of Patchogue Lodge No. 759, is rendering very practical services to the Jewish soldiers from Camp Upton who visit the city of Patchogue. He is arranging entertainments for them and is at their services at all times.

Brockton Lodge No. 821, of Brockton, Mass., through Bro. Friedman, the president of the lodge, and Bro. Irving Mittau, have arranged a modern conservative service for the high holidays for the special benefit of the younger members in the community.

Dr. Bernard M. Kaplan, secretary of the district, has been of great help to the lodge in arranging that service for the community.

Bro. Leo. Zander, of Addullam Lodge No. 326, of Pittsfield, Mass., has complete charge of the branch of the Jewish Welfare Board of that community. He has raised considerable money for welfare work among soldiers and sailors.

Bro. M. L. Rosen, of Pine Tree Lodge No. 817, of Bangor, Me., Bro. Ely Adelman and other leaders of the lodge. were on the committee to organize the convention, which was held recently in Bangor for the purpose of organizing and co-ordinating the Jewish war activities of the State of Maine.

DISTRICT NO. 2

Toledo Lodge No. 183 of Toledo, Ohio, and the Y. M. H. A. held a joint annual excursion to Sugar Island on Sunday, July 14, 1918.

Mr. Alfred A. Benesch of Cleveland, second vice-president of District Grand Lodge No. 2, addressed a well attended meeting of South Bend Lodge of South Bend, Indiana, on July 25, 1918. Mr. Benesch's address touched upon Zionism.

DISTRICT NO. 3

On account of inclement weather, the I. O. B. B. Alumni Association of confirmation classes of New Castle, Pa., was compelled to change its proposed picnic to a porch party. The affair was none the less enjoyable and about thirty-two gathered at the home of Mr. and Mrs. Feuchtwanger, and initiated the 1917 class into the association.

The evening was spent in dancing and other entertainments.

DISTRICT NO. 4

Grand President Richard Gutstadt of San Francisco, accompanied by Mr. Harry K. Wolff, past grand president, attended a conference of the board of managers of the B'nai B'rith Club House at Tacoma, Washington.

At the B'nai B'rith Club House in Tacoma, an important meeting of Tacoma Lodge No. 741, of Tacoma, Washington was held on June 27, 1918, at which interesting addresses dealing with matters of vital interest to the order were delivered by Ben Selling of Portland, E Rosenberg of Seattle, George Wolff of Aberdeen, Past Grand President Harry K. Wolff and Grand President Goodstead of San Francisco.

With an impressive patriotic program. Ophir Lodge No. 21, of San Francisco, Cal., dedicated its service flag on August 12, 1918, at the B'nai B'rith Hall before a large and enthusiastic audience.

DISTRICT NO. 7

At the semi-annual election of officers by Isidor Strauss Lodge No. 519, of Fort Worth, Texas, Mr. Theodore Mack was elected president of the lodge. Mr. Mack is a prominent member of the Fort Worth Bar and is one of the older Jewish residents of the city and takes an active interest in all communal work.

At a regular meeting of Gulf Lodge No. 221, New Orleans, La., held on July 1, 1918, officers for the ensuing term were elected. In place of Leander Marx, the secretary, who, owing to government work, will be absent from the city, his father, Mr. Solomon Marx, was elected to that office by a rising vote. The installation of the officers took place at a well attended meeting of the lodge, held on July 29, 1918.

The installation of officers of Barnett Lodge No. 754, of Forrest City, Ark., took place on Sunday, July 14, 1918. A class of three members was initiated on that occasion.

Mr. Ernest R. Bernstein, of Shreveport, La., past president of District Grand Lodge No. 7, has been placed by the War Department on the reserve list to fill an important position in the work of purchasing supplies for the United States Army.

HENRY JONES-LEBANON LODGE, NEW YORK.

A splendid address was delivered by Bro. Joseph Levenson at a recent meeting of Henry Jones-Lebanon Lodge on "Some Jewish Contributions to American Political Thought". The address was both interesting and illuminating. Bro. Levenson promised to give a second talk on some subject later in the fall. Bro. L. Silbert, past president of Amos Lodge, No. 121, of Boston, Mass., was a guest at the same meeting and received the fraternal and cordial greetings of the members, with their best wishes for his safe return. Brother Silbert has volunteered his services to the Aviation Corps. The following brothers of Henry Jones-Lebanon Lodge recently volunteered: Privates Moses C. Abruza, Cecil Anhalt, Benjamin Brown; Lieut. Abraham Cohen; Privates Emil Freundenfels, Harold Greenblatt, Isaac Hellerman, Julius Kirschstein, Morris Phillips, Morris Rosen, Benjamin Weingart and Alex. A. Winett. Bro. Louis G. Schwartz has been appointed secretary of the Henry Jones-Lebanon Lodge to take the place of Bro. Benjamin Weingart, who recently volunteered.

PITTSBURGH, PA.

A meeting of the representatives of the B'nai 'Brith Lodges of Western Pennsylvania, was held at the Wm. Penn Hotel on Sunday, August 25, 1918; twenty-eight delegates representing thirteen lodges.

Mr. Marcus Feuchtwanger of New Castle, president of District No. 3, Abraham Berkovitz of Philadelphia, H. S. Platovsky of Philadelphia, F. R. S. Kapan of McKeesport, and the officers of the Social Service committee of the district were also present. The meeting was opened by Mr. Berkovitz. The gathering then subdivided itself into three groups, the Adult Welfare Committee, the Big Brother Committee and the Educational Committee. These committees elected their officers, who will compose the Executive Board of the entire organization.

The officers elected by the Executive Board for the ensuing term are: S. I. Fink, president; Robert Davidson of Homestead, secretary, and Adolph Edlis, treasurer.

The organization intends to carry on such social and educational work amongst the Jewish residents of Western Pennsylvania that is not being taken care of by the other Jewish organizations.

The entire meeting was very enthusiastic and the officers of the district felt satisfied that this will prove a very successful body.

B'NAI B'RITH OF ST. LOUIS.

Ebn Ezra Lodge No. 47 held an important meeting on June 13, 1918, which was well attended. Short talks were made by prominent members of the lodge and visiting brethren of Missouri Lodge No. 22. The meeting was held on Flag Day. Bro. Judge Samuel Rosenfeld addressed the gathering on "The Significance of the Anniversary of Flag Day".

An analysis of the recent convention of District Grand Lodge No. 2, held at Akron, Ohio, was given by Past Presidents Emil Mayer and Karl Vetzburg.

An impressive initiation was conducted by a specially selected degree team on a large class of candidates.

GULF LODGE, NEW ORLEANS

Gulf Lodge, No. 221, held its regular meeting on July 25th, and it was well attended. The most important work was the installation of the newly installed officers, which was done by Bro. Archibald A. Marx, treasurer of the District Grand Lodge and second vice-president of the Constitution Grand Lodge. A rising vote of thanks was tendered him.

Felicitous remarks were made by newly installed officers, other members and visitors, after which the lodge was closed and refreshments partaken of.

ETHAM LODGE, SACRAMENTO, CAL.

The June meeting of Etham Lodge No. 37 took the form of a social evening devoted mainly to an entertainment and dance at which a delegation of fifty members from Hope Lodge of Stockton, Cal., were present. Sergeant Fitzgerald made some stirring patriotic remarks and Mr. Herman Davis urged all present to join the order.

At the regular meeting of the lodge, held on June 11, an interesting discussion took place on the draft question of foreign-born citizens, in which a number of members present took part.

KANSAS CITY LODGE NO. 184, KANSAS CITY, MO.

The B'nai Brith Lodge has adjourned for the summer months. The several committees are giving time and attention to the renewed efforts that will come with cooler weather. The membership committee is arranging for a vigorous, snappy campaign to commence September 8 and last one week. At least one hundred new members will be the goal of this campaign. The members of the committee are George Goldman, chairman; Meyer Denebeim, Herman Passamaneck, Ben Actenberg, Max Emrich, Si Frohlich, Harry Levin, Lothar Friedlander, and Jack Weinberger.

SAAR SHOLEM LODGE OF PITTSBURGH, PA.

Saar Sholem Lodge No. 154 of Pittsburgh, Pa., dedicated a service flag embodying six stars, representing its members in service of the United States, at a public meeting held on Sunday morning, Aug. 4, 1918.

Mr. Frank R. S. Kaplan was the principal speaker of the occasion. Other well-known B'nai B'rith leaders were also present and addressed the meeting. A number of members from sister lodges of Pittsburgh and surrounding cities were in attendance.

BARZILLAI LODGE, LAFAYETTE, IND.

The I. O. B. B., like most purely Jewish organizations, is founded upon that form of benovelence which gives without stint and without the question, Are we not giving too much? and upon that form of Brotherly Love which is the steadfast foundation of Judaism.

This is the spirit of the B'nai B'rith Lodge through its long life, and Barzillai Lodge No. 111 has not fallen short in these ideals. To enumerate all that has been done in the past would take weeks of reviewing and tabulation, but in the past twelve months the activity of the Lodge in war work has been great, considering the limited membership and the small dues paid.

The Lodge during November of 1917 sent a package of the luxuries which the government cannot afford to furnish to the entire army, to our boys in the service, who at that time numbered thirteen. These were highly appreciated by our soldiers, as is evidenced by the many letters we receive from the boys addressed to the lodge.

In February of 1918 a one-dollar smilage book was sent to each of the B'nai B'rith soldiers that they might enjoy the high-class form of entertainment furnished by the Federal Commission on War Camp Recreation.

And the Lodge is now keeping in touch with all members in the service, by personal letter wherever the address is known, keeping the boys posted upon matters which would ordinarily not be written by their loved ones who have too many other things to write about.

The Lodge has ever been ready to serve its members, not as a charity organization, but in true Brotherly Love and Fellowship, and now that we are at war there has been added an intensified fellowship, known as Patriotism.

Barzillai Lodge owns $600 worth of Liberty Bonds, has raised over $600 for the Jewish Soldiers' and Sailors' Welfare Fund, and just recently entertained, in conjunction with the Jewish Ladies' Aid, eighty-five soldiers from Camp Purdue. The lodge also gave aid and recognition to the Jewish Young People's Center, giving its support whenever asked.

LOUISVILLE LODGE, LOUISVILLE, KY.

The dedication of a service flag of Louisville Lodge No. 14 of Louisville, Ky., was held in the Auditorium of the Y. M. H. A. on Wednesday evening, June 19, 1918. Following was the program of exèrcises:

1. Opening Remarks............................Louis Grossman, Pres.
2. Song.......Y. M. H. A. Choral Club
3. Address............Joseph Seligman
   Pres. Dist. Grand Lodge No. 2.
4. Vocal Solo..........Miss Rose Baer
5. Address.........Maj. Sidney Meyers
6. Dedication Address..........................Rabbi Jacob J. Gittleman
7. "Star Spangled Banner"......................All, led by Choral Club

INSTITUTION OF B'NAI B'RITH LODGE AT MT. PLEASANT, PA.

A new B'nai B'rith Lodge was organized in Mt. Pleasant, Pa., on Sunday, June 30, through the efforts of Mr. Edward Hemple, Secretary of District No. 3, I. O. B. B., of Philadelphia, Pa., and Mr. Samuel I. Fink, of Pittsburgh, Pa.

The initial organization was attended by the entire community, and the following officers were elected: President, Mr Jerome Kobacker; Vice-President, L. Miller; Secretary, Wm. Rakusin; Treasurer, Myer Posner.

This new B'nai B'rith organization promises to become the center of activities for the community and a new Sunday School has already been organized to impart religious instruction to children of the community.

PATRIOTIC MASS MEETING

Patriotism and war service were the keynotes of a rousing rally which took place on July 17, 1918, in B'nai B'rith hall under the auspices of the Committee of Fifty, representing the nine B'nai B'rith lodges of San Francisco. Milton Marks, assistant city attorney, presided.

The speakers included representatives of the allied nations and thrilling stories from the battlefront were related by men who had seen action.

Patriotic airs were rendered by an orchestra and the audience engaged in community singing.

ZION LODGE, COLUMBUS, OHIO.

An important meeting of the lodge was held on Monday evening, June 24, 1918, at the Southern Hotel. A class initiation was a feature of the meeting.

The meeting was also marked by an important discussion as to whether Zion Lodge should have its own home.

Preamble

THE INDEPENDENT ORDER OF B'NAI B'RITH has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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THE JEW AND SELF-DETERMINATION

An Address Delivered at Sinai Temple on the Seventy-fifth Anniversary of I. O. O. B.

By RABBI EDWARD N. CALISCH, Ph. D., Richmond, Va.

"Not by power, nor by might, but by thy spirit, saith the God of hosts" (Zech. 4-6).

Though filled with a sense of pride for the privilege that has been accorded me to voice the message of this historic occasion, it is with a sense of sorrow that I realize that this is possible by reason of the illness of the honored leader, whose place I occupy, but do not fill. There is no need to dwell upon the profound scholarship and courageous eloquence of Dr. Emil G. Dirsch. We greatly mourn his absence today. It is our fervent prayer that it may be the sovereign will of Him on high that he be speedily restored to unweakened health and strength, that for many, many years he may continue that wonderful leadership that has been so powerful an inspiration, so truly a glory, to all Israel.

We are celebrating today the diamond jubilee of the Independent Order of B'nai B'rith. We, who know the Order and what it has accomplished, present its record to an inquiring world with a feeling of proud satisfaction. It is a record of seventy-five years of unfailing faith and loyalty of a most valuable unifying usefulness and influence during the past three-quarters of a century during a critical period of Israel's history. The B'nai B'rith is typical of the Jewish people in the same manner as is the Jewish people of the human race. It has gathered men of differing ideals, of varying customs and opinions and welded them together as one body for noble philanthropic and educational work. To the casual non-Jew all Jews look alike. But there are differences among them as there are among other peoples. But all differences and variations of habit and thought were eliminated in the lodge room of the Order. Here was found one brotherhood, a covenant for altruism that held in abeyance all variations of ritual, custom, culture, training or nationalistic tradition. It was and is the great spiritual clearing house of the Jew, where the contributions of each class were brought to a common treasury and made to serve a common cause. And as the Order is thus to the Jew, the Jew is to humanity, the token and impulse of a world-brotherhood founded, not for might nor for power, but in the spirit of the common Father of us all, for the establishment of a world made safe for democracy, not merely politically, but intellectually and spiritually as well.

Among the phrases that this world-war has brought to the surface of consciousness is "self-determination". Whatever fine discriminations different definitions may bring forth, it may be broadly defined as the right of every group of people to work out their own destiny unhindered by objective compulsion and unrestrained by any stronger power outside of themselves, as long as their development does not infringe upon the rights or liberties of any other people. A survey of history will disclose that the recognition of this principle is a very new thing. The whole trend of human activities hitherto has been in opposition thereto. From the very dawn of time, when the primitive savage emerged from his prehistoric cave to encounter his fellow-savage, the ambition of men has been for power, for dominion over their fellow-men. Through the ages the struggle of men for universal sway has filled the pages of history with war and bloodshed. Groups of people grew from family to clan, from clan to tribe, from tribe to nation, from nation to empire, from empire to race, and with each stage of this growth there grew also the desire for world-power.

The earliest conflicts and conquests were limited in scope. But each succeeding imperial attempt took on wider proportions and influence. Babylon was succeeded by Egypt, and Egypt by Assyria, and Assyria by Persia and Persia by Greece. Greece in her turn gave way to the mightiest civic movement of ancient history, the Roman republic and its immediate successor, the Roman Empire. Here first was fully evident the budding of the flower of self-conscious world-dominion. Almost all the habited world paid tribute to Rome. Seated on its seven hills, spanning the tawny Tiber, the eternal city was the controlling center of the circle of ancient life, whose circumference rounded from the Pillars of Hercules to the white cliffs of Albion, and from India's tropic sands to the present incarnadined fields of Picardy and Flanders. The roadways of Rome ran, almost literally, from Bagdad to Berlin and from Africa to England. But this dominion was not destined to be permanent. Pricked by the swords of savage tribes from the north, by the spear-points of Hun and Goth, the bubble of Roman splendor burst. But not with it the irridescent dream for world-dominion.

Within the following centuries there were other attempts. A Mohammed, a Charlemagne, an Otho, a Charles Martel, a Barbarossa, are the figures that loom large on the canvas of that mediaeval history. But over them spread the shadow of a greater threat. The church sought to secure dominion over both spiritual and temporal worlds. The Holy Roman Empire, which, as has been well said, was neither Holy nor Roman nor an empire, was the great effort that secured a fairly successful result. It too was doomed to failure. The Protestant Reformation gathered head in the 16th century and shook the European world into discordant and warring fragments. When the pangs of that titanic birth were done an impulse for universalism in brotherhood sprang up. It grew till at the close of the 18th century a wave of humanism swept over the continent, affecting its whole life. Politically it culminated in the French revolution, whose cry for Liberte, Egalite et Fraternite, was the tocsin of a noble ambition, but which degenerated into a tumult of tyranny, of wild excess and fearful fratricide. In literature a school of humanists gave expression to the regnant passion. As Rousseau in France with his ideals of a republican Utopia, so Lessing in Germany voiced the sentiment, "I am not a citizen of Germany, but of the world. National patriotism is a false creed. There is no fatherland but the whole earth." Napoleon sought to build on the crest of this humanistic wave the fabric of a continent-embracing empire, like that of the Roman empire that had twice fallen, first politically under the onslaughts of vandal savages, and then religiously, beneath the lightnings of that storm that gathered head in Luther's cell at Wittenberg.

With his defeat the pendulum swung backward. There followed a reaction along nationalistic lines, a deepening of national consciousness. Here in America this was evidenced by the Civil War, whose immediate cause was the slavery question, it is true, but whose real cause was the developing national consciousness, the conviction expressed by Lincoln, that a nation could not be divided against itself. To continue, it had to be one, not only in political form, but in thought and ideals as well. On the fierce anvil of war, under the sledgehammer blows of mighty battles, north and south were welded into one. The federation of states had become a nation. Five years later the founding of the German Empire, and the unification of the several Italian states into one Italy, gave evidence that across the sea the national consciousness was thoroughly awakened and developing into strength.

But the last decade of the 19th century saw the beginnings of another phase of the desire for dominion. There arose an impulse for mastery on the basis of racial sympathy, and ethnic unity. In this movement Russia sought to take the lead. Much of its cruel activities, the persecutions of Poles, Jews, Stundists, etc., and the so-called protectorate over the eastern Balkan states must be viewed in the light of its Pan-Slavic program. Pan-Slavism was a lever that Russia hoped to use as the motive power for larger dominion. Thus, too, Germany laid stress upon the beauty and advantage to the world of Teutonic supremacy, with the spiritual hegemony of Prussian Kultur. And Japan sought, through China and Korea, to make eastern Asia a basis for wider Nipponese conquest. We cannot deny that England and America had dreams of an Anglo-Saxon culture that would lead and guide the world, though we did not seek to impose that culture by force upon any people but rather to spread it by the influence of example.

It was with the great powers of the world thus divided and thus aligned that the second decade of the 20th century was to witness the curtain rung up on the greatest tragedy that has ever blotted the pages of history with the tale of its terrors and atrocities, or dewed them with the tears of its agony and its sorrow. Back of the lines of this ethnic ambition there throbbed the impulse for economic mastery, for a new dominion over the material resources and riches of the earth. There might have continued, if not a generous rivalry between the nations, at least a peaceful struggle for this economic dominion, had not one nation conceived that it could secure it by force of arms, by the power of sheer brutal might. Germany has written the latest chapter in the history of the struggle for the mastery of might. Whether it shall be the last chapter time alone can tell. But what we can state is that for this generation at least, and doubtless for several generations to come, humanity has realized the truth of the prophetic utterance, "not by power, nor by might, but by my spirit, saith the God of hosts."

With everything in her favor, at the beginning and for the first four years of the war, that thorough preparedness, painstaking foresight, and studious ingenuity could give her of military and material advantage; with everything in her favor that unscrupulous use of great power, heartless indifference to human suffering or the loss of human life, sheer brutality, perfidious treachery and defiant disregard of all laws of honor or truth or decency could give her against opponents who restrained themselves by scrupulous regard for law and honor and decency and justice, yet has Germany come to the edge of the abyss of utter failure, and the shadow of the doom of her damnation by God and man draws ever nearer and nearer. Within our own day and before our own eyes is it being conclusively demonstrated that it is not by power nor by might, but by the spirit of Jehovah that the problems of humanity shall be solved and the perfected destinies of the nations achieved.

In what manner has this aught to do with Israel, or with the self-determination of the Jew, or what part has he played in this world-drama? Simply that it is his hope and his loyalty that are now being vindicated, for it is his law and his doctrine that are now being rescued out of the ruins of our present civilization. It has been the unique place that he has occupied in history, the patient and persistent presentation of his God-conception and his world-philosophy that has earned for him a spiritual leadership, though as yet unrecognized and perhaps himself unconscious of it. His is in miniature the universal experience. He had been family, he had been clan, he had been tribe, he had been nation, but these are all closed chapters in his history. He has become the world-citizen, the universal cosmopolite. Bound by no political bonds, held within no territorial boundaries, or national limitations, scattered over the earth, child of every clime, citizen or subject of every government, he is yet united by the power of the spirit. He shows a solidarity of spiritual cohesiveness, a unity of hopes and ideals that are token of a genuine human brotherhood. His family is that of humanity. His kingdom is that of priestly service. His empire is the empire of faith, whose ruler is the one king of all kings. What modern Balaam is there that can stand upon the peak of the present, and looking down o'er valley of the buried centuries upon the record of the house of Israel, but that like Balaam ben Peor of old, he must perforce bless where he desired to curse, praise where he would like to blame, and again cry out, "How goodly are thy tents, Oh Jacob, thy habitations, Oh Israel."

As the bud holds within the narrow compass of its convoluted folds the potency of the full-blown flower, so within the narrow compass of Israel's limited numbers is the promise of the full-blown flower of humanity's happiest achievement. Consider the cosmopolitanism of the Jew, the democracy of his spirit, his universality of sympathy born out of the travail of his sorrows; consider his intellectual hospitality, his mental acumen and adaptiveness, his readiness to seek all truths, to serve art and science, knowledge, literature, statecraft, drama. Consider his intensiveness in the application of his faculties, his self-surrender to the cause he serves or the goal he seeks. As Emma Lazarus has phrased it, if there be conjugations among men, as in grammar, then the Jew is the Piel of humanity, the incisive, the vivid, the intensive worker in the fields of human effort. Consider his faith, unshaken by a thousand martyrdoms, unweakened by a myriad of persecutions, undeterred by endless antagonism and opposition, unyielding in the face of the fiercest sufferings. Consider his loyalty, unwavering and undiminishing, not only among the generous nations in the lands of freedom, but even in the step-fatherlands of persecution and discrimination. Then finally consider, what is the goal he seeks with all these qualities of mind and heart, what is his ambition, his ideal of accomplishment, not as an individual, but as a people. It is not to rule, but to serve, not to dictate, but to bear witness, not to swing the sceptre of material dominion, but to justify the ways of God to man and to vindicate the guiding pillars of providence upon the highways of history.

It may be said here in passing that as the Jew serves the world so does the I. O. B. B. serve the Jew. It has emphasized for him the cardinal doctrines in the catechism of humanity. It accentuates the fundamentals of the structure of civilization, democracy, faith and loyalty.

Democracy. Through the undiscriminating doors of welcome it invited him into an atmosphere of self-reliant brotherhood. There were many varieties of social, intellectual, cultural and economic conditions. The brotherhood of the B. B. ignores them all. Each man brings the gift of his own talent, of his native vigor and power, and together they build the common temple of their united benevolence, brotherly love and harmony.

Faith. In the ritual of the order two ideals are emphasized, faith and loyalty. The one requisite of admission is faith. No matter what his interpretation of the doctrines of Judaism, no matter what the manner of the expression of the faith that is in him, whether orthodox or reform, Zionist or anti-Zionist, as long as there is faith in his heart, and his lips are framed to utter Sh'ma Yisroel, he who seeks admission is welcomed and given part and place in the purpose of Israel. This insistence on faith was no idle whim. Centuries of experience have taught that only the ages of faith have been the ages of constructive achievement, that only those movements were pregnant with the power and permanency of truth that were inspired from the one great source of all truth. By the facts of life has the utterance of the psalmist been justified that it is "the fool who saith in his heart that there is no God". The records of every people are evidence. Perhaps the most vivid illustration is that of the French people during the period of the revolution. The tremendous material prosperity of the preceding centuries had turned the heads of rulers and people alike. "Yeshurun had grown fat and kicked". The conduct of the kings and courtiers, their intrigues, their dissoluteness and debaucheries had poisoned the whole nation with the virus of moral degradation. The revolution came. It was in itself a moral madness, an ethical insanity unparalleled in history save in the Bolshevikism of Russia of today. The leaders of the revolution, drunk with power, set up a denial of God. They threw the priests out of Notre Dame. They set up a painted harlot within its walls and amidst indescribably shocking rites acclaimed her as the Goddess of Reason. They turned the churches into stables, made it a crime for priests to officiate. But the end was bound to come. The people grew sick of blood and rapine. They saw that their fair capital city had become a charnel house, its courts of law mere shambles, their national honor trailed in the dust, themselves a reproach and a byword. The folly passed. Blinded eyes were opened. Obdurate hearts were melted. Belief crept back. Faith reascended her throne. One morning Paris awoke to find its walls placarded, "The nation believes in God", and France was saved.

To a less degree and in similar manner the world of yesterday was repeating the folly of France of the 18th century. In America and in Europe there was a turmoil on the surface of society that told of the seething unrest that was below. Nihilism and anarchy, godless creeds and cults and theories, the arrogance of wealth, the violence of labor, were all indices that all was not well within the body politic. Drama and literature lent their aid to portray and interpret the sensual lasciviousness and the moral laxity that resulted from a weakening of the restraints of religion. There was an exaltation and a magnification of man and his achievements, a minimizing of God and His power. Though in a way men supported and attended church and synagog, it was more through the inertia of tradition than by the impulse of conviction. The God that men worshipped was an idol of their own creation.

To her other sins can leadership in this be ascribed to Germany. In spite of the apparently blasphemous utterances of the Kaiser about divine aid, his hypocritical protestations of reliance upon God, we realize that it was the leaders of German thought who crystallized and voiced the unfaith of the age. It was Schopenhauer who laid the foundations of religious pessimism by declaring that only negative ethics are possible, and that this is not the best, but the worst possible of all worlds. It was Haeckel who furthered this pessimism by basing the structure of ethics upon the foundation of the theory of evolution and the anthropoidal descent of man. It was Nietsche who went a step fruther, and said, "Die Koetter sind tod. Es lebe der Uebermensch". The gods are dead, only the superman survives. It was Treitschke who glorified the superstate, the arrogant aggregation of supermen. And it was the unholy ambition of this superstate, this arrogant aggregation of supermen, who, seeking to place the yoke of their sovereignty upon the neck of the world, brought about the present world-catastrophe.

But in this very world-cataclysm we see how God moves in a mysterious way His wonders to perform. The crash of cannon has pierced the religious deafness of the age. It has awakened the moral sense. It has cleared the eyes of the mists of folly. It has pounded the purposes of God into the dullest intellect. A sense of genuine religious sentiment has filled the breasts of men. In the trenches, in the billets, in the barracks, in the cantonments, on the battlefields, in the hospitals, men have come to know God, to realize His nearness, to learn of the divine Schekinah whose ever present presence should find an ark in every human heart, an abiding place in every soul. And those back home are learning it too. With far less sacrifice, but none the less with sacrifice, men and women are seeking the altar of God. Frivolity and levity, looseness of living and laxity in morals, wanton waste and useless extravagance are all being unlearned. Nearer and nearer to the shrine of their faith the masses of people are wending their way. There is a new and solemn seriousness of purpose. There is a keener consciousness of moral responsibilities. There is a newly awakening knowledge of God. Faith is reascending her throne. Nations are coming to know that there is no permanence in physical power, no majesty in material might. There are truth and freedom and justice and right only in the spirit of Jehovah. The walls of the world are being placarded, "The nations believe in God", and thereby shall the nations be saved.

What of the Jew in this mighty moral transformation? To him there must be a sense of wonderful satisfaction. What a magnificent vindication it is of what he has contended for, suffered for, hoped and prayed and waited for. How marvelous a justifications of the claims he has clung to through the long centuries of inconceivable martyrdoms. Truly he has been the champion of faith, the very Swiss-guard of monotheism, through a hundred revolutions and the downfall of a dozen dynasties. Upon the battlefields of the Armageddon of the nations he has been the banner-bearer of Jehovah. He may wear upon his breast the decoration of distinguished services in the cause of humanity, symbolized not by cross, nor crescent, nor star nor shield, but by the emblem of the scrolls of law, the Torah, the token of divine law, the heritage of the house of Jacob, and the hope of all humankind.

Herein is the destiny of the Jew. Along these lines must be the impulse of his self-determination. Do we Jews today realize the wonderful opportunity of leadership afforded us? We say we are men and women of faith, but of how deep and earnest a faith is it? Is it a genuine passion of the soul or a mere perfunctory profession of the lips? Do we accept allegiance to the synagog as a birthmark grafted upon our physical bodies, or as a birthright of exceeding beauty and richness? Are we truly God-conscious? Truly knowing God in our hearts, do we accept Him merely as a convention of polite society, or as an actual, vital, personal experience? For the Jew who is not lost to all sense of honor or gratitude or affection, there can be but one answer. God is my Redeemer, the Rock of my refuge, my Father and King and "even though He slay me still do I put my trust in Him".

And finally we have the duty of loyalty taught us as the duty next and intimate to our trust in God. I have said that the Jew has shown his love and loyalty in every land and to every government. The message of the prophet Jeremiah has not been forgotten by him. But of all the lands and governments wherein the Jew has found place and protection in the years of his wanderings, what one that so commands his love, his loyalty, his profoundest patriotism as this loved land of liberty. What flag so commands his allegiance, his unfaltering support, as the heaven-hued and heaven-blessed stars and stripes. And on what nobler occasion could they be called for than this war into which America entered, so slowly and so reluctantly, but when once entered, with what power and resolution and unselfish purpose. It may be trite to say that the ideals of America are identical with the doctrines of Judaism, trite but true, and that America is now fighting the cause of the Jew in battling for the cause of humanity, and that therefore the Jew has a double duty in its support. But I put this to one side. We answer the call of our country as Americans, side by side with our fellow-Americans of other creeds. Our allegiance is undiluted, undivided and unhyphenated. But we do have the added duty to bring honor to the Jewish name by our bearing as Americans. We are doing so. We are giving in all directions more than our quota, as measured by our proportion of population. Our wealth, our energy, our talents, whatever they may be, are poured freely upon the altar of our common cause. Our boys are going with their brothers and with them meeting the great adventure and making the supreme sacrifice. I know not into what Jewish homes the angel of death may enter or what Jewish homes may be spared. But I do know that there should not be a Jewish home or a Jewish heart that shall falter or hold back, nor a Jewish man or woman that should for a moment think to seek to further his selfish interests or personal gain at the expense of his country. Much has been said of the infamy of profiteering. But of all who may do so none is so despicable, so culpable or so treacherous as the Jewish profiteer. He is a threefold traitor, to his country, to his God and to the people of his faith. I wish it could be said that there are none such. But to our sorrow and shame there have been. We have had to suffer the disgrace of fellowship with the seditious soap-box orator and the greedy and thieving millionaire. It has filled my heart with horror to think that there have been Jewish merchants and manufacturers who have tried to glut their already swollen purses at the expense of the needs of their country, nay more, to coin the very blood of our boys into the dollars of their dishonor. When one considers the sacrifices those boys are making, the hardships and dangers they are meeting with so consummate a courage, and then be told that there are men heartless and conscienceless enough to furnish them with garments and goods that fall to pieces with the first storm they encounter, then it is time that we disown such men who may claim Jewish descent or affiliation. There is no anathema too severe for them. Let the government do what it will with the others, but if it lay in my power I would put every Jewish malefactor, who is proven guilty, against a wall before a firing squad. Even that punishment would be too light for them. Forever should the mark of their treason be branded upon their brows and the condemnation of the whole house of Israel forever fastened upon their names.

What avail is the full and freehearted sacrifice of ten thousand Jews if one so-called Jewish criminal place the blot of treason upon the Jewish name. To our efforts must be added the determination to discover and denounce every faithless and disloyal Jew. He is disloyal as a citizen because he is faithless as a Jew. Herein is our double loyalty to serve our country and to safeguard our Judaism.

Oh what Jew is there that does not know the thrill of this double impulse, that will not heed the cry of this double call of duty? What Jew is there who, in this supreme hour in the history of humanity, who does not feel his heart answer to the heart throb of world-Israel, whose blood has been poured upon the altars of the ages, or who is not conscious of his glorious heritage from on high? And what American Jew can there possibly be who cannot hear within himself the voice of his country calling, as that of God to Abraham before Moriah's heights, and who will not answer, "hineni, hineni". "Oh my country, I come, I come, with all my strength, with all my energy, with all my wealth, aye with my dearest possession, the child of my loins, my sons and my dear ones—unhesitatingly and unreservedly and unafraid, to thee, in proud privilege. Oh my country, I come, I come".

AMEN.

THE B'NAI B'RITH

A Patriotic Factor for the Welfare of Humanity

Address by Simon Wolf, at Diamond Jubilee Banquet, Chicago, October 2, 1918

Webster in his reply to Hayne said: "The careful mariner in the midst of fog and storm, takes a reckoning of his latitude". So in the midst of the discussion, I realize that this is the Seventy-Fifth Anniversary of the Order that we are commemorating and celebrating the founding and the achievements of a national and international organization, founded by political and religious refugees, and made a patriotic factor by citizens of Jewish faith for the common welfare of humanity. While faithful to the ethics of Mount Sinai, it bars no son of the Covenant on account of nationality or lines of ritualism. The fact of being a Jew is the Shibboleth of admission. The lodge room of the Order is the school, the Synagogue, the Forum; it advocates no scheme that leads to division; it has steadily advocated unity of purpose, democracy of action, catholicity in accomplishment, the brotherhood of man has been its ideal, assertive conservation its north star, and loyalty to country and flag a constant prayer. "Schma Isroel" and the "Star Spangled Banner" have been and ever will be the twin sisters of Faith, Hope and Perpetual Peace. These sentiments have not only been embodied in our preamble, but in our concrete work. Fraternity molded the incoming refugee into American citizenship, that in turn made opportunity, and that constitutes the apex of world sympathy for the down-trodden, unfortunate and disfranchised. No other Jewish organization has been more efficient or constructive. It has been the pioneer at home and abroad, and been at the forefront in peace and war, as is again so gloriously evidenced on every battle front in Europe.

We few elders who have marched for sixty years with the colors, knowing what the Order has done, need no other inspiration for continued devotion, but you younger men should be reminded of what your fathers as members thereof accomplished. The buildings of homes for aged and infirm, orphan homes where the children of the stricken can be educated and cared for, many of these have and are gracing Jewish pulpits, an honor to our faith and our country. Teachers, doctors, lawyers, engineers, statesmen have been reared in these institutions, founded and supported by the Brotherhood. Hospitals for the bodily afflicted, whose doors are open to all, have afforded relief to thousands.

In the hour of local, national and international calamity, the Order has generously contributed to the relief, not only of its own members, but to the general fund, typifying in the highest sense, the lessons inculcated. But more than these contributions, the Order has in many world problems taken the sole advocacy of justice and equal rights, and in others, a hearty cooperation. The Roumanian Mission, its financial support, the Kishineff Petition and its world famous effect, the Russian Passport Question, the Abrogation of the Russian Treaty, the fight for years against the absurd and un-American literacy tests in immigration laws; the splendid work of the "Anti-Defamation League"; the erection of the Statue to Religious Liberty in Fairmount Park, Philadelphia, which symbolizes our love of and for that grand principle that underlies American liberty and equality and in every communal, national and international movement for the uplift and betterment of men, we have been at times the chain, and always a link in the great field of human achievement.

Taking stock of our assets seventy-five years after, is not in the spirit of vain glory on self-laudation, but to justify our existence as a world factor for still greater deeds and at the peace council we will be heard and heeded. It was stated at one time that secret and insurance societies had but brief existence. We have eliminated the one. The other is only in name, and yet at no time have we been stronger or more enthusiastic. We have no quarrel with anyone. Liberal, Orthodox, Zionists have a platform in our midst. Freedom of opinion, independence of thought are the service stars of our flag. While we do not encourage differences, we will not allow ourselves to be corralled into hysteric frenzy by individuals or groups. The world is large enough for all of God's children, so while we glorify our country and its humane institutions, preferring the flag of the "Free and Brave", we accord to others the privilege of a dual allegiance founded in faith and sincerity.

But in the great arena of world problems, we know no other slogan than that of loyalty to Democracy as proclaimed by our great presidents, and exemplified by the gallant soldiers of all nationalities who have "gone over the top" to preserve civilization. Happy are we that we have been permitted to see the reawakening of the people of every land. Have no fears as to the outcome. Right not might will triumph, and our children's children will bless our memory, for having in the world's greatest travail, done our duty as patriotic citizens true to the teachings of Sinai and to the Declaration of Independence. The memory of Henry Jones, B. F. Peixotto, Julius Bien and Leo N. Levi should ever be cherished, while our prayers are for long life, health and happiness for Brother Adolf Kraus, a loyal Jew, patriotic American and devoted son of the Covenant.

RACE PREJUDICE IN TIME OF WAR

A theatrical man, writing of the patriotic activities of stage folk, quotes a member of the Washington Red Cross Committee that was planning a war benefit as saying:

I must confess that I have never heard of any of them (the artists on the bill). except George M. Cohan, and while I have a natural aversion to Jews, I rather hope that he can be prevailed upon to sing "Over There".

Waiving aside the question whether George M. Cohan is a Jew—which he does not happen to be—the query arises:

What right has a person who has a "natural aversion to Jews" to belong to the Red Cross—the great agency which is focusing the activities of all our citizens alike to a great beneficent national end, the winning of the war?

And if this man—a member of the Red Cross—is afflicted with a "natural aversion to Jews", what right has he to give expression to his aversion?

This is a time for unity of effort, of endeavor, of devotion—not for "natural aversions" of any kind. "Natural aversions" should be directed solely against the enemy, not against fellow citizens who are doing their level best to defeat the enemy.—New York Evening Mail.

Sketches of Modern Jewish History

By Gotthard Deutsch

(XII. From Waterloo to the July Revolution)

The richest material for the Jewish history of this period is found in Germany, which for fifty years to come still includes the greater part of Austria. We have in these countries a large number of Jews who take a leading part in the development of Jewish life and thought, and the variety of the policies in dealing with the Jewish question are a true mirror of the main currents of modern Jewish history in the making. In the other states of western Europe the number of Jews is comparatively insignificant, while in the east of Europe their history is either politically stagnant, as is the case in Russia, or spiritually stagnant, as is the case in the Balkan states.

A typical expression of the reactionary tendencies which expected to completely undo all the achievements of the French Revolution is found in the Holy Alliance, formed by Austria, Prussia and Russia, which in its manifesto, dated Sept. 26, 1815, declared that the three nations consider themselves one Christian nation whose sovereign is Jesus Christ. The "Bundesakte" of the newly established German Federation, issued June 8, 1815, which took the place of the former "Holy Roman Empire of the German Nation", began its preamble "In the name of the Most Holy and Indivisible Trinity". The "Busrchenschaft", which was a kind of intercollegiate students' fraternity, celebrated in 1817 the tercentenary of Luther's Reformation in the historic Wartburg, where Luther had lived in retirement after his return from the Reichstag of Worms, and while advocating liberal principles of government, adopted a platform that pronounced the unity of Germanism and Christianity. It burned a number of books and pamphlets which it considered obnoxious, and among them was one by the Berlin essayist, Saul Ascher, which condemned the jingoism born out of the patriotic movement of 1813. It was only consistent that this organization should refuse to admit Jews to membership, and while it condemned acts of violence against the Jews, its professed sentiments were logically translated by mobs in southern Germany into the Hep-Hep movement of 1819, which attacked Jewish homes and pillaged Jewish stores, assuming quite serious proportions in Wuerzburg, Mannheim, Heidelberg and other cities.

The legal status of the Jews in the German Federation was, theoretically at least, favorable. Article 16 of the "Bundesakte" of June 8, 1815, declared that the Jews should be protected in the enjoyment of the rights guaranteed to them "by" the various states, and if changes are made they should only be made for the better, but not so as to deprive the Jews of any rights possessed by them. An amendment which seemed innocent enough made the provision inoprative. The original resolution read that the rights granted to the Jews "in" the various states should be kept intact. The amendment proposed by the representatives of the free cities, substituted the word "by" for "in", and so the opposing states had a convenient instrument in their hands, which in the way in which we saw Roumania obviate the operation of the treaty of Berlin, violated the spirit of the law, while complying with its letter. The free cities had promised to respect the rights granted to the Jews by the legitimate government, but were not bound to respect those granted in the state by a usurper. Hamburg and Frankfurt introduced the old restrictions, though somewhat moderated, so that in the former city the ghetto was at least abolished, while Bremen and Luebeck, which before the French Revolution did not tolerate any Jews, expelled those who had in the meantime settled there.

The case of Luebeck is especially interesting and typical. During the Middle Ages this ancient seaport and Hansa town kept the Jews out of its walls. This exclusion could not prevent Jews from neighboring states, as from Holstein, where they had been admitted under the mild rule of the King of Denmark, and from Mecklenburg, where, expelled in 1492, they were slowly readmitted in the Seventeenth century, from entering Luebeck on business as subjects of a friendly state. The city found it, therefore, more convenient to have the Jews who made their living there anyhow, subject to its own jurisdiction. So the village of Moisling was bought from the King of Denmark, and the Jews were living there as subjects of the city republic in a ghetto which differed from the usual Ghetto, only insofar as it was not part of the city corporation. During the French occupation a number of these Jews moved into the city proper, and these were now after the restoration of the old order compelled by an edict of March 6, 1816, to return to their Ghetto village, because their right of free residence had not been granted "by" the government of the state. The spirit of the Frankfurt reaction was milder, but it is clearly expressed in the constitution of July 18, 1816, which declares it to be "the duty of every Christian state to so regulate the rights of the Jewish population that the economic status of the Christian citizens can be maintained". The Jews of Frankfurt had a stronger claim for the maintenance of the status quo than those of other free cities. Their ruler during the French period was a German prince, Baron von Dalberg, and the full political and civic equality granted to them was based on a contract, the Jewish congregation having paid the sum of 400,000 florins as compensation for the former "schutzgeld". They fought against the city in the Federal courts, but all they could obtain was a compromise laid down in the law of Sept. 1, 1824, which granted them freedom of residence and of occupation, though with some restrictions regarding the latter, maintaining also the restriction of marriages, of which only 15 per annum were permitted, and denying to them all political rights. Some of the old patricians found this concession too liberal, among them Simon Moritz von Bethmann, an influential senator, who desired to maintain the Ghetto. The story is told that von Bethmann was in the habit of discussing political questions with a plain baker whose shop he passed on his way home from the council chamber. When he mentioned his insistence on returning to the status which had existed previous to 1807, the baker replied: "Herr von Bethmann, take my advice, when a sausage skin is bursted, you can never put the stuffing back again". And so it was. Simon Moritz von Bethmann, by the way, not of Jewish descent, was an ancestor of the late German chancellor, von Bethmann-Hollweg.

In the other German states we have to distinguish between two principles in dealing with the Jewish question. Some states took all concessions back and returned to the status quo, others left the laws intact, but interpreted them in such a way that they observed them only insofar as they desired. There is a similar difference in regard to dealing with internal Jewish affairs. Some states, usually those which were less reactionary, ignored the religious affairs of the Jews completely; others, usually those that maintained most of the old restrictions, displayed a zealous interest in the management of internal questions of the Jewish community, which is often directly comical, and might have been invented by a humorist to ridicule paternalism.

. Mecklenburg, Oldenburg, and, above all, Saxe-Weimar, furnish us specimens of the latter, and Prussia of the former class. Mecklenburg, which up to this day, has refused to accept the representative form of government, bluntly repealed the liberal law of Feb. 18, 1813, by an edict of Sept. 11, 1817. Oldenburg issued, Aug. 14, 1827, a new regulation of Jewish affairs, maintaining the principle of the Schutzbrief, which was forfeited if its holder became insolvent or was indicted for a crime. It restricted occupation and limited the number of marriages so that out of every family only one member should be allowed to marry. The law of Wuertemberg, April 25, 1828, was more favorable. In Hesse-Cassel the Jews possessed even theoretically the rights of citizens which practically meant nothing, as the conditions of citizenship were so formulated as to make the privision an empty phrase. In the grandduchy of Baden, where the influence of the French neighborhood was felt first, various "Constitutionsedikte", issued from 1806 to 1808, indulged in similar theoretical liberalism, and in Bavaria the constitution of May 26, 1818, declared in sophomoric phraseology that "members of non-Christian religious organizations shall receive only so much of the political rights as has been guaranteed to them in the organic edicts on their reception into the political society". The practical side of this rant is known by its fruits. In the Palatinate, which had been French territory, the Jews possessed full civic and political equality guaranteed to them under international law by section 16 of the Bundesakte. A royal edict of April 6, 1818, declared it valid only insofar as the restrictions, imposed by Napoleon on the credit business of the Jews, were concerned. The Jews could not complain. They were left in the enjoyment of their old legal status. Jewish notables assembled in Munich to discuss the ways and means how to improve their situation. The minister in an order of Nov. 2, 1821, reprimanded them for an agitation directed against the sacred constitution of Bavaria. The former free city of Nuremberg was since 1803 part of Bavaria. It had lost its political autonomy, but retained its right to keep Jews from its walls, as it had done since 1499. A sixteen year old girl of Fuerth, Karoline Lewi, obtained permission in 1824 to spend a few weeks in Nuremberg in order to learn fancy needle work. The mayor protested against this infringement of the old privileges of the city. This case shows that the main contention against the emancipation of the Jews, that they were unwilling to live by the labor of their hands, was insincere. As soon as the Jews made an attempt to enter such fields of honest labor, formerly closed to them, there was an outcry against this invasion which would deprive the poor persecuted Christians of the last chance of earning a livelihood. So the kingdom of Saxony had allowed the Jews to enter the guilds, July 25, 1818, but withdrew this concession again, Oct. 20, 1819.

While in this way the progress of the Jews was hedged in by all sorts of explanations, interpretations and edicts, the authorities of the very same states displayed a great zeal in "humanizing" and emancipating the Jewish religion. King Ludwig of Bavaria, the blind tool in the hands of the adventuress, Lola Montez, who surely had a right to improve morals and religion, encouraged Israel Hirsch Pappenheimer of Munich in the publication of a prayerbook with German translation. This book, published in 1826, was honored by an introduction written by his majesty, in which the hope was expressed that the Jews, seeing the German translation printed by the side of the Hebrew, would by and by become used to the vernacular and so des-Asiatize themselves that they shall become worthy of being placed on one level with Madame Montez. The government took also an interest in the status of the rabbis, and an order of March 10, 1829, demanded from them a high school education. In Baden a ministerial order of Sept. 11, 1827, demanded a government's inspection of the Mikwahs. In Oldenburg the "Kol Nidre" became the object of the special care of the grandduke, who inquired carefully into the antecedents of a candidate for the post of "Landrabbiner" before intrusting him with the care of his beloved subjects, professing the Mosaic religion. The climax was reached in the law of June 20, 1823, issued for the little state of Saxe-Weimar, which had the distinction of counting Goethe among its ministers. This law permitted intermarriage between Jews and Christians, provided that the children should be raised as Christians. It ordered that the services should be held in German. The Landrabbiner had to watch that no one absented himself, and those reported "cutting" lost their peddler's license. His excellency, Herr von Goethe, was rather indignant. He feared very much that intermarriage between Jews and Christians would undermine the very fundamentals of morality, and on morality he was quite an authority.

Conditions in Prussia were quite different. While Bavaria and Saxe-Weimar were eager to modernize the Jewish religion, King Frederick William III. wanted the Jews just so as they had always been. Israel Jacobson and Jacob Herz Beer, the latter the father of the composer, Meyerbeer, had arranged for special services of a reform type in their homes. The King ordered them discontinued, Dec. 9, 1815, and in 1823 he issued a general order, demanding that Jewish services be held exclusively in the traditional way without deviation in language and ceremonies. When he read in a Berlin paper the report of a confirmation that was held in Landsberg a. W. and noticed that some officials and even a Protestant minister had honored the ceremony with their presence, his majesty waxed wroth and issued a strong order against newspapers devoting their space to a description of Jewish affairs, at the same time reprimanding the officials for their "Verstoss gegen Anstand und christliche Sitte". A ministerial order of March 25, 1829, prohibited confirmation in the synagog altogether as an encroachment of the privileges of the church. Another order prohibited the use of the title "preacher" in connection with Jewish ministers. Unfortunately, as has often been the case in the course of our history, Jews in blind partisan spirit aided their enemies. Reuben Samuel Gumpertz, one of the elders of the Berlin congregation, declared in a report submitted to the government Dec. 7, 1820, that a rabbi was not a minister in the same sense as a Christian minister, but merely a "Kauscherwaechter". This was just what bureaucracy needed, and an order of the government, April 24, 1821, declared that rabbis were not ministers of religion in the sense of the law. Previously a ministerial order, dated March 10, 1818, had laid down the policy of the government in the words that the Jews are not a "Religionspartei" but "Truemmer eines aufgeloesten Volkes". The government took care that these scattered fragments of a nation should not be absorbed by their environments. A royal order of Aug. 29, 1816, prohibited that Jews assume Christian names. It was repeated and interpreted several times in subsequent years, for the officials did not know exactly which names were Christian, and a story, probably legendary, has it that a Jew insisted on having the name of his new born son registered as Jesus, which was surely a Jewish name. King Frederick William III. was also delicate enough to write to Meyerbeer's mother that he had bestowed on her in recognition of her services in war relief a medal instead of the Louise order, because the latter, being in the form of a cross, would hurt her feelings.

From these trivialities we turn to the more important question of the political status of the Prussian Jews. Their magna charta, the edict of March 11, 1812, had declared them "Buerger and Einlaender". They possessed full civic and some political rights, as the franchise in municipal elections, and the right of appointment to chairs in the universities. This last provision was abrogated by royal order of Aug. 18, 1822, when it first came to a test. A young Jewish scholar, Eduard Gans, had applied for admission as "privatdozent" of Roman law to the University of Berlin. He was denied this privilege, and probably in order to avoid the repetition of such an eventuality the provision of the law permitting such a case was abolished. Gans removed the obstacle by converting to Christianity, although he was previoulsy the president of the society for "Kultur und Wissenschaft des Judentums", which pledged its members to remain Jews in spite of all temptations. As a little feature, interesting in this connection, it may be related that his grandfather had demanded in his will that his daughters and daughters-in-law should have their hair covered with a bonnet and not adopt the then slowly growing reform practice of the false hair (Scheitel). Another feature which is rather amusing in connection with Gans' conversion is the story that he was calleld to the bedside of his dying grandmother, and the latter, when told that her grandson, "Eliyeh" Gans, had arrived, replied, "He is no more 'ganz Eliyeh'". Somewhat different was the case of Sigmund Zimmern, of Heidelberg, also a jurist. He was admitted as privatdozent by appointment of the minister in 1818. This was the first case of a Jew teaching in a German university. The minister wished to appoint him as professor in 1821, but the faculty was opposed to this move, and Zimmern, formerly an advocate of the emancipation of the Jews, likewise chose the shorter and more convenient road by his conversion to Christianity.

It must again be emphasized that this was the only right granted to the Jews of Prussia in 1812 that was repealed. Yet while all other privileges remained in force, they were interpreted in the narrowest possible manner. The first declaration along this line was that the law of 1812 was restricted to the territory which was Prussian at that time. The Prussia of Aug. 30, 1816, when this interpretation was published, was several times larger than that of 1812, and so the majority of the Jews of Prussia were excluded from the benefit of the law, and the government declaring that all other Jews should be kept under the law of the respective territory where they were living had twenty-two different Jew laws to watch with all the com-

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A League of Religions

Address by Hon. Frank O. Lowden, Governor of the State of Illinois, at Patriotic Meeting of the I. O. B. B., held in Chicago, September 29, 1918.

It is a great privilege to be here tonight. Of course, I had known much of B'nai B'rith for many years. I had known how it related itself to all the gentler ministries of life. I knew how tenderly it extended its protection and its friendship over the unfortunate of society. Its vast benevolent work was familiar to us all, but I never came into direct and close contact with this organization until the war arose and I visited our cantonments in different sections of the country where Illinois soldiers were stationed and there saw its work; there saw that the ideas of brotherhood it had represented in time of peace had become a militant force in this war for human brotherhood throughout the earth. Then I came to have an admiration for B'nai B'rith which I can hardly express tonight.

I was not surprised at what I saw there, because the very principles for which this organization stand—human brotherhood, justice, mercy, all of those noble, spiritual qualities which make life worth while—all of those things were challenged by the central empires in this war, which is flaming all around the world. It was appropriate; it was appropriate to the last degree that the membership of this Order should array itself with vigor upon that side whose success alone could insure the continuance of those virtues I have named.

While our boys are fighting on the different battle fronts, those of us who remain at home can go to sleep with less anxiety over our loved ones, because B'nai B'rith and other similar organizations are upon the battle field.

The news which has engrossed us most during the last few days is the heroic efforts of our boys and the many defeats sustained by the central empires. We have read, from time to time, that General Foch, the generalissimo of the Allied armies, is much like our own General Grant in pounding first here, then there, and again in some other front. I want to remind those who are bringing the new peace offensive that there is another respect in which I believe the commander of the Allied armies will resemble General Grant. You may remember that in April, 1862, while Grant was before Donelson, the enemy sent a message asking for a six hours' truce, and that commissioners might be appointed to consider terms of a possible surrender. Six hours only was asked by the general who commanded the Confederate forces in that battle. Listen to the reply of General Grant:

"No terms except an unconditional and immediate surrender can be accepted. I propose to move immediately upon your works."

So I say tonight that if glimpses of Grant's strategy have been discovered in the movements which the Allied armies have made so, too, I believe that an echo of his reply to Buckner will be found in any reply the Allies will make to this or any similar peace offensive.

Let me ask you, who have been interested for years in this great movement, whose diamond jubilee you are celebrating; let me ask you how any self-respecting nation could make any other response than the response the President recently made to the foreign minister of Austria. Because this organization stands for the moral qualities of the universe. It believes that truth is a bigger thing than the sword. It believes that a treaty is a solemn obligation binding upon a nation. It believes that the time has come when the same rule of ethics must control nations that controls individuals; and that, therefore, the moral obligations are the supreme obligations if humanity is to go forward. Believing that, how would it be possible, after the events of the last four years, when the central empires boldly avowed that a treaty was but a scrap of paper; when they declared that the rule of might is the rule of right; when they challenged the world to a test of the proposition that the world and all it contains belonged to the strong, and to the strong alone; how, in the face of those declarations, that would be subversive of every step which progress, humanity and civilization have made in the long centuries, to treat with them until they disavowed their crimes, until they humbly sought to re-enter the circle of the civilized nations of the globe?

There can be no peace discussion until those powers withdraw from the territory which they occupy. Until then, there is but one thing for America and her Allies and that is in the language of General Grant of Illinois, to move immediately upon their works.

I have, during the last few days, been receiving letters from our boys on the battle fronts. There was a time before the war when we wondered if our young men were as self-sacrificing, were as much under the influence of the spiritual things of the world as they had been a generation agone. We wondered if they, in the great stress of battle, would measure up to our heroes of other wars. Whatever our doubts may have been, my friends, those doubts have been dispelled upon a half a hundred battle fields of Europe within the last few months. They have lived up to the best traditions of our past.

There is a paper published in France by our soldier boys called the Stars and Stripes. I find by this paper that the thing which of late has engrossed their mind the most has been the practice of a company or platoon or other unit, great or small, of adopting a little orphan boy or girl of some dead patriot of France. My friends, when your boys are finding solace in tenderly adopting and rearing and educating orphan children of the patriots of immortal France you may be sure that those boys are not engaged in anything of which you would be ashamed. It is a fine thing, it is a wonderful thing that is happening to those boys, and while it is true that the stars upon the service flag are turning more and more from blue to gold, yet with our tears we can with a stern pride feel that they died like men in a great and sacred cause. It is not a question of length of life alone, as those of us who have passed the meridian can testify, and the oldest lives are brief enough at best. It is not the length of life, it is the completeness of human life. I want to tell you today that those boys who, for civilization, for humanity, for righteousness, aye for religion are falling upon the other side, are living lives more rounded and complete, than the lives of those of many times their age at home. When a young man is spending all the wealth of his young manhood in a sacred cause, he is not to be pitied, but to be envied for the career he has had.

As I said before, I am getting letters from the boys almost daily now, and it is one of the great pleasures which come to me. In one of the letters received a few days ago from the commanding officer of an Illinois regiment, who himself has been decorated for bravery upon the field of battle, were enclosed some military orders issued by the French commanders. I thought you would be interested in some of those orders tonight. Here is one dated July 7 by General Gouraud, the commander of the French armies:

"To the French and American Soldiers of the Fourth Army: We may be attacked at any moment. You all know that a defensive battle was never engaged under more favorable conditions. We are awake and on our guard. We are powerfully reinforced with infantry and artillery.

"You will fight on a terrain that you have transformed by your work and by your perseverance into a redoubtable fortress. This fortress will be invincible and all its entrances are well guarded.

"The bombardment will be terrible. You will support it without weakness. The assault will be fierce in a cloud of smoke, dust and gas, but your position, and your armament, are formidable. In your breasts beat the brave and strong hearts of free men.

"That is why your general says to you: You will break this assault and it will be a happy day."

You will recall the Battle of Chateau-Thierry beginning on the 17th of July and how when all the world paused, wondering whether or not the German armies were to reach Paris, how on one day, the khaki clad soldiers from the Western World arrived and stemmed the tide, and helped to win the second battle of the Marne, thus again saving civilization for Europe and for the world.

On July 20, just at the close of that battle, listen to what General Naulin of the Twenty-first Army Corps said of your boys in that battle: "At the moment when the Forty-second American Division is on the point of leaving the Twenty-first Army Corps, I desire to express my keen satisfaction and my sincere thanks for the services which it has rendered under all conditions.

"By its valor, ardor and its spirit, it has very particularly distinguished itself on July 15 and 16 in the course of the great battle where the Fourth Army broke the German offensive on the Champagne front.

"I am proud to have had it under my orders during this period; my prayers accompany it in the great struggle engaged in for the liberty of the world".

And again on Aug. 9 this is what General Degoutte, commanding the Sixth army, which contained American soldiers, had to say of our boys:

"Before the great offensive of July 18 the American troops which were part of the Sixth French army, distinguished themselves by taking from the enemy Bois de la Brigade Marine and the village of Vaux and by stopping his offensive on the Marne and at Fossoy.

"Moreover, they have taken a most glorious part in the second battle of the Marne. rivalling in ardor and valor the French troops. In twenty days of incessant combat they have freed numerous French villages and have realized over difficult country an advance of 40 kilometers, which carried them beyond the Vesle.

"Their glorious deeds are marked by names which will illustrate in the future the military history of the United States:

"Tourcy, Belleau, Plateau D' Etrepilly, Epiedes, le Charme, L'Ourco, Serlinges-et-Nesles, Sergy, LaVesle and Fismes.

"The young divisions, who were under fire for the first time, showed themselves worthy of the old warrior traditions of the regular army. They had the same ardent desire to defeat the Hun, the same discipline which results in the order of the chief being always executed whatever be the difficulties to overcome or the sacrifices to be made.

"The magnificent results obtained are due to the energy and ability of the commanders and the courage of the soldiers.

"I am proud to have commanded such troops".

So when I read that Von Moltke, who commanded the German army in the Franco-Prussian War, when asked something about our battles of the Civil War, replied: "Oh, I am not interested in armed mobs", I couldn't help but think that Germany for half a century has taken her measure of our men from that opinion expressed by the head of the German army, and that they must have had a great reawakening in the last few weeks as they faced these "armed mobs". What an awakening it must have been to them, and what an encouragement to our brave Allies when these raw troops in their first battle, as these great French generals have told us, handled themselves like old, regular troops. So, my friends, it is clear that under our free institutions, where one man is the equal of another, it does not take years of training to make a soldier or a man of an American.

Many of you have friends or sons in some of these French divisions. The 149th artillery of this city, which was organized here, is a part of that glorious 42nd, whose praises I have just read.

Now listen to this. You know the three great soldiers in France today are old Marshal Joffre, whom the world admires and loves; General Foch, who commands all the armies of the Allies, and General Petain. This is what Petain said on Aug. 6:

"Four years of effort with our faithful Allies, four years of trials, stocially accepted, are beginning to bear fruit.

"Broken in his fifth attempt of 1918, the invader is retreating. His effectives are diminishing, his morale is being shaken, while at your side your American brothers, hardly disembarked, are making the enemy, already disconcerted, feel the vigor of their blows.

"Placed continuously at the outposts of the Allied people, you have prepared the triumphs of tomorrow.

"As I told you yesterday: Perseverance, patience, the comrades are arriving.

"I tell you today: Tenacity, audacity, and you will force the victory.

"Soldiers of France, I salute your colors which a new glory renders illustrious".

Wherever civilized men meet, in any capital or city of the Allies, praise for the American soldiers is upon the lips of all. They have brought new distinction to your country, and they are bringing peace and security to all the world. And when this war is over we shall have a better civilization everywhere than we have had in all our past; we shall have a better world. A rude awakening sometimes is needed, and that awakening is coming to all the world, and men are already thinking as they never thought in all their lives of what we can do to make our land a better land, or what we can do to make our state a little nobler state, or what we can do to improve the conditions of mankind everywhere. That is one of the compensations of this war.

I have visited I don't know how many camps since this war began. I have seen the transformation that has been going on in those camps. I have seen how those boys have improved in every way. I have seen the new purpose shining in their eyes, and I tell you, while we may not have as many young men when this war is over as we would have had without it, we will have the finest lot of young manhood in America that there ever has been anywhere.

Let me read you just a word or two from a letter of a private soldier:

"The war is the great pregnant mother from which the world will be born anew, I hope. I am sure that millions of individuals are experiencing their renascence in these days. That is why the war is taking on—no, has long since taken on—the aspects of a sacred crusade; why the American soldiers, "the solemn-looking blokes", have astounded the world by their absolute faith, their wordless determination, their business-like attitude—yet without hatred or rancor in their hearts. I am sure the public mind of America, taken as a whole, more nearly represents the 'righteous wrath' of the prophets than any other national spectacle in history. I tell you, a moment of life in these days is worth an endless death; to feel that a single age is the greatest thing in the world, if it be dedicated to the world; to see bright days for humanity behind the murk; to know that the smile in childish eyes shall not be driven out, and that we have a hand in this—what greater destiny could a man desire"?

My friends, when the lad of twenty or twenty-one years, who is now fighting in this war, has such sentiments as these, because of the awakening which is coming to his soul in this war, is it hard to believe that all of us will face our future duties with a newer and higher sense of citizenship, and with an overwhelming sense of obligation to God and man? No, it is not to be wondered at that every organization that stands for religious or spiritual forces of any kind should be in the forefront of this great struggle; because all they stand for is involved in the issue of this war. At the risk of repetition, let me say again that there never was a war like this in all the history of the world, because for the first time all the forces of evil upon the one side, and all the forces of righteousness upon the other are arrayed against each other. There isn't room in all the sky for two flags representing these two ideals, the ideal of the Junker of Germany that force is the last word in international relations, and that the strong and the strong alone shall rule the earth, and that other ideal, that many were not born simply to be the slaves of some autocrat or to live at the mercy of the sword of the despot.

This war must go on until either the black eagles of Prussia or the Stars and Stripes, with those other banners representing the liberty of man and the civilization of the world, shall occupy all the sky. There is not room for both.

Therefore the heroes like these boys in the ranks may well say, as the young man from whom I have quoted says: "What greater destiny could a man desire"?

Among other things that we shall hope for at the end of this war is a league of nations, because mankind is just beginning to learn that you cannot trust the selfish autocrat to keep the peace of the world, but that something else must come. So a league of nations is one of the things for which the enlightened nations hope. It is not likely that all wars at once shall be suppressed; but that they will be reduced in number and extent no one can doubt.

As I said a moment ago, I have visited I don't know how many camps, and everywhere I have noted the work of B'nai B'rith. I was down in Louisville almost a year ago, where we had many thousands of soldiers in camp; I happened to be there on Sunday. I was invited to make a speech in the building of the Young Men's Christian Association, and the committee that came for me consisted of a representative of that organization, a representative of B'nai B'rith and a representative of the Knights of Columbus, and it was fitting, because the God of the Protestant and of the Catholic and of the Jew is against the principles for which the German military autocracy stands. And the thought

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Diamond Jubilee Celebration of the Independent Order of B'nai B'rith

The seventy-fifth anniversary of the founding of the Independent Order of B'nai B'rith and the golden jubilee of the institution of District Grand Lodge No. 6, was jointly celebrated in the city of Chicago with a program of festivities beginning Saturday evening, September 28th.

Members of the Executive Committee of the Order, officers of the District Grand Lodge and delegates numbering over one hundred were present from all parts of the country.

On Saturday evening, September 28th, a reception was tendered the visiting guests and ladies at the Covenant Club, a B'nai B'rith institution.

On Sunday morning, September 29th, the festivities were formally ushered in to Thanksgiving Services at Sinai Temple. Owing to the illness of Dr. Emil G. Hirsch, who was prevented thereby from conducting the services and delivering the sermon, Dr. Tobias Schanfarber opened the services with a prayer and was followed by Dr. Joseph Stolz, who read the services appropriate to Simchas Torah.

Dr. Edward N. Calisch, of Richmond, Va., delivered a sermon, emphasizing the responsibilities and duties of the Order in the present crisis. Dr. Rabbi Samuel S. Cohon of Chicago made the closing prayer.

In the evening at the Auditorium Theater in the presence of an enthusiastic audience, numbering over 3,000, the patriotic meeting was successfully carried out. Mr. Adolf Kraus, president of the Order, presided.

Congratulatory letters from prominent statesmen were read by Mr. Sig. Livingston as follows:

From Vice-President of the United States: "I congratulate the Independent Order of B'nai B'rith upon the seventy-fifth anniversary of its founding and upon its splendid career of usefulness to the world, both national and international.

"You look upon your great Nazarene as a religious teacher. I believe Him to have been your promised Messiah. However you may view Him, your organization has been putting into practical effect His great commandment which, becoming the law and guide of conduct of men the world around, will make the era of universal peace then certain.

"May your good work long continue and long prosper.

"Thomas R. Marshall".

From the Speaker, House of Representatives:

"I desire to congratulate most heartily the Independent Order of B'nai B'rith on celebrating its seventy-fifth anniversary in the City of Chicago. I think it has been of great service not only to the Jews but to mankind in general.

"I hope it will live to celebrate many more anniversaries.

"Champ Clark".

From the Secretary of the Treasury:

"I send my warm congratulations to the Independent Order of B'nai B'rith on the celebration of its seventy-fifth anniversary.

"Your organization has done much in these seventy-five years of which its members may justly be proud, but the thing which I feel sure makes every one in the Order thrill with a new pride is the fact that thousands of its members are on the front, fighting for the destruction of military despotism in the world and thus making sure that democracy and the ideals of justice and humanity will be made supreme everywhere.

"Please convey to your membership my earnest good wishes and my sincere hope that a future of even greater national usefulness and service, if that is possible, will mark the career of the Independent Order of B'nai B'rith.

"Wm. G. McAdoo".

From the Attorney General:

"Permit me to extend felicitations to the Independent Order of B'nai B'rith, which is celebrating its seventy-fifth anniversary in the city of Chicago.

"I congratulate the organization on its wonderful career of usefulness, both nationally, which stands on a platform inculcating charity, benevolence and brotherly love as the highest virtues. I am informed that thousands of members of the organization are at the front. Its record in the founding of homes, hospitals and schools has earned for it highest commendation. May it continue to grow in usefulness as it celebrates succeeding anniversaries.

"T. W. Gregory".

From the Secretary, Department of Commerce:

"It is a source of much gratification to me to know that the seventy-fifth anniversary of the Independent Order of B'nai B'rith is to be appropriately celebrated in the city of Chicago, and I take this opportunity of congratulating the organization on its record of useful accomplishment. I am told that it is entitled to carry upon its service flag thousands of stars. What a fine thing to see this American organization, which has founded homes and hospitals and schools, sending thousands of crusaders to destroy, root and branch, the fiendish spirit which, with inconceivable malice, seeks the destruction of just such institutions and their helpless inmates.

"The seventy-fifth anniversary of this organization is a fitting time to place on record a vow to continue the good fight until the victory of our brave boys and their brothers-in-arms shall be complete, and never can it be considered to be complete until arbithary power and oppression and cruelty shall be driven from the face of the earth.

"With all good wishes for your loyal and humane organization, I invoke the blessings of heaven upon the just cause in which we are all enlisted.

"Wm. C. Redfield".

From the Secretary of the Navy:

"I wish I could give myself the pleasure of being present at the 75th anniversary of the B'nai B'rith and meet the members of this fraternal organization, which has during all its existence been foremost in every movement to alleviate the sufferings of humanity and make the world a better place in which to live. The record is writ in hospitals and schools and in the care taken of those who are oppressed and persecuted. It is a record that will be a stimulus to men in other years to continue the good work so well begun.

"Josephus Daniels".

From the Secretary of the Interior:

"I wish to extend my congratulations to the Independent Order of B'nai B'rith upon reaching its seventy-fifth anniversary. It is a wholesome, hearty and patriotic organiaztion which represents in spirit and in act the broad catholicity and generosity of the Jewish people.

"Franklin K. Lane".

From the Assistant Secretary, War Department:

"In the absence of the Secretary of War I wish to express for the War Department appreciation of the significant contributions to America the B'nai B'rith has made in the seventy-five years of its organization. Your long record of patriotic achievement comes to a fit culmination now in your contribution of thousands of men to the cause of America and her allies. And it is particularly fitting that the B'nai B'rith should make so great a contribution to our cause, for B'nai B'rith has throughout represented Liberty and Democracy and bent its efforts to further the forces of Freedom. We are all joined now in the supreme effort for Freedom and you may well be proud that you are so splendidly doing your part in our undertaking. May the next seventy-five years of your life be as prosperous and as fruitful of good as these past seventy-five years have been, with a prosperity that will have an even finer meaning in the new era that will begin with our victory.

"F. P. Keppel".

From the Secretary of Labor:

"I extend to the B'nai B'rith my congratulations on the occasion of the seventy-fifth anniversary of the establishment of the society and an expression of the hope that the good work of the society along all benevolent and patriotic lines may continue hereafter as in the past to increase with each succeeding year of the society's existence.

"W. B. Wilson".

From the Secretary of State:

"I have learned with much interest that the Independent Order of B'nai B'rith will soon celebrate its seventy-fifth anniversary.

"I hasten to extend my congratulations to the organization for its long service in the interest of education and the cause of humanity, and will appreciate it if you will kindly convey these sentiments to the membership.

"Robert Lansing".

From the Postmaster General:

"Wherever high character, patient devotion to principle and lofty loyalty are held in esteem an interest will be felt in the celebration of the Independent Order of B'nai B'rith of its 75th anniversary.

"Without undertaking to review what this organization has done to the betterment of social conditions and public affairs, I want to pay the tribute of appreciation to an organization whose purposes are lofty and whose guidance is that of broad intelligence.

"An impersonal philanthropy which aims at the improvement of human conditions and international in its vision must inspire universal esteem and the gratitude of those who see in altruism something greater than the vain propounding of a theory. This is the sort of international spirit which does not lose sight of the national spirit of loyalty and patriotism.

"Much has been said, and little well thought out, concerning internationalism. In some minds the term has been given an unfortunate twist which makes it mean the stultification of national character. The only kind of internationalism that is worth considering or is at all possible is that which recognizes the freedom of thought, choice of government and respect for the rights of man, and does not destroy national life or weaken the spirit of patriotism which binds people together in organized society. You represent an international spirit of the highest quality which is characterized by intense loyalty toward that nation which is yours and a respect for the rights of others which makes for international harmony. Your good will, your sympathy and human fellowship extend beyond national boundary lines, but your loyalty and patriotism are intensely for your own country while you offer a helping hand to the oppressed of all nations.

"A. S. Burleson".

From ex-President William H. Taft:

"I am very sorry that my engagements are such as to make it impossible for me to be with you during the first week of October, to speak at the seventy-fifth anniversary celebration of the Independent Order of B'nai B'rith. I respect the Order very highly, and would be glad to take part in the celebration of its long life of usefulness, but I must deny myself the pleasure".

From Senator H. Cabot Lodge:

"I am very glad to send a word of congratulation to the Independent Order of B'nai B'rith, whose long career of usefulness both national and international is well known. I know how much they have done in the largest way for charity, and that they have thousands of members at the front shows their earnestness in the war. I am sure that it is a thoroughly American organization and believes with all other Americans that this war must be crowned by a complete victory which will place Germany where she can never again disturb the peace of the world".

Congratulatory telegrams and letters were also received from a great many of its members and a number of sister organizations.

The principal speaker of the evening and guest of honor was Mr. Frank O. Lowden, Governor of the State of Illinois. He lauded the part played by Jews and by members of the Order in the war.

Governor Lowden was followed by Brother Simon Wolf, of Washington, who delivered a short but forceful address.

Mr. Lucius L. Solomons of San Francisco, first vice-president of the Order, delivered an eloquent address.

The service flag of the Order, showing that 3,256 of its members are in the government service, was dedicated by Brother Edward Sonnenschein, of Chicago, president of District Grand Lodge No. 6.

Senator James Hamilton Lewis and Dr. Emil G. Hirsch were announced as speakers of the meeting. Senator Lewis, however, was prevented from being present, owing to an important conference with the President of the United States, and Dr. Hirsch, owing to illness.

During the evening the program was interspersed with musical selections by Madame Irene Pavloska.

The closing prayer was delivered by Dr. Edward N. Calisch.

On Monday evening, September 30, 1918, a class initiation under the auspices of the Central B'nai B'rith Council of Chicago, representing the local lodges, was held at the Hotel La Salle. More than two hundred candidates were initiated by the degree team of the council. The occasion was honored by the presence of the president of the Order, the members of the Executive Committee of the Order and a number of Grand Lodge officers.

Short addresses dwelling upon the history, accomplishments and purposes of the Order were made by President Adolf Kraus, Honorable Simon Wolf, Dr. Edward N. Calisch, Charles Hartman, Archibald A. Marx and Lucius L. Solomons.

After the meeting was closed in due form, a supper was served to the members in the main dining rooms of the hotel.

On Wednesday evening, O[illegible] [illegible], 1918, a banquet was held in the Louis Fourteenth Room of the Hotel La Salle, which was attended by many hundred members of the Order and their ladies. Mr. Adolf Kraus presided, the speakers included Honorable Victor Rosewater of Omaha, Neb., who spoke on behalf of District Grand Lodge No. 6, Honorable Simon Wolf of Washington, who spoke on behalf of the Order, and Judge Julian M. Mack, who outlined the hopes and aspirations connected with the Balfour declaration regarding Palestine, the homeland of the Jews.

The following greetings were received:

"Because as a member of the Liberty Loan Central Committee of this district I am to my regret unable to absent myself at this time or it would have given me great gratification to join in your seventy-fifth anniversary celebration. During the three quarters of a century existence of the Order it has steadfastly promoted every ideal for which Jewry stands and so constantly labored for the weal of entire Israel that I can wish to you its exceptionally efficient executive head and your worthy associates nothing better than the Order may continue to grow and prosper in years to come as it has in the past. Mechayil El Chayil.

"Jacob H. Schiff".

"So much regret that I cannot be with you to listen to your deliberations and hear about the remarkable achievements of your Order during the seventy-five years of its existence.

"Nathan Straus".

On Saturday evening preceding the celebration, a meeting of the General Committee of District Grand Lodge No. 6 was held. The convention of the District Grand Lodge was opened on Monday morning at the Hotel La Salle and the sessions were brought to a close on Wednesday evening.

An extensive program of entertainments for the visiting ladies and members of the Order was successfully carried out by the local lodges. It included a dinner to the Executive Committee on Sunday, luncheons to the delegates and members of the Executive Committee, luncheons to the visiting ladies on the various days at Marshall Field's, Mandel Brothers, Hotel Blackstone and the Art Institute; automobile rides through the city's parks and boulevards, a social evening for the ladies at the Covenant Club, and a theater party followed by a supper.

The Executive Committee of the Order held its annual meeting on Sunday afternoon, Monday forenoon and Tuesday.

A LEAGUE OF RELIGIONS

(Continued from page 4.)

comes to me that, while we are evolving the league of nations, maybe we could also evolve a league of religions, in which all religions that believe in justice and mercy, all religions that believe in the fatherhood of God and brotherhood of man, should have a part. Each would keep its own organization, just as in a league of nations. France would still be France, with all her charm; England would still be England, with all her might, and the United States would preserve her individuality through all the years. Why should not there be a league of religions, as a league of nations, to insure the dominance of righteousness throughout the future of the world?

THE CONVERSION MOVEMENT IN AUSTRIA

Dr. Bloch's Wochenschrift (Vienna), has printed an article dealing with the alarming spread of the conversion movement in Austria, and especially in the old citadel of Judaism, Galicia. The Wochenschrift finds that the war, contrary to assertions, has not improved the morale of the people and has ruined the old family life. The abnormal conditions of Austrian Jewish life during the war, have led to a conversion epidemic, which was bound to attract the serious attention of the Community. The paper blames the communal leaders for allowing the impoverished Jews to suffer to such an extent that they should have to apply for relief to the missionaries. It also censures the government for distributing all war honors and relief to non-Jews in preference to our coreligionists. It appears that the missionaries have taken advantage of the plight of the Jews in Galicia and in Bukowina and have organized there relief to needy Jews who consent to change their religion. Even missionaries from neutral countries, under the guidance of a Dane, M. Clausen, have penetrated there.

THE REACTION OF THE WAR

Address by Hon. Victor Rosewater at Diamond Jubilee Banquet of the Order, Chicago, October 2, 1918

As everyone knows, we are in the midst of the most colossal world war that has ever devastated the face of the globe—a war that has drawn into it all the great nations of the earth, including our own; a war upon whose issue depends the future course of mankind; a war which can have only one outcome—the triumphant vindication of the cause of democracy in which our American people are enlisted. It is only a question of time and we believe now a very short time, till the victory will be ours. A little while ago it was our boast that we were neutral; that we didn't care who licked the Kaiser. Now we have ceased to be neutral and we insist on it that our American soldiers shall have the privilege of carrying the Stars and Stripes right into Berlin and there tell the Kaiser just where he gets off.

For all of us this war has already changed the entire program of our daily doings; has completely recast our thought and mental attitude; has turned our outlook upon the future into new or different channels. After this war the map of the world will never again be what it was before, but the changes in the map will be as nothing compared with the transformation which will have been worked in our social and industrial relations by the leaven of liberty that is permeating further and further the masses and classes of the people, both in and out of the war arena.

I have chosen as my subject "The Reactions of the War". It would be the height of presumption on my part to pretend that I have any better vision of what is to come than have you or any other careful observer of current events. None of us may lay claim to powers of prophesy or to ability to see ahead of the uncertainties and hazards of these war-racked times. I confess that when the conflict first broke I permitted myself to be persuaded that it could not continue in all its destructiveness and exhaustiveness more than a year at most, so that today, in the fifth year of the war fury, I have little faith in my own judgment for setting a definite limit. We cannot say with certainty the war will be over this year or next year—it is possible it may be over sooner than we dare to hope—but what we can do and what it is our duty to do, regardless of hopes or fears, is to take a survey of what is happening about us, to inform ourselves as to the road we are traveling, even if we cannot locate the exact destination. We can ask ourselves a lot of questions that are very pertinent to the situation, though we may not answer them with any great degree of self-satisfaction.

In this terrible war the Jew is participating, not as a race or a nation, but as a citizen or subject of every country that is in it. The Jew is fighting in every army and under every flag, accepting the obligations and penalties that have followed him for centuries since the tribes of Israel were scattered to the four corners of the earth. In every warring country he is rendering unto Caesar that which is Caesar's—his property, his brawn, his brain, his life—with the same willingness, the same faithfulness, the same patriotism as is displayed by any other summoned to the sacrifice. What more can be done? What more can be asked? What is to be the recompense to the Jew specifically and in common with the rest of the great army fighting for the unhampered progress of civilization?

It is gratifying to know that the loyalty of the Jew in this country is not unnoticed. I find in the copy of Meredith Nicholson's book, "The Valley of Democracy", just off the presses, which the author has sent me, this handsome tribute from a source which is surely not biased but aiming only to be fair:

"In contrast with the equivocal loyalty of Germans who have sought to perpetuate and accentuate the hyphen, it is a pleasure to testify to the admirable spirit with which the Jewish people in these western states have repeatedly manifested their devotion to America. Many of these are of German birth or the children of German immigrants, and yet I am aware of no instance of a German Jew in the region most familiar to me who has not warmly supported the American cause. They have not only given generously to the Red Cross and to funds for French and Belgian relief, quite independently of their efforts in behalf of people of their own race in other countries, but they have rendered most important aid in all other branches of war activities".

The reactions of the war may be viewed from many angles. Under the classification I have adopted we may ask how is the war helping the Jew to know better himself and his fellow-Jews, how is it making him know other people better, how is it letting other people know more of the Jew?

First, then, what is the world war doing to bring the Jew to a fuller realization of himself? It is obviously making us all appreciate the magnitude of powers previously latent and resources undreamed of. I will not dwell on the ready acceptance of the draft for the army which has fallen uniformly upon all elements of our population, nor on the exceptional response to the campaigns for Liberty Bonds, for Red Cross and welfare work to back up the boys in the trenches. The Fourth Liberty Loan is just getting under way, and it must and will have your support to the utmost. It should be a privilege as much as a duty to invest in a government security, in this government of the people, to loan your money to yourself. The more exacting test is in the outright donation to war relief funds. Who five years ago would have thought it possible for the Jews in this country to raise $5,000,000 within a year for relief of unfortunate and oppressed co-religionists in desolated European countries? Had anyone doubled the figure and suggested that $10,000,000 be collected as such a free will offering the answer would have been "impossible". Yet we have gone over that top and today are setting the figure at $15,000,000, and the doubters are nowhere to be found.

In the comparatively small city of Omaha where I reside, to use it only as as example with which I happen to be familiar, we last year raised nearly $60,000 for the Jewish war relief. One philanthropic man of means offered to add ten per cent to whatever sum should be contributed. He told me he thought he might be called on to pay $2,500 to $3,000 at most. He finally paid $5,000. This year the campaign in Omaha has not yet closed, but it had already gone over the $73,000 mark and the renewed offer of an added ten per cent is going to cost the man who made it not less than $8,000 to $9,000, and he will be glad to pay up.

"In the bright lexicon of youth," the Cardinal Richelieu is made to say, "there is no such word as fail," and in the arithmetic of the Jews of America when thoroughly aroused in a righteous cause and organized behind leaders who are competent and possess confidence, no sum is beyond reach. Let no one hereafter fear that any project or enterprise that carries the sympathetic appeal of help for the oppressed and unfortunate is too large to be put across.

What has been done in this country may well start us to pondering on the possibilities when the Jews of the old countries come into their own freed from the bondage that has kept them back. What can they not do for themselves and for the world after a generation or two of education, self-development and expansion?

Again, the war is making the Jew learn the ways of other people. To my mind, one of the greatest and most lasting benefits in counterbalance of the hardships of our army conscription plan is coming in the broadened experience of the boys who don the khaki and the women who go into war work. The soldier who is sent to training camps at points distant from his home, rubbed up against his fellow soldiers in most intimate contact, then transported overseas to scenes and life far different from what he was previously accustomed to, who sees something of the world and of how other folks live, cannot fail to lose part of his provincialism. Over in Europe they have broken down and forever destroyed the pale, but each of us is circumscribed by a pale of larger or smaller circumference out of which we seldom emerge, but every time we do get out we have our wits sharpened and our visions widened. The military service is taking our American boys as well as their European compatriots out of the pale of narrowness and smallness, and cannot fail to return them to us bigger and broader, more tolerant and more self-reliant. The same thing is true in a lesser degree of the women who are filling the ranks of war workers at home.

As a further reaction of the war, we may be sure other folks, the strangers, are coming in touch with the Jew and are learning to know him as he is rather than as he has been commonly caricatured and maligned. In a word, the Gentiles are having their eyes opened to the true character and real worth of the Jew as a fellowman. They are seeing him bear his full share of the burden of a war waged not specially for his benefit but for humanity as a whole; they are seeing that the Jewish soldier is made of the same kind of stuff as his fellows, is just as brave, just as faithful, just as patient in suffering, just as considerate if not more so, claiming no credit unless earned; that he is just as human though he adheres to the religion of Abraham and Moses; that being a Jew in no way discredits him as a man. Is not the inevitable tendency of this discovery to mitigate the inherited prejudice against the Jew? Is it not sure in the long run to put a brake on the forces of discrimination and persecution? I do not overlook the counter current set in motion by the very widening of the Jew's activity and the recognition of his exceptional service when opportunity is offered. Envy and rivalry is engendered whenever a Jew occupies a conspicuous place, wherever a Jew gets in front of someone who thinks he is thus held back and stirring up prejudice is still the handy weapon of reprisal, but I have a firm faith that merit will command recognition and win out in the long run.

We may safely affirm, then, that no gigantic struggle like the present carried on for the avowed purpose of saving the liberties of the people from autocratic domination can go on without weakening the power of tradition and superstition rooted in ignorance and malevolence, which we know are at the base of the big problems with which we have been confronted as Jews.

Only a few years ago I went down to Washington along with some of you, to emphasize in person the protest we were making against the flagrant disregard of our treaty rights in Russia by denial of passports presented by American citizens suspected to be of Jewish faith. We finally prevailed upon our own government to give notice of abrogation of the treaty and withdrawal of the reciprocal privileges of trade and travel until American citizenship and not religious affiliation should be the sole test. I take it that as one of the reactions of the war the Russian passport question is sure to be settled, and settled as we insisted it should be. True, we have no treaty with Russia, but the ban has been removed by the irresistible sequence of events, as I believe, never again to be raised, whatever government may eventually prevail in Russia.

New light is being thrown also on our immigration problem, although by no means so simple nor as near its solution. In fifteen years up to the outbreak of the world war, we admitted to this country 13,377,087 immigrants or nearly 1,000,000 a year, of which approximately one-tenth or 100,000 a year were listed as Jewish immigrants. I do not need to discuss the perplexing difficulties this situation presented.

With the stoppage of regular ocean traffic in 1914, the flow of immigration was completely cut off. When will it be resumed? Will it ever again reach the former magnitude? We may merely speculate on the answer. We hear much talk of the principle of self-determination, which is understood to mean that the smaller nationalities of Europe shall be permitted to decide for themselves what sort of government they want or at least have fair consideration given to their national aspirations. But will the principle of self-determination be applied to the movement of the individual within the country and as between one country and another? Will the Jew living in Europe be accorded the right to locate freely in any town or in any rural district in his native country? Or will he be held to the spot where he was born, not to remove except by special favor? Will he have a right of self-determination that will let him emigrate to the United States or to any other land of his choice? Or will Europe, after peace is restored, insist on retaining all their man power in order to recuperate faster their diminished populations, rebuild their industries and help pay the bills incurred in the work of destruction? Will labor conditions abroad be such as to make work over here attractive by comparison? Will Europe liberalize her institutions and government so that our long-established freedom and popular form of government become less luring than of old? Above all, will race prejudice, social ostracism and religious persecution gradually subside or break out anew? If emigration is permitted, will it be more stringently controlled and directed to colonial possessions or to particular countries whose resources it is desired to exploit? So far as our own government is concerned, we have a new restriction policy embodied in our most recent legislation setting up tests of fitness for admission certain to bar large classes which we used to welcome to our shores but who are now warned to keep out. On the factors indicated by these questions will our future immigration problem turn, but it will be a new problem far different from the old one.

Let me dwell a moment upon one other related reaction which may be expected from the war. I refer to what we call social welfare work, in a small way already begun before the war. What we are doing for the health, comfort, education, wholesome amusement of our soldiers in training camp and overseas opens a vista into what must be done for our army of industrial workers, and more especially for the young folks from which the industrial army is constantly recruited. What we are doing in the way of civilian relief to protect the dependent families of soldiers from want and hardship marks a field that will have to be better covered for the unfortunate victims of the march of civilization in times of peace. The human wreckage of the war must be taken care of not as a charity but as a duty gratefully performed, and so also must be cared for and set in the path of contentment, and if possible self-support and usefulness the helpless and unfortunate, the widows and the orphans, the temporarily sick, the permanently disabled, the aged and infirm, all those who need a helping hand.

It is here in this work that a great fraternal and benevolent order like the B'nai B'rith has a wonderful future for service. What it has accomplished we may rest assured is but a guaranty of greater things. Our presence here is in part to celebrate the diamond jubilee of the order and the golden anniversary of the organization of this district.

Just think of it! When application for a charter was presented July 28, 1867, it was abruptly rejected on the ground that there were not enough members enrolled to constitute a district. But persistence brings its reward, and a year later the action was reconsidered and the request granted, and on Oct. 1, 1868, just fifty years ago, District No. 6 was separated from District No. 2, embracing, as then constituted, six lodges with a membership of 511, and under the district presidency of the late lamented Henry Greenebaum. The district organization today contains fifty-one lodges, with a total membership in round numbers of 7,600. Since its inception the district has devoted approximately $1,750,000 to charitable and fraternal purposes, assisting in the organization of the Cleveland Orphan Asylum, the Leon U. Levi Memorial Hospital at Hot Springs, the National Jewish Hospital for consumptives, Social Service Work, the free employment bureau at Chicago and the boys' summer camp at Crystal Lake. From narrow confines of the three states of Illinois, Iowa and Wisconsin its territorial jurisdiction has grown to include also Minnesota, Nebraska, North Dakota, South Dakota, Michigan and parts of Canada. I esteem it an honor to speak for and pay tribute publicly to the great Order of the B'nai B'rith and this vitally important district, and to extend congratulations on this auspicious anniversary. In peace and in war and most of all in the peace that is to come after this war, may there continue to be agencies for self-improvement, for education and social uplift, for broadmindedness and equal opportunity, for enlightened charity and well-directed welfare work, for a democratic fraternity and fraternity in democracy.

IMPORTANT—ATTENTION!

A number of copies of our publication are being returned each month by the Postoffice Department with the explanation that the parties have moved and left no address, and are therefore not receiving their paper. It is very essential that any member moving should notify us of their new address, and if this paper is not addressed to your present address, we would ask that you kindly fill in the following blank and forward same to the office of the News, 1228 Tribune Building, Chicago:

Name ....
Street and No. or R.R...............
Town or City and State..............
Old address ....
Member of Lodge No..................

If you know or hear of any member not receiving his paper regularly, have him write us a letter to that effect and we will have same investigated.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Sept. 17, 1918.

We are in the midst of the High Holy Days, and, as is but natural, the wartime has colored them completely. We were, however, spared last year's anxiety about enemy aerial visitations. Last year's broken Kol Nidre service is not likely to be forgotten by any London Jew. This year—such are the ups and downs of war—the Jews in Frankfort, Mayence or Karlshrue will share the experience with us of London. Indeed, the Frankfort community was publicly informed in the press by the executive that owing to air-raid danger the ladies' galleries in all the synagogues would be closed both on New Year's Day and the Day of Atonement, save only for a short interval; that children under 11 would not be admitted at all; that in case a warning is given the cloak rooms would be closed until the "all clear" was sounded, and that those who came to synagogues did so at their own risk. Last year the German papers, including even the more liberal journals, gave expression to their joy that London was so successfully bombed. Now that they are being paid back in their own coin it is to be hoped that they regret that their government commenced this senseless and useless form of warfare. The Frankfort Synagogue warning is symptomatic. It is a horrible feeling wherever one finds it—whether on the Thames or on the Main. But the cause of it, the people who are responsible, are the German military clique, whose chief is a man with God's name on his lips. God were better kept out of all this miserable business.

But while we have not this year experienced the actual brunt of war, the war makes itself felt in other ways. In olden days sukkahs were quite common in London. A firm of builders specialized in setting up these structures, which were adorned by the members of the family ordering them. This year it is difficult to obtain timber; the army's claim is first, and fruit decorations are likely to be scarce. Even **Ethrogim** will be rare. About 800 are available for the whole of the United Kingdom, and as each synagogue is bound to have at least one, there will be few left for individual purchasers. The communal booths will this year have to be strictly plain in structure and adornment, but we will bear with this state of affairs in the hope that the war may be nearing its end and that the ensuing peace, which, by the way, the Americans are hastening on, will restore the old-time joy of the Sukkoth Festival in its completeness.

After all, inadequate **sukkahs** are a small matter compared with the deeper ravages of war. We do not refer to the lengthening list of those who gave their all for their country. The Memorial for the Dead in this year's Atonement service included a large number of our best young men of promise and of parts, whose names will be engraved on the war shrines in public places. And yet there are people about who do not know that Jews are serving their country in the army! No need for despair on that account, however; truth and justice must prevail, and the Jew will obtain his due share of recognition for his complete citizenship. But those that are gone are gone. It is we, the living left behind, who must so construct our lives as to bring them to accord with the highest and best ideals. Ideals—that is the sphere where the Jew leads, today as of old. And one reason surely for his inherent strength of soul—a quality admitted by all observers in all the ages—is his purity of blood. We call it Race; and pride of race is today recognized by the best thinkers as a good element in the world. Among races Jews were of the purest. Are they still?

The war which has uprooted all the landmarks and has revolutionized all standards and loosened all bonds has given a marked impetus to intermarriage. So strong has this tendency become that the Chief Rabbi has been moved to urge every Jewish minister to make this the theme of his discourse on the holiest day of the year. Words, however, must be of little avail here. The evil complained of is but the result of co-operating causes. The upheaval of the war is certainly one. But another is surely the neglect of the Jewish spirit among our young people. If this diagnosis is correct, we have at any rate one plank in the platform of communal and religious reconstruction in the post-bellum period.

But it is possible to say that the result which the Chief Rabbi deplores is unavoidable in the present environment. Give Jews their own environment and results of this kind will not be produced. Will anyone deny that there is much to be said in support of this view? It must lend an added attraction for all those who care for the Palestine scheme. What is more, as long as Jews in fairly large numbers live their own lives in the land of their fathers, intermarriage in the Diaspora will lose much of its danger. It will still be undesirable from the point of view of race purity; but it will be less threatening. One hopes that the preachers yesterday did not fail to lay stress on this aspect of the subject, and so call attention to a topic which is claiming the interest of wider circles of Jews. The hope is gaining ground that one result of the war may be the establishment of a Jewish Palestine under British rule. It is a fervent hope, for British Jews are not only proud of their citizenship but they understand its significance; they know that it stands for justice. Justice is a Jewish ideal. "Justice, justice shalt thou pursue"!

All this is still hidden in the future. Meanwhile the present calls, and work in Palestine is proceeding apace. The British army of occupation is busy ameliorating conditions, and these activities are seconded by Zionist effort. The American Zionist Medical Unit will do splendid humanitarian work; while Captain Leonard Stein has been fortunate enough to have been selected by the Foreign Office to direct the general activities of the Zionists in Palestine. Captain Stein is one of our brilliant young men. Educated at the St. Paul's School, and then at Balliol College, Oxford, he has evinced an interest in Palestine ever since his student days. He visited the country many years ago. He threw himself heart and soul into the Palestine Society, which before the war attempted, and successfully attempted, to win the interest of Jews in their ancient, historic land. Captain Stein has seen service in France; he can also boast of no little administrative work in one of the government offices, and his legal training—he is a barrister—should stand him in good stead now.

We have dwelt at length on Captain Stein's career because it is of the utmost importance that the officials who are to run the various organizations must be first-rate men. No others will do. We must have the best. Captain Stein will be a fine start; it is only to be hoped that those who are to be sent out in due course will be worthy of co-operation with him, both in regard to training and ability, and also in regard to character. For Captain Stein possesses rare gifts of mind and heart which fit him in a marked degree for the work he has undertaken. Perhaps his name will go down in Jewish history as the first of a long line of distinguished officials who may be destined to build up **Palestine.** Certainly his opportunity is unique, and he comes to the country after the Palestine Commission has laid the foundation of the preliminary work.

Charity has been reformed and reorganized. Education has been put on a sound basis and provision has been made for growth. Most of all, and best of all, the Jewish university of Jerusalem has been planted. As yet its physical boundaries have been drawn. Bricks and mortar will be brought thither in due course, after the war, and its spirit will be kindled at no distant date. Whatever its first program may be, and whatever its ultimate dimensions, certain it is that it will add to the world's good forces in an eminent degree. That is its claim to existence. It needs no better. It will be a center of Jewish thought, a clearing house of Jewish ideas, a spring at which Jewish youth from all corners of the earth will slake their thirst for knowledge—always a great thirst. The Jewish university will enter into the inheritance of the ancient schools of the prophets and the world-famed academies of later ages. When all is said, the world cannot have too much thought. The numerous systems have had their day and ceased to be, the war has been tried in the balance and found wanting, even the systems that were regarded as the mainstay of western Europe. What will emerge from the desolation of civilization will be the Jewish elements in modern life—the ten Commandments, the nineteenth chapter of Leviticus, the social teaching of the prophets. There will be room for Jewish thinking, which for the last twenty centuries has not had its fair chance. The Jewish university at Jerusalem will give it that chance. At best, it will be a boon to the world; at worst, it will add another university to the world's list, and there are far too few universities in the world.

Meanwhile the needs of the present receive, as they must, immediate attention. The British army of occupation issues a Hebrew newspaper which is exceedingly well done, and a Hebrew-English and English-Hebrew dictionary is in preparation. Since man does not live by bread alone, these efforts are exceedingly cheering. Relief of poverty is good; the cultivation of Hebrew in Palestine is a proper accompaniment. The conjunction of the two augurs well for the future, and one is inclined to envy Captain Stein for his unique opportunity.

There was in all the London synagogues during the New Year and Day of Atonement services a good sprinkling of Jewish soldiers, and readers of this page may be interested to learn that Americans were included among them. The War Office authorities granted special Holy-Day leave to all Jewish officers and men, and the American military authorities did likewise. Of course, only soldiers in the country could avail themselves of this leave; for those in France it was obviously out of the question. We undestand that of the Jewish soldiers who came to London, several hundreds had no homes of their own to go to. But they were placed by the Hospitality Committee over the metropolis with Jewish families, who gladly undertook to make them feel at home. A good number of co-religionists from the United States and Canada—both officers and men—were thus provided for, and it is indeed pleasing to place on record that this admirable work was admirably performed by Mrs. Henry Wolff, the wife of the treasurer of the First Lodge of England. Here again we have an illustration of the way in which the London Lodge has served a useful purpose. There were and are—without any doubt—numbers of people in the London community who are ready and willing to be of assistance in all good causes. The lodge has, among other things, proved a center for such people, and while every ounce of credit is due to Bro. Henry Wolff and his wife for their magnificent, energetic and successful endeavors, the lodge may yet indirectly claim to have a share in their achievement. In normal times the lodge would no doubt have been able to share in its corporate capacity. In present conditions, when the greater number of the brethren is scattered, when many are engaged on national work, the lodge must rely on its individual members. In this respect Mrs. Henry Wolff and her husband merit our great thanks.

The French Jews have shown hospitality as warm as ours for those American Jewish soldiers who were in France during the high holidays. That the Americans are loved in France—loved is not too strong a term—our readers know full well. They may rest assured that their dear ones who are now across the Channel found a warm reception at the hands of the French Jewries to whom they came to spend the Holy Days. This drawing together is good. We want to know each other. Not merely Jew and Jew, but man and man—the Englishman, the Canadian the Australian, the American, the Frenchman, the Italian. A league of nations can be based only on trust and confidence. and these come from personal acquaintance. As Jews the idea of a league of nations must be very dear to us. Apart from its intrinsic worth, were we not the first to enunciate it? President Wilson, we do not doubt, would hardly hesitate to declare his indebtedness to the eleventh chapter of Isaiah, "And the earth shall be full of the knowledge of the Lord as the waters cover the sea."

These ideas are very precious, now perhaps more than ever. The Chief Rabbi has realized this, and has compiled a little anthology of Jewish thoughts, primarily intended for Jewish sailors and soldiers, which deserves exceeding high praise. Therein are collected not only appropriate extracts from the Bible, but translations of Hebrew poems and Yiddish sketches, the opinions about Jews and Judaism of competent observers in all ages and all climes, passages to elucidate the inwardness of Jewish ceremonial, short prayers and words of comfort. It comprises within its pages the whole span of life, and it presents the Jewish point of view on every aspect of it. One or two gems stand out in all their glory and attractiveness in the latest edition. We would strongly urge our readers to obtain this khaki-colored little book. It must be available in America; if not, the Chief Rabbi's office will doubtless be glad to distribute it. We confess that while every passage of the book appealed greatly, we were most touched by the translations of the two [illegible] Perez, the one depicting [illegible] of Brontje Schweig in this [illegible] world, the other telling [illegible] wonderful, unselfish cond[illegible] Rabbi during the Selichot pe[illegible] is something distinctively Jewish about each of these word pictures. If the sentiments in this booklet sink into the consciousness of its readers, the world will be the better for the process. The Chief Rabbi has done a real **Mitzvah** in issuing the collection.

More of this kind of work will be required after the war. It will serve the general cause. But several special causes will also call for attention. Disabled Jewish soldiers will be one such. The problem of the disabled warrior will need to be solved by the state. But as usual, where charitable and relief work is concerned, the Jews are first in the field to co-operate with the state authorities and to supplement their efforts. A Jewish Central Committee has recently been set up in London for the purpose. Doubtless the problem will call for attention in America also, and in due course a Jewish committee will be established in the States. When that happens it might be a good thing for the English and American bodies to exchange views and experiences, and perhaps the London Lodge might be able to act as intermediary between them.

"OBJECTIONABLE STORIES ABOUT JEWS"

Rev. Dr. David H. Fouse of the First Reform Church of Denver, preached a sermon on the above subject and read an extract therefrom as it appeared in the Rocky Mountain News as follows:

"We all hate the persecution of the Jew in certain foreign countries. We all are more or less guilty of a form of cruelty toward those Jews who live in our very midst. Recently a Jewish woman, prominent in social welfare circles and honored by all that knew her, was shocked at a story told from behind the footlights of a popular playhouse. She was, moreover, mortified and hurt beyond measure at the storm of applause and roars of laughter with which the audience received this thrust at one of her fellow religionists. Probably none of them who bubbled over with mirth even thought of what it meant to her and other Jews. Most of us have told similar stories thoughtlessly. We have them in our repertoire, if we are story tellers. Just now we people of Denver, of all various creeds, are drawn together in a close co-operation in gathering an unprecedented fund for religious work among soldiers. We are glad to be yoked up with the rabbi of Temple Emanuel, who is beloved by thousands of religionists beyond his own church. Not one of us would knowingly wound him nor the splendid folk who, with him, have common religious traditions and customs. Ought we not now pledge, each to his own self-respect, to refain, both in applause and repetition, from those stories which charge to the Jew frailties of human nature which we all possess? These people, along with the Irishman and negro and others, are willing to take wholesome good natured jokes, but it is not fair to heap upon them the contumely which most Jewish stories carry. Hereafter I shall be as free from such as I am from those that are obscene.

"This gentle acknowledgement of thoughtlessness that has so often caused a laugh and left a sting is appreciated. It should also be stated that the management of the theater in which the above incident occurred had the objectionable story suppressed as soon as the matter was brought to its attention by Mr. Wm. H. Goldberg, chairman of the Vaudeville Vigilance Committee of the B'nai B'rith".

SPECIAL NOTICE WITH REGARD TO POSTPONEMENT OF CONSERVATION SUNDAY AND CONSERVATION WEEK.

Because of the prevalence of influenza throughout the country, it has been decided to postpone Conservation Sunday from Oct. 27, as heretofore announced, to Dec. 1. The distribution of the Home Card will be made during the week Dec. 2 to Dec. 7, instead of during the week Oct. 28 to Nov. 2. Will you kindly govern yourself accordingly in your plans to assist us in giving publicity to Mr. Hoover's message. Please note that the text of the message should not be released to the public until Dec. 1.

The existing military situation makes emphasis upon this conservation effort particularly important. Evacuation by the enemy of occupied territory imposes upon the people of the United States responsibility for additional civilian populations, who will face starvation if we do not come to their assistance.

UNITED STATES FOOD ADMINISTRATION.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5679-1918	
Rosch-Chodesch Kislev	Tues., Nov. 5
Chanukah (Feast of Dedication)	Fri., Nov. 29
Rosch-Chodesch Tebeth	Wed., Dec. 4
Fast of Tebeth	Fri., Dec. 13
5679-1919.	
Rosch-Chodesch Shebat	Thurs., Jan. 2
Rosch-Chodesch Adar	Sat., Feb. 1
Rosch-Chodesch Ve-Adar	Mon., Mar. 3
Purim (Feast of Esther)	Sun., Mar. 16
Rosch-Chodesch Nissan	Tues., Apr. 1
Passover (Pesach)	Tues., Apr. 15
Passover (Seventh Day)	Mon., Apr. 21
Rosch-Chodesch Iyar	Thurs., May 1
Lag b 'Omar	Sun., May 18
Rosch-Chodesch Sivan	Fri., May 30
Shabuoth (Confirmation Day)	Wed., June 4
Rosch-Chotesch Tammuz	Sun., June 29
Fast of Tammuz	Tues., July 15
Rosch-Chodesch Ab	Mon., July 28
Fast of Ab	Tues., Aug. 5
Rosch-Chodesch Ellul	Wed., Aug. 27
5680-1919.	
New Year's Eve	Wed., Sept. 24

THE JEWS AND THE COMING PEACE

If the whole world, belligerents and neutrals, must be prepared to grapple with knotty questions awaiting answer in the coming reconstruction of a world out of gear, the Jewish people must equally bestir itself to deal wisely and efficiently with its own problems. In a world so completely overturned, with new visions and new vistas, it is not likely that we Jews can continue to abide by old formulas. For once the fortunes of the Jewish people now resident in Palestine or migrating to the ancient Jewish territory will have to be dealt with separately. There is none among us that will not rejoice at the turn things have taken in the Land of Israel. It is certain that the country will be opened up to the Jew and that the centuries long misrule will have yielded to stable and beneficent government. If autonomy is to come, it must first be deserved. For that there must be a greater body of Jews and more of energy displayed in building up a Jewish life. Great Britain is reckoning with the preponderance of Jewish culture in Palestine. To that end the cornerstone of the Jewish University has been laid. It is for us, the guardians of Israel in the dispersion, to take counsel betimes with a view to safeguarding the position of the Jew wheresoever he may be found. The largest number will clearly remain where they are now. America, England, France and Italy offer no problems. The same may be said of the neutral countries. But east of the Rhine, in the Danube countries, along the Vistula, and still farther east, there is the Jewish front. Large bodies of Jews will be found changing nationality with the advent of peace. We are not speaking now of the reconstruction problems. Those will be taken in hand. An enormous fund must and will be created to repair the ravages of war and of iniquity among the Jewish populations. But we must equally address ourselves to the political side. We must see to it that guarantees, and not merely on paper, are secured for righting the age long wrongs done to the Jew. The largest and most backward portion of Jewry will be found in the new and larger Poland. We rejoice in the good fortunes of the Polish people. But we must remember that the attitude of the Poles to their Jewish fellow-citizens and fellow-sufferers has been by no means friendly in the immediate past. Will there be a spirit of reconciliation? Will the Poles learn discretion? Will they open their ears to counsels of moderation and the dictates of justice? Some among us plead for group rights, for a measure of cultural autonomy to Jews wherever there are large aggregates of them massed together. Others would rest content with the formula of individual emancipation and equality before the law. The principle of self-determination ought to operate here likewise, and in the long run Polish Jewry ought to be allowed to speak for itself. Most likely they are not all of one mind. Still we at a distance, and because our fortunate position makes us the readier to help, shall be called upon to lend a hand. In fact, we must not await the invitation. We must be prepared with a program clearly thought out and planned. Right now it behooves all such Jewish organizations in this country as have done the thinking for our co-religionists in eastern Europe to agree upon a concerted action. We have in this country the high representatives of various mid-European and eastern nationalities all striving for freedom and all fully aware of the weight of public opinion. The Jewish help in their cause will be appreciated, indeed, is sought after. Let there be an understanding with them. We are ready with our good will. Our influence is at their command. Let us know what is held in store for our brethren who reside amidst them, who love and cherish the lands in which they have lived for centuries. Leaders in Israel, arise and be doing! The hour is propitious. Do not let the opportunity slip by.

RECONSTRUCTION

Now that peace is measurably within sight, the allies and all the belligerents cannot begin too soon to plan reconstruction. It has been reported that Germany, with her usual methodicalness, has had for some time a bureau at work looking toward the putting into effect swiftly and smoothly of a return of pre-war industries as far as possible; and when that bureau was installed German militarism was at its very height and in no wise ready to relinquish its expectations of eventual victory. The war will have had its campaigns and battles planned by the brainiest generals; the terms to be embodied in the peace protocols have been thought out by the combined wisdom of statesmen; the conditions under which each country is to be switched back to its normal life must likewise engage the most judicious minds of the people, of their representatives and of their high magistrates. And it cannot be taken up too soon. During the period of the war the American people have lived anomalously, under high pressure, with every nerve strained and all energy chained to the supreme object of putting an army into the field, trained, fed, clothed, equipped with all sorts of weapons. Soldiers and their equipment had to be transported thousands of miles, and in the face of the dangers lurking beneath the waters. Men and women have been taken away from their normal occupations to manufacture that vast equipment. Plants have been called into existence over night, as it were. The central government took over the administration of railroads. Food and fuel were conserved by wise regulations. Loans were floated and taxes and supertaxes imposed. With patriotic willingness the people have suffered the distributive power in state and municipality to be absorbed by the federal government. Let no one imagine that all of that can be done away within a day, so soon as the ink on the signatures to the peace documents has dried. Demobilizing an army is an enormous task, quite so as mobilization. Some plants will have to be maintained, others should be turned to the uses of normal life. Food and fuel will have to be conserved for some time to come. The wasted areas will have to be restored, and no matter who pays for it in the long run it is the world that has to make good irreparable losses. There will be the maimed and widowed and orphaned to take care of. Millions of soldiers will have to be placed in their normal occupations. The high cost of living cannot be reduced immediately. Means must be provided for to pay the enormous loans. Taxes will continue high. Yet gradual as the normalization of the industrial life must be, it must be begun at an early time. We shall be called upon to aid in the rehabilitations of millions abroad who are too poor, too sorely stricken to help themselves. Above all, our entire political life must be steered back to its wonted course. We must beware lest by conquering absolutism we have been conquered by it. The paternalism exercised under war exigencies must give way to the free exercise of the citizen's rights. The old checks upon the prerogatives of parallel powers must be re-established. The people must be free to criticise those in power. Freedom of speech must be restored. There must be a spiritual rehabilitation by the side of the industrial. We shall not emerge quite the same. It is a changed world that we shall find ourselves in. Values will be recast. But there are certain values which stand above the changes of time. Religion will once more come into its own. Suppressed yearnings will come to the fore. There will be problems numerous and weighty. Let us address ourselves to the task wisely, patriotically, and in a spirit of devotion to the highest truth.

PREPARE FOR PEACE

Preliminaries of peace have begun. It should not be anything else but a justice of peace. The just requests of the vanquished should be given heed to. No rankling should be left in any corner of the world inviting future strife. The possessions of the allies must be safeguarded against future attacks and yet the vanquished should be dealt with fairly and squarely.

The peace that is now coming must be prepared ahead. No statesman must be found napping. We have fairly grown accustomed to the war. We are familiar with its sad features. We would not lightly hazard stepping out of it into the dark future. Let us turn on the light in full force. We have heard formulas promulgated and principles enunciated, but somehow words are elastic. It seems to be the day of small nations. Are we to witness a repetition of the conditions to which the Congress of Vienna at the end of the Napoleonic era gave birth? And who is to prevent confederacies arising before long? The league of nations idea must be defined somewhat more clearly. How far shall disarmament proceed all around? All these questions are momentous. It will be too late to begin answering them when once high commissioners of the nations sit down at the green table. They must come prepared with their own clear formulations. And on this side of the western front the democratic governments are required to take the people into their confidence. The peace will be a peace of peoples. Clearly the whole American nation, to speak for ourselves, must do some hard thinking. It follows that we cannot begin too soon to prepare for the peace that is coming. Unpreparedness for peace will be just as grievous an error as unpreparedness for war. Above all, let clearness and candor prevail.

JEWS BARRED FROM PUBLIC APPOINTMENTS

The "Juedische Zeitung" of Vienna, states that in connection with a competition for appointments to certain government offices at Sambor, candidates are asked to produce a certificate of baptism. This condition was also openly advertised in the Polish Press. The Vienna paper named above urges that steps should be taken to suppress this form of anti-Semitism.

AN APPRECIATION OF JACOB FURTH

By Dr. S. Sale, Rabbi of Congregation Shaare Emeth

On Tuesday the 15th of October last, Jacob Furth closed his eyes to the light of this world and in his passing the Jews of America have lost one of their brightest ornaments. Our lamented brother was born in the little own of Schwiehau in Bohemia, June 12, 1844, and came to this country with his parents and an only sister when he was six years old. He lived in the city of St. Louis nearly three score years and ten, and as he came to be recognized and respected as one of its men of light and leading, he will be long and gratefully remembered in this community, to whose best interests he gave himself with unabated zeal and devotion. He was a leader by virtue of the imprescriptible right of native, superior endowments. He impressed himself upon every assembly of his associates by dint of his good sense, his vigorous, keen and incisive mind, and the integrity of his character. He practiced none of the arts of the demagogue, and though it was but natural that he should delight in the approval of his fellowmen, he spurned popular favor that was to be bought at the sacrifice of his conscience.

He was earnest, frank, manly and sincere and in all his acts in public and private he answered the description which the Psalmist gives of the man, who could stand before the Lord: he walked in uprightness, worked righteously and spoke the truth in his heart. Such men are rare in every community, and thus it goes without saying, that he held high rank among the most prominent Jews of our city and country. He earned the standing which he achieved by a long, honorable and useful service in the cause of humanity's noblest ideals.

He was most intimately identified with the order of the B'nai B'rith, and as he was easily one of its most brilliant luminaries, his name and fame became a household word in our fraternity. His activities, however, were not limited to our Order and its exalted purposes, but as a Jew of the truest and broadest type, he gave his time, his means, and what is more, his splendid personality to every progressive and beneficent movement.

He was every inch a man, and as such he was one of the best missionaries of Judaism. I recall that at a farewell dinner given to him on the departure from St. Louis, to make his home for a few years in the city of Cleveland. I compared him to the button on the outside of the box. I always thought of him in that capacity. Wherever and whenever he appeared among his fellowmen of every faith, as a man of affairs, as a Mason, and a public-spirited and patriotic citizen, he stood out as the peer of the best, and being known as a Jew, for he never left anyone in the dark as to his religious loyalty, he compelled his associates of other denominations by the mere force of his own example, to revise and correct their estimate of his co-religionists, when it ran in the groove of raditional prejudice. Face to face with such a man, there was nothing left for them but to admit, that if Jacob Furth was a fair sample of the level to which the Jews could rise, they must on the whole be excellent material out of which to make good men and loyal Americans. In sheer truth it must therefore be said that Jacob Furth, whose whole life at once a luminous embodiment and a glorious defense of the faith of our father was one of Israel's most valiant guardians.

It is apparent that the best and finest traditions of our historic past ran in the blood of our departed friend. He was a true disciple of the wise and he prized and cultivated the spiritual values all through his days, those intangibles, which are far above gold and silver, those things which alone make life worth while. In the light of these ideals he lived at his beautiful and exemplary fireside and abroad among men. When the history of the Jewish charities of St. Louis comes to be written, the name of Jacob Furth will loom large among the pioneers, and the single record of his life-long devotion to the Cleveland Orphan's Home is such as might satisfy the most ambitious lover of his kind. He was indeed eyes to the blind, feet to the lame and a father to the needy.

I shall not attempt a detail of his philanthropic endeavors to show what fine type of a man and public servant he was, nor is it necessary to tell the Jews of this country what they themselves do know, but I cannot forbear observing that his influence for good in every direction was all the more pervasive and effective because of its unobtrusive nature, because of the simplicity of his life, the dignity, the reserve and repose which distinguished this man of sterling character and strong intellect. Recognizing this large and wholesome service, the B'nai B'rith lodges of our city united with the officers of the Grand Lodge of the district, the Executive Committee of the Order and a large concourse of the good men and women of St. Louis to make his seventieth birthday memorable and to do public honor to the man, who by his whole ife had honored them. His own lodge, Ebn Ezra, however, paid him the most beautiful tribute, when to signalize the completed seventh decade of his pilgrimage, it set aside the sum of two thousand dollars as the nucleus of a benevolent fund to be known as the Jacob and Jenny Furth endowment. Now let the endowment grow from more to more, so that it may indeed become a monument to our departed friend and the beloved partner of his good works, more enduring than bronze and stone. Here was a man who had vindicated the faith of his fathers by his own exemplary character and conduct, who had defended its title to be counted among the most blessed human agencies, by bringing its message of love and cheer, of hope and comfort to all of God's children; who showed the world that to be a Jew was not to be exclusive, and when he rounded out the Biblical tale of three score and ten, the people before whom he had gone in and out, they who had tried him and found him their faithful servant, they came, Jew and Christian alike, to do him honor and bring him the tribute of their hearts. Indeed it was no mean service to which they gave testimony and approval. Brothers Philip Stein and A. B. Seelenfreund of Chicago came to represent the Executive Committee of our Order at the obsequies and to do personal honor to the man, with whom they had been so long and so closely associated. When Judge Stein heard that there was to be no eulogy pronounced, he said: "The naked and unadorned truth about Jacob Furth would be his finest and most fitting tribute".

PRAYER

By Dr. E. N. Calisch of Richmond, Va., at the Patriotic Meeting, Chicago, Sept. 29, 1918

Eternal God and God of our Fathers, in this hour of deep emotion, we turn to Thee. We have unfurled this flag that represents our sons gone into service. We commit them into Thy keeping. Mayest Thou give them the resolution of righteousness and the deep determination of noble duty. May it be Thy sovereign will that you will safeguard and keep them and to bring them home again to us, but if it be Thy sovereign will that if any of these boys of ours are called upon to make the supreme sacrifice and to turn their faces to the Golden West, may it be with honor and with courage that they may meet the great adventure and add honor to the name of Israel.

And we pray Thee, too, that to those who may mourn them may Thy comfort be given, and through the mists of their tears may they see the rainbow of Thy promises wherein Thy comfort and Thy solace have given them. We pray Thee, Oh God, protect and keep our boys, but above all things may they be everywhere and at all times filled with the knowledge of Thee. May it be in their hearts ever, and the sentiment of the psalmist, "The Lord is with me; I fear no evil."

Thy protecting providence be over them; bear them upon the wings of Thy power, and give them the safety as Thou will give us peace. Amen.

FRENCH JEW DIPLOMAT

For the first time since the emancipation of the Jews of France, one hundred and twenty-seven years ago, its diplomatic service has been opened to a Jew, in the person of M. Kahn, Consul-General at Shanghai. He has now been appointed Minister-Plenipotentiary to Siam.

THE IDEALS OF THE ORDER

By Simon Wolf at the Patriotic Meeting, Chicago, September 29, 1918.

In 1836 I had the honor and privilege of being born a member of this great Order, and from that time up to this I have striven with all the ardor and intelligence incident to American citizenship to make my people realize the ideals for which this Order owes its existence and for which it has often stood as a symbol and example.

I remember well the words given to the world by Benjamin Franklin when he said after the Declaration of Independence had been signed, "We must hang together or we will hang separately". So tonight in the midst of this cataclysm that is confronting the world in arms we must hang together. The clouds may be dark, but I remember well when on the 26th day of June, 1863, I stood in the presence of the great martyr, Abraham Lincoln, after Lee had marched into Pennsylvania. It looked dark; the clouds were lowering and dismal, and the President said, "The sun of righteousness shines behind those clouds. It is luminous with light behind those clouds. We will win. We must win". And the battle of Gettysburg, fought on the Fourth of July, 1863, was the foundation for the Fourth of July, 1918.

We need only take the words of the great martyr President in his immortal second inauguration speech, "With malice toward none; with charity for all", and for every drop of blood drawn by the lash must be atoned for by the sword, and so it will be now. And again his immortal words on the battlefield dedication of Gettysburg, when he said: "W eare dedicating this field to a new birth of freedom for the people, of the people and by the people", and that great trumpet call will be the only basis for a world peace that the Allies will ever make.

Ah, my friends, it is a glorious privilege for you to stand in the presence of this great magnificent picture of seventy-five years of usefulness to the world and its co-religionists, a picture such as the world has never seen before. Seventy-five thousand of our brave boys of Jewish blood, American citizens all, are at the front to prove to the world that among all the citizens of this great republic, there are none more appreciative of the liberty and of the opportunities which we enjoy than the Jew cosmopolitan, the Jew man who has given the world its highest ideal of righteousness, of justice, of religion.

Ah, my friends, do not fear. We will win out, and in the winning the Jew will secure the rights of citizenship, the rights of equality all the world over, and no one will have contributed more in this than this great organization which is the foundation stone of Jewish altruism and Jewish ideals. Our brave boys in concert with the other brave soldiers of the Allies will draw the fangs of the German reptile, and the sunrise of its poisonous power will act in the sunset of its defeat. The God of our fathers and the God of our Pilgrim Fathers are fighting side by side. As John Brown's soul is marching on to a unification of this great republic, so will the American spirit, and all the civilized powers of the earth be marching on and on to victory and peace and the Star Spangled Banner of the free will flow from sea to sea, unvexed, unchallenged, for a regenerated humanity.

INDEPENDENT ORDER B'NAI B'RITH, DISTRICT NO. 3

Philadelphia, Pa., Oct. 21, 1918.

I hereby bring to your official notice that our esteemed Brother Edward Hemple, Secretary of District Grand Lodge No. 3, is about to enter War Welfare Work for overseas service, and has thus been obliged to ask for a leave of absence, and the selection of an Acting Secretary until the next Biennial Meeting of the Grand Lodge.

It is with sincere regret that I contemplate the loss of the valuable Secretarial services of Brother Hemple, and in his patriotic devotion to our country's cause and assistance to win the war, he will have the hearty good wishes of our entire brotherhood.

Please take notice that by authority of the General Committee I have appointed as Acting Secretary of District Grand Lodge No. 3 Mr. Joseph Herbach, who is hereby declared entitled to proper and official recognition as such and to whom all communications should be directed. The new B'nai B'rith headquarters are: 709 North Franklin street, Philadelphia, Pa.

Yours in benevolence, brotherly love and harmony.

MARCUS FEUCHTWANGER,
President.

ANTI-DEFAMATION LEAGUE

We wish to reiterate our most urgent request that all matters pertaining to the defamation of the Jew and all such complaints not purely local in their scope, be promptly reported to our central office, 1228 Tribune Building. It often happens that a situation which could be corrected by a diplomatic and dignified letter, is made impossible by reason of someone taking it upon himself to answer for all the Jewish people. The Administrative Committee, which meets weekly, considers most carefully the phraseology and content of every communication and takes action only after calm deliberation. It is thus that we have obtained harmonious action and the best results.

In order that we may promptly learn of all matters which require our attention, we have secured the co-operation of the following newspapers who have signified their willingness to give publicity to our activities:

American Israelite, Cincinnati, Ohio.
Hebrew Standard, New York City.
Jewish Voice, St. Louis, Mo.
The Sentinel, Chicago, Ill.
Jewish Review & Observer, Cleveland, Ohio.
Warheit, New York City.
Reform Advocate, Chicago, Ill.
Chicago Israelite, Chicago, Ill.
Jewish Exponent, Philadelphia, Pa.
Jewish Daily News, New York City.
Jewish Ledger, New Orleans, La.
B'nai B'rith Messenger, Los Angeles, Cal.
Canadian Jewish Chronicle, Montreal, Que., Canada.
American Jewish Chronicle, New York City.
Jewish Independent, Cleveland, Ohio.
Jewish Monitor, Fort Worth, Texas.
Jewish Morning Journal, New York City.
Daily Jewish Courier, Chicago, Ill.
Jewish Criterion, Pittsburgh, Pa.
Columbus Jewish Chronicle, Columbus, Ohio.
Jewish World, Cleveland, Ohio.
Jewish Spectator, Memphis, Tenn.
American Jewish World, Minneapolis, Minn.
Jewish Record, Chicago, Ill.

A Commendable Act

We report with great satisfaction the action of Mr. Fred G. Nixon-Nirdlinger, a Philadelphia theater owner, who caused the following notice to be conspicuously posted in his theaters:

"A Suggestion and a Notice"

"Tens of thousands of Jewish boys in the army and navy of the United States are offering their lives in the defense of the nation. Slurs and gibes upon the courage and sacrifices of the race to which these fighting men belong are obviously impudent and indecent, and will not be tolerated on the stage of this theater; least of all from Jewish performers, who have been the customary offenders in this matter.

"If you feel that you cannot get your act over the footlights without insulting brave boys who are going 'over the top', please consider your act cancelled".

The League wishes to take this opportunity to express its thanks to Mr. Fred G. Nixon-Nirdlinger for his action, which is of incalculable benefit to us in our work. We have had such posters printed and circulated throughout the country with the request that they be prominently displayed in all the vaudeville houses. We shall be glad to provide such posters to anyone interested in helping eliminate the caricature of the Jew from the vaudevile stage.

"Newark Ledger's" Apology

The following letter was received from the publisher of the "Newark Ledger" when his attention was called to an objectionable article appearing in the columns of this paper. We also quote the notice to which Mr. Russell refers:

"I am enclosing copy of notice posted in the news and editorial rooms and also on the proofreader's desk in the composing room.

"I regret the unfortunate reference to the Jewish race that appeared in The Ledger columns more than you can realize, because, during a publishing period of eighteen years, I have had this occur only twice, and both times in the City of Newark.

"Of course, no person who is worthy of consideration from the point of view of intelligence, morals, or position in this community, ever deliberately makes a racial reference in a derogatory manner.

"In the case of the Jewish race, their accomplishments and achievements in every walk in life, in science and art, letters and commerce, stand out so splendidly as to set an example to the rising generation of all races. Probably you yourself have never taken the trouble to check up high school records, but if you did so you would be surprised at the enviable position held by the [illegible] your race.

"Speaking selfishly, both from a personal and a business point of view, my staunchest personal friends and my most loyal business supporters throughout my publishing career have been the Jewish people.

"President Wilson has broken down the few barriers that political prejudice held in Washington against certain high offices being filled by Jews. I think the President's act settled the racial prejudice question not only in America, but in all other really enlightened and progressive nations.

"Of course, as long as there are weak, low minds, persons of narrow vision, with warped intellects, we will have critics of one race or another; but I think even that class of undesirable citizens now realize that its prejudice cannot be successfully directed against the Jewish people.

"Notice"

"On two occasions, matter has crept into the columns of The Ledger, that reflected on the races of people as a whole, in a smart effort on the part of someone to criticize mere individuals who happened to be members of races prominent in the public eye.

"America is at war today in the interest of universal democracy and good fellowship toward all men, where races, religion, politics and even previous condition of servitude have gone into the melting pot for the common good.

"I trust that every department of The Ledger will exert itself to detect anything of this sort that finds its way into the office through carelessness of persons from the outside. It means that we must read communications very carefully, and I wish the mechanical department, as well as the news and editorial departments, to assume that responsibility and co-operation, to the end of making it impossible for these unfortunate references to appear in the columns of The Ledger".

The Kaiser's Master Spy

Those who have followed the serial story appearing in the Chicago Evenning American, entitled "The Kaiser's Master Spy" and have felt indignation at the derogatory references to our people, will experience a sense of satisfaction at the kind offer of co-operation made by the publishers when this matter was brought to their attention. We received the following letter.

"I wish to thank you for calling to our attention the unfair reference to Jews in the story entitled 'The Kaiser's Master Spy.' As you undoubtedly know, this paper has been very careful to avoid any such unfavorable references and all our editors are exhorted to use the utmost care to in this connection. Unfortunately, in this instance the man who handled the story was not as careful as he should have been and we deeply regret that the slip occurred.

"We will be thankful to you at any time for calling our attention to any similar breach that you may see.

Very truly yours,
Chicago Evening American".

Again, The Merchant of Venice

The Grolier Society, which publishes the Children's Encyclopedia, entitled "The Book of Knowledge", signifies its co-operation in our educational campaign by substituting for a scene from the Merchant of Venice, one from the "Taming of the Shrew". Their letter, which we quote herewith, displays their fairmindedness.

"We regret that your letter of August 13th has been delayed so long in answer, but the vacation season is responsible. On my return to the city I find your letter calling attention to page 312 of THE BOOK OF KNOWLEDGE as an instance, I suppose, of defamation of character. We think that a picture illustrating a scene from Shakespeare's play, in exactly the same manner as the scene above is illustrated, could hardly be considered an effort to defame the character of the Jew. However, as we have had our attention called to it from one or two other sources we considered it best in our new edition to select another scene, namely from the 'Taming of the Shrew', as we have no desire to hurt the feelings of anyone, or convey an unpleasant or misleading impression.

Yours very truly,
The Grolier Society,
M. P. Mills".

It is to be hoped that with the renewed vigilance and co-operation of our coreligionists, who will promptly submit all complaints to our office, our aim—to eliminate those elements which tend to keep alive the prejudice to which the Jews are subjected—will, in the near future, be realized.

THE B'NAI B'RITH AND THE WAR

Address by Mr. Edward Sonnenschein, Dedicating a Service Flag to the Members of the Order at the Patriotic Meeting Held in Chicago, September 29, 1918

Almost everything that could properly be said in the dedication of a service flag has already been said, but while my eloquent friend from California was speaking to you about the aspirations of people today during this world catastrophe, thinking back to a home which their forefathers had many centuries ago, my mind kept reverting to a paragraph in the book of Jacob Rees, whom you remember as the man of whom Theodore Roosevelt said was the most useful citizen in America. In his biography he tells about his youth in Denmark, and of coming here and doing his work here, and yet how he always pined for the land of his birth. He wanted to see the town in which he had grown up. Those beautiful memories were in his mind always. He finally went back to Denmark and he saw the little town of his birth, and he saw his father and his mother, and he loved Denmark. And then he said, "I became sick; I was very sick and they dispaired of my getting well; and I lay in my bed in the hospital where I could see and overlook the blue waters of the bay, but nothing seemed to cheer me, and they did not know what was wrong with me, and then one day I saw a ship coming up the harbor flying the American flag, and I sat up in my bed and I waived my handkerchief and cheered until I cried, and the nurse came in and thought that I was crazy, but I was not crazy. I became well. I arose from my bed a well man, because when I had seen that flag, I recognized that the country of my children's birth was my country, that their flag was my flag, and that I was indeed an American."

So my friends, when this crisis not in our individual lives, perhaps, but in the nation's life came, we all of us recognized, no matter what sky had seen our birth, that this was our land and those who had come from across the seas, knew that this land of their children's birth and of their children's children's birth, was and was ever to be their home, their flag, they were indeed and are Americans.

My friends, it was easier for the Jew than it was for the other peoples, for many of them had come here because they saw an opportunity. Economic pressure had driven them here, but they had rights and citizenship in the lands from which they came. We came here, my friends, to get something which other lands had not given to us—citizenship, equality and heaven for the soul as well as for the body.

The principles upon which this government was built and upon which this government has grown and upon which it stands today, were principles which were consonant with the teachings of the ancient prophets. It was builded upon justice, upon equality, upon truth, upon humanity.

When Germany started the war four years ago, the Jews first felt that there was something inconsistent with his belief, something inconsistent with his individuality and the traditions of his people, because when right was subordinated to might and to blood and to conquest, it struck a jarring note in his system, and there was one thing at the very outset of the war, the very first week of it, which meant that no Jew who knew his Judaism, no Jew who felt within him the blood of his ancestors, could have any sympathy when they called a solemn treaty, sworn to, "a scrap of paper." They struck a note which the Jew could never approve of, because the whole history of the Jew showed that he was true to a treaty not written on parchment and sealed with the great seals of state, but a covenant given to him and made by him with his God, which was not even written down by man for centuries and centuries after it was made, but carried down from generation to generation in the living memories of Israel. That covenant which Israel has carried through all those years of persecution, that loyalty which Israel has shown to that faith, and that covenant made him intrinsically American. He is as much American as those who came from the Mayflower. When war came he was ready.

When Pershing stood at the grave of Lafayette and uttered in four words the greatest speech which has been made since Lincoln dedicated the field of Gettysburg, when he said there at the tomb of Lafayette, "Lafayette, we have come," he had with him there and back of him all the 75,000 American Jews glad to serve under his leadership. Of that number, my friends, we are proud to say that 3,256 are members of the Order of B'nai B'rith. It is to them we dedicate this service flag, and we are proud of them for many reasons.

My friends, we are proud of it for the reason that those 3,256 stars are out of a membership of 36,000 men in the United States. When we consider that the average age of our members is a little over fifty years, you will realize that 3,256 of our young men under thirty-one represents a number out of all proportions to population. It means that when the Jew, together with ten million American boys, in June, of 1917, and thirteen million Americans on Sept. 12, stood with them upon the roll of honor, that in large numbers the Jew had volunteered and had not come under the selective service act.

Now, my friends, if it were merely a matter of pride in what they had done, we might be pardoned for speaking of it, but we do not raise this service flag here as a symbol of pride in all that we have. It is to us and it must be to us a service flag indeed, not representative only of those who are serving under that other banner on the fields of France, but it should mean service for us.

When we dedicate that flag we must dedicate ourselves heart and soul to the principles for which those boys are fighting, for the cause in which our country is at war.

It is our duty to see that those stars of blue do not change into stars of gold. Some of them have already, but we must see to it, my friends, that we do our part that they shall all be blue and that as many of them as possible shall come back to us.

I do not want to take up your time, but I want to call your attention to a couple of posters which have been put out. One of the newspapers this morning had one which certainly stirred the blood of anyone who looked at it. It was by Christy, and it showed an American boy entangled in the barbed wire; it showed him with part of his uniform off; it showed him with the blood upon his forehead, and it showed him with his last action firing, and it said over the top, "His last shot." Underneath it said: "Our last cent for him."

There are many duties that we have right now. We are engaged in a campaign to furnish funds to help those boys to train them, to equip them, to ship them over and to ship them supplies over there, and to send them on to victory with the least expenditure of blood and life. My friends, they had asked nothing except that we give them the wherewithal to fight. They do not ask when they are wounded, when they are even dying, for help. They say to their comrades, "Carry on; Carry on." It is up to us on this side, when they do not ask us to give, but to help, and when we get back everything that we are giving in principal and interest, it is up to us to carry on and on to the uttermost.

There is another poster that we noticed on the way coming over here today, walking over to this hall, and it is hard to talk about it. It shows a picture of ruined Belgium; it shows a mother in the garb of the peasant with a baby at her breast; it shows her ruined home around her, and it says above it the words, "Shall children die and mothers bleed in vain"? America is going to answer that question with a loud emphatical "No", with every resource of American manhood and American wealth and power, America is going to answer that appeal as it has answered every appeal in history "to the last man and the last heartbeat", as was said, "America will go forward".

As an eloquent Frenchman said the other day in speaking of France, "A million or more Frenchmen have already died, and many more will die, but if the last man dies, the women will rise, and when the women are gone, the children will rise, and when the children are gone, the dead will rise, but France will live".

My friends, over a million and a half of our boys have already gone over, and there are a million and a half more that are ready now, and millons more will follow. Many of them will never come back, but if they all should go, they all should give their bright young lives, yea, if after them every other man in America and women and children will be needed, better that they all should go, better that the supreme sacrifice should be made, than that liberty and fredom and justice and truth should die forever, but America will not die.

America with her Allies will win, and with America living, with her Allies living, truth and justice will live, and they will live forever.

My friends, there is only one other word that I want to say. They say that in the old days when Israel was assailed and all the odds were against her, that Heaven fought with her. They say in the story, that the stars in the courses fought against Cicero. So, my friends, the flag and the stars are fighting with us and they will continue to fight, and even when they turn to gold they still fight on, because a man who lays down his life in this struggle does not die, but is still with the others, goes marching on, and it is for us, my friends, safe that we are here in this country, to loyally do our duty and loyally support them, to march on and on to victory and humanity.

THE JEWISH MISSION

By Dr. Max L. Margolis

(Written for the B'nai B'rith News)

Mr. Zangwill is quite right when he contends that nations proclaiming themselves as bearers of a mission are not born with it and that the mission idea is merely retrospectively carried into the past, whereas it is always the precipitate of historical conditions arising long after maturity. It goes without saying that the missionary is never liked. We raise no objections when backward tribes and aboriginal peoples have the higher teachings and the superior civilization imposed upon them. But we resent the superior airs when they are assumed with equals. The Christian may act from the highest motives when he would convert the Jew, sometimes by very questionable methods, to the Christian truth. We rightly, however, hold the ground that an ancient faith like ours may be safely left alone. Yet it is not the Christian alone who denies that the Jews have a mission. It has become the order of the day to make light of the Jewish mission idea in our own camp. The subject will bear candid treatment.

Where Jewish objection is raised to the mission idea, it really contemplates the latest formulation. It is a century old. It was born of modern conditions, principally of the turn which came about through the emancipation in the wake of the French Revolution and the Napoleonic era. It would almost follow of itself that with a world not being transformed before our very eyes the doctrine, no matter how justified then, cannot possibly be maintained now. But we will take it at its old value. The Jew in Western Europe found himself admitted to the rights and duties of a citizen of the land in which he dwelt. Akiba Eger was consistent enough to look the gift horse into the mouth. He would have none of the emancipation which spelt integration into another body. He feared disintegration. The Jew, he said, was not to merge permanently with his surroundings; he was only a temporary dweller. There were to be Jewish colonies throughout the dispersion. Quite as consistent were the great bulk of Jews who gratefully accepted emancipation. They recognized the duty of forswearing the hope of the return. I am speaking, of course, of the thinking leaders in the other camp. The neo-orthodox might treat of the return as something millennial, something that would occur miraculously at the end of the days. But the Hamburg reformers were bent upon a definitive break with the nationalist idea of a return at any period in the future. The Jews in Germany were to be Germans for all time to come. But what about the Jews elsewhere? What was to be the link connecting the Jewries of the world? The answer was not given at once and with the desirable clearness. We must grant to the reformers the honest conviction that far from breaking up the Jewish people they were evolving a formula for its continued existence among the nations. The year 1848 came along and with it modern liberalism. Liberalism is essentially international. Cosmopolitanism was the higher state towards which as a goal mankind was going.

We are reminded of the Cosomopolite in one of O. Henry's stories, whose address is The Earth, Solar System, Universe. Now the reformers, for the most part born and bred in Germany and at odds with the chauvinistic nationalism of the Germans, fell in with liberalism and internationalism and they have transplanted these ideas to this country. They take the status of the dispersed Jew among the nations. They see in the dispersion a God-given instrument for obliterating national distinctions and making the whole world one federated political body. It is self-evident that the Jew would be in his right place in a world so constructed. In national states the Jew is somewhat looked at askance. He is distrusted. It is said that he represents the middle-class, bourgeois liberalism which makes for a weakened nationalism. Hence anti-Semitism. And the article is not confined to Germany. It has raised its head in England. Mr. Chesterton, for instance, might point to the very article by Zangwill in the last Menorah issue as evidence how un-English so thorough a master of English style as Mr. Zangwill is reveals himself in all his covert sneers about the "Rule Britannia" idea. Now the reformers glory in such evidences of Jewish internationalism. The Jew, they teach, is placed athwart the nations to wean them from exaggerated notions of provincial patriotism and to raise them to the Messianic heights of international federativeness. If the Jew is disliked on that very account, well, that is the price he must pay for the high appointment as the bearer of this very definite mission. The future, they say, is with him. Some teachers have fallen in with Herr Sombart's contention that the Jew is the founder of capitalism, and capital is international.

This latest formulation of the Jewish mission, with the slogan "internationalism" to conjure by—I can quote chapter and verse—is mischievous in the highest degree. Mr. Roosevelt for one would scorn it as un-American. Nor is President Wilson's scheme of a league of nations at all to be maintained in the same breath with what is normally understood by internationalism of the liberal sort. In the league of nations the sovereignty of the constituting nations is not to be impaired. And certainly distinct national cultures are to be maintained. International relations there will exist and they will be regulated more efficiently and more clearly. Refractory nations will be disciplined, as the case may be. But that does not yet mean a United States of the World. Professor Neumark, I see, emphasizes an "obscure" verse in Zephaniah (2:11). I did so years ago and paid the price for my temerity. But the truth is with us that the conversion of the world to peace and spiritual truth does not require a giving up of indivilual national cultures nor even a pilgrimage to the Temple of Peace at The Hague or the Temple of the Lord on Zion's heights. Zephaniah apparently disagreed with Micah and Isaiah. And so may we. Each nation from its place and within the potentialities of its own culture may find the way to God and humanity. We need Frenchmen and Englishmen and others; we need Christians and Mohammedans and Jews. The union need not be visible. The Church of God is invisible. The unity must be ideal.

It follows that the Jew should cease to align himself with the internationals of all sorts. The dispersed Jew must perforce merge with each and every nationality of which he is a part, without inter or supranational reservations. If the Jew has a mission, that is to say a task to perform for mankind's good, he must do it from his own place. Judea will be a component part of the league of nations. In the dispersion there is no room for a Jewish separatism. Read the anti-Semite Lagarde and see how the idea of a German Jew boasting of a superior culture towards the German strikes the latter. It cannot be otherwise. It will never be conducive to peaceful relations with our neighbors. At best we in the dispersion can maintain our spiritual connections with the homeland; at best we may hold fast to our traditions and to our historical consciousness. As individuals we lose our Jewish identity. Whatever contributions we make to the world's progress, we do so within the national culture which we adopt for our own, as Frenchmen, Americans, etc. There is no other way, and we may just as well make up our minds about it. In the dispersion our business is to subordinate ourselves quite unmistakably. If we wish to make a noise with our mission, our place is elsewhere. By all means kill the international plank in the Jewish platform of the construction of the reformers. We have no quarrel with reforming Judaism. But the place to reform it is in the homeland. At all events do not reform the world to an international chaos where the distinctions of races and nations and tongues and cultures are no more.

GIFTS FOR FRENCH WAR ORPHANS

MM. Mayer, of Paris, have just given 25,000 francs for the benefit of the children of French officers who have fallen on the battlefield. Only a few months ago MM. Mayer gave 500,000 francs for the same object.

ROLL OF HONOR

CONTINUED FROM LAST ISSUE

List of names of Members of the Independent Order of B'nai B'rith who are serving in the United States Army and Navy.

DISTRICT NO. 1.

GIDEON LODGE,
Albany, N. Y.
Samuel E. Aronwitz.
G. B. Aufsesser.
Henry A. Cohen.
Maurice Freedman.
Charles Levitz.
Harry Poskanzer.
S. Summer.
Dr. Henry Swartz.
Samuel Caplan.

MANHATTAN-WASHING-LODGE,
New York, N. Y.
Julius David.
E. S. Oppenheimer.
S. M. Salamy.
Nathan Sandler.

JORDAN LODGE,
New York, N. Y.
Isaac L. Cracovaner.
Mortimer J. Abrahams.
Nathan M. Abramson.
Robert Chananie.
Leon Sobel.
Ben F. Wyskoff.
Alfred Black.
Irving Treeger.
Harold B. Davis.
Joseph Hirsch.
Leo J. Horn.
Dr. Lucius F. Herz.

MONTIFIORE LODGE,
Buffalo, N. Y.
Benj. F. Swerdloff.

HAGGAI LODGE,
Providence, R. I.
D. Gus Schneider.
Maxwell Villar.
Chas. S. Finkelstein.
Barney Taber.

AKIBA LODGE,
New York, N. Y.
Philip Ganz.
Morris W. Weisbard.
Samuel B. Kaiden.

ZERUBBABEL LODGE,
Rochester, N. Y.
Frederick I. Barth.
Sol C. Davidson.
Stanley S. Goldsmith.
Haskell J. Hershberg.
Samuel Marine.

DISTRICT NO. 2.

GAN EDEN LODGE,
Terre Haute, Ind.
Benj. Buchalter.
Joseph Buchalter.
A. B. Levin.
A. N. Levin.
Phillip Schloss.
A. E. Leventhal.
Leon Rubin.
Morris Brown.
Edwin Goodman.
William Blumenstein.
C. Hirsch.
H. Weinberg.
Dave Ginsberg.
Abe Sachs.
Sam Becker.
Isaac Hornstein.
Harry Binzer.
Jake Matz.
Malvin Schloss.
Abe Krasner.
Edgar Goldstein.
Harold Schloss
Meyer Levin.
Abe Schiff.

DISTRICT NO. 3.

ARMSTRONG LODGE,
Kittanning, Pa.
Nathan Kanawitz.
Abe Cohen.
Max Roth.
David Rosenfeld.
Samuel Siegel.
N. Devine.
M. Blumenstein.

HOMESTEAD LODGE,
Homestead, Pa.
Abe C. Hepps.
Morris Bichler.
Allen Goldston.
Harry Markovitz.

JOHNSTOWN LODGE,
Johnstown, Pa.
Edward Zasofsky.
Paul Galfond.
Israel Malasky.

NEW CASTLE LODGE,
New Castle, Pa.
Abe S. Feuchtwanger.

McKEESPORT LODGE,
McKeesport, Pa.
Michael L. Polevoi.
Joel Brown.
Harry Polevoi.
Philip Kessler.
Maurice Mercur.
Dr. Milton H. Bachman.
Abram Goldberg.
Fred M. Reiter.
Sidney H. Reiter.
David Moskowitz.
Edward Moskowitz.
Jacob Greenfield.
Joseph Portner.
Isadore Klein.
Benj. Itskowitz.
Louis Portner.
David Blattner.
Lee Blattner.
Adolph Blattner.
David Drexler.
Dr. S. Itscoitz.
Morris H. Birnkraut.
Jacob Pildish.
Abe S. Frances.
Harry L. Roth.
David Kimmelman.
Samuel Kimmelman.
Benj. Arnowitz.
Max D. Greenfield.
Manuel Goldberg.
Dr. S. J. Firestone.
Armin H. Friedman.
Dr. Joseph Arnowitz.
Artie Drexler.
Louis N. Birnkraut.
Emil Birnkraut.
Dr. L. J. Goldblatt.
David Victor.
I. Goldberg.
Adolph Feldman.
William Kneller.
William Buck.
Aaron Weiss.
J. Bortner.
Joseph Schwartz.
Ben Birnkraut.
Harry Mendlowitz.
William Katz.
Herman Greenfield.
Harris Rosenthal.
Dr. L. J. Goldblatt.
D. Rubenstein.
William Beurworker.
Samuel Grossman.
Edward A. Greenwald.
Nathan Hershkowitz.
Harry Birnkrant.
Herman Markowitz.
Samuel Lichtenstein.
Samuel Klein.
Charles Papernick.

JERICHO LODGE,
Pittsburgh, Pa.
Simon Buka.
Louis Caplan.
Arthur Forst.
Geo. H. Goff.
Brinton Goldsmith.
M. J. Haupt.
A. L. Jacobs.
Alfred Kingsbaker.
Edwin S. Rauh.
Maurice Scharff.
H. L. Solomon.
Geo. E. Stern.
Bernard Tiplitz.
Albert Weil.
H. A. Wolf.
A. L. Wolk.
D. M. Brill.
Edgar J. Kaufman.
A. L. Lovener.
Craig Jacobs.
H. M. Tauber.

EZEKIEL LODGE,
Newark, N. J.
Samuel Baer.
Jack Hauptman.
Clement Hailperin.
Alfred M. W. Meyerowitz.
Theo. C. Jay.
Peter Stone.
Herman A. Harris.
Joseph C. Corn.
Arthur Lissner.
Emil Silverman.

MENORAH LODGE,
Baltimore, Md.
Benedict S. Bearman.
Samuel Miller.
Max Caplan.
Edward Jacobs.
Abraham B. Makover.
Jacob Sachs.
Poe Solomon.
Emanuel Goldstone.
Isaac C. Rosenthal.
A. Herman Siskind.
Carl Kaufman.
Henry O. Slusky
Gorfine Seaman.
Benj. B. Baker.
William Bernstein.
Benjamin Bank
Samuel Levin.
Harry Israelson.
Abe M. Kramer.
Herbert Levy.
Fred Katzner.
J. Louis Rome.
Sidney R. Traub.
Irving Gordon.
George Katz.
Elmer Greesfelder.
Charles Goldman.

WILMINGTON LODGE,
Wilmington, Del.
David L. Weinstock.

ERIE LODGE,
Erie, Pa.
Jerry Cohen.

DISTRICT NO. 4.

GOLDEN GATE LODGE,
San Francisco, Cal.
Harold Hotchner.
Harry Snyder.
E. Herrscher.
Joe Abrams.
Milton Fuchs.
Maurice Hymson.
Alfred Cohen.
Harry Banks.

DISTRICT NO. 5.

ARGO LODGE,
Washington, D. C.
Julius I. Peyser.

DISTRICT NO. 6.

RAMAH LODGE,
Chicago, Ill.
Eli Morrison.
Sig. W. David.
Harold A. Fein.
Maxim Hirsch.
A. S. Benjamin.
David E. Hirsch.
Albert M. Blum.
Joseph Rothstein.
Dr. L. D. Smith.
Max Waxman.
B. Goldsmith.
H. B. Spector.
Gus G. Jacobson.
R. R. Borovik.
Ned S. Schuham.
Frank S. Gershenow.

PISGAH LODGE,
Detroit, Mich.
D. B. Musicus.

GILEAD LODGE,
Milwaukee, Wis.
R. Mullen.

ORIENTAL HILLEL LODGE,
Chicago, Ill.
Edwin B. Mayer.
G. S. Lurie.
Sam Simon.
Dr. H. I. David.
Dr. H. A. Kraus.
Dr. Jos. C. Beck.
David H. Drobins.

DAVID FISH LODGE,
Chicago, Ill.
Joseph H. Mackler.

BAY CITY LODGE,
Bay City, Mich.
J. B. Lichtig.
F. Lichtig.
H. Robinson.

MINNEAPOLIS LODGE,
Minneapolis, Minn.
M. Ackerman.
S. J. Broude.
Mike Cohen.
T. S. Dobrin.
A. L. Epstein.
Emanuel Frankforter.
L. H. Frisch.
I. Gelb.
John Z. Gelman.
Sol Gottlieb.
M. N. Gross.
Louis Goodman.
A. I. Haskell.
A. L. Herschman.
A. Kantor.
Ben Labowitz.
Philip E. Levin.
A. B. Levy.
Leonard Levy.
A. A. Litin.
H. N. Meleck.
W. M. Newman.
S. B. Oleisky.
Harry Ravicz.
Lester H. Rees.
Sam Rosenberg.
Morse Ruch.
L. Sachs.
David Schwartz.
Ralph Schapiro.
Max Sehan.
S. Louis Shore.
L. Strimling.
H. I. Swiller.
Wm. B. Weil.
H. L. Weisman.
H. L. Wilk.
Dr. T. Ziskin.
H. A. Dimond.
S. Rauch.
H. A. Diamond.
H. Z. Mendow.
Joseph Lowy.
L. H. Frisch.
L. H. Rees.

DES MOINES LODGE,
Des Moines, Iowa.
M. L. Sherman.
I. Rosen.
Louis Ginsberg.

DANVILLE LODGE,
Danville, Ill.
James Greenebaum.

COUNCIL BLUFFS LODGE,
Council Bluffs, Iowa.
Nathan Nogg.

DAVID HEUMAN LODGE,
Jackson, Mich.
L. Lieberman.

SAGINAW LODGE,
Saginaw, Mich.
Harry Lenick.

WINNIPEG LODGE,
Winnipeg, Man.
E. Wershof.
H. Ginsberg.
I. D. Rusen.
S. Berg.
M. L. Frankenstein.
S. L. Goldstein.
H. Beckerman.

GRAND PRAIRIE LODGE,
Champaign, Ill.
Dr. D. S. Blondheim.

DISTRICT NO. 7.

EMANUEL LODGE,
Montgomery, Ala.
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Nathan Kahn.
Burghart A. Klein.
A. W. Loeb.
Paul D. Klotz.
Ralph Loeb.
Raphael Loeb.
Henry A. Weil.
Louis Kaufman.
Bernard Lobman.
Roland Nachman.
Emil J. Meyer, Jr.
Sam Gordon.

ASCENSION LODGE,
Donaldsville, La.
Maurice Klotz.
Joe Waldmann.

EDWARD LASKER LODGE,
Tyler, Texas.
Henry M. Goldstucker.

JEW AND CHRISTIAN NECESSARY FOR PROGRESS

By Dr. S. Parkes Cadman, Brooklyn, N. Y.

Times and conditions modify the attitude of people towards the Jew. In Russia, where the government was despotic, the individuality of the Jew was crushed, and his progress was made despite innumerable obstacles and incalculable wrongs. In the more civilized countries the weight of oppression becomes lighter while in countries like the United States and Great Britain the Jew is afforded equality of opportunity. A long period of development separates the United States from Russia and this difference in progress is responsible for the enlightened policy of the republic and the benighted attitude of the latter country towards the Jew.

Is the United States rewarded for its liberal policy towards the Jew? The history of the Jew in America answers this question. The Jew has always defended the Stars and Stripes; has always been on the side of right and good government; has always supported those movements that make, not mar, a country's greatness. His ingenuity, his perseverance and his mental alertness have helped him to add to the wealth and intellectual progress of this country.

It is surprising and, at the same time, a sad commentary on the world's history how few nations understood the value of the Jew and consequently failed to utilize his superior qualities. Is it any wonder, then, that the Jew does not always bear the kindliest feelings towards his Christian neighbors? Would any Christion display angelic qualities towards his tormentors and oppressors? In view of the centuries of persecution that the Jew has suffered, it may be said that he shows exceptional patience under trying circumstances. His patience has been taxed to the limit and stretched to the margin of endurance, yet he was willing to be sacrificed for his faith, and succeeded in outliving his oppressor. Few people there are who have borne the world's woes more nobly than the wandering Jew, and have more readily kissed the hands of his enemies. Slowly, but surely, the world is beginning to appreciate the significance of these beautiful passages in Shakespeare's Merchant of Venice:

"Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is"?

I have no sympathy with those Christions who, as the Templar in the story of Ivanhoe, are ready to curse the Jew, but accept him for his money. The Jew is the peer of his Gentile neighbors. His works, his history, his contributions to the world's progress constitute his claim upon the generosity of the Christians. The Jew has contributed his strength to the progress of this glorious country, and is, therefore, entitled to all the consideration due the builders of the nation.

Neither have I any sympathy for those Christians who labor under the impression that the Jews' salvation is conditioned upon their acceptance of the Christian faith. I am opposed to proselytizing. Each one of us in trying to solve the problem of life in accordance with one's conception of right and wrong, and no one can claim a monopoly of righteousness. During my career as minister I have had added about four thousand members to my congregation; of these members only two were Jews, one of whom voluntarily joined the congregation. I do not recall why the other became affiliated with us. Each congregation has enough work to do, without worrying about saving the souls of Jews. The Jews have a beautiful religion, and they, too, are doing their level best to keep their people within the fold. They should be encouraged in their activity and not disturbed.

Jew and Gentile are necessary for the success of this nation. Both must solve the great and serious problems of life. Each can contribute his share, his thought and his energy towards the improvement of conditions. Let us work together and put our shoulders to the wheel for life is too sweet and too short to spend in bickerings and quarrels. We are all God's creatures and have been sent to do His bidding.

NATURALIZATION OF JEWS IN ROUMANIA

The Roumanian government has set up commissions in every district to examine claims of Jews for naturalization. The commissions consist of a judge and representatives of the Home and Foreign Ministries. The Crown Solicitor has the right to oppose each claim, and both sides have the right to appeal to a Superior Court.

M. Arion, minister for foreign affairs, has announced that a real endeavor to solve the Jewish question will be made by the constituent assembly soon after its convocation. In the meantime the Union of Roumanian Jews has addressed memorials to the government and to Parliament, pointing out the defects of the present concessions and the improvements needed therein, and proclaiming that Jewry would only consider the Jewish question as solved when all Jews obtained equal rights.

THE GERMAN COLONIES IN RUSSIA

The anti-Jewish campaign in the German colonies in the South of Russia has assumed remarkable dimensions. Jews are expelled from houses owned by Germans, who confiscate or "requisition" wholesale their tenants' property and goods.

THE DIASPORA

Monthly Review of Events in the Jewish World

By Gotthard Deutsch

The reviewer of current history in these days of excitement, of irregularity of communication and of strict censorship will be forgiven, when he prefaces his remarks with an apology for his caution in accepting certain reports. Even in normal times an unusual event always leads to exaggerations. When on Sept. 30, 1911, the town of Austin, Pa., was flooded by the bursting of a dam, the papers reported on the first day that "900 of the inhabitants are known to have perished". On the next day the loss was placed "by conservative estimate at 300". On the third day we learned that "the total loss will not exceed 150" and on the fourth day an official report assured us that "the total number of the known dead stands at 38".

War times are especially apt to create a state of mind, favorable to the wildest exaggerations. Albert Cohn, the well-known philanthropist of Paris, in an address delivered in a Paris synagog on Hanukkah 1870 spoke of 100,000 Jews who were serving in the French army. As a matter of fact there were barely 100,000 Jews living in France at that time, and as the German Jews outnumbered those of France at the rate of 6 to 1, and yet had only 4,694 soldiers in the field, one thousand Jewish soldiers for France would be a liberal estimate. It is in the interest of the Jewish cause to remain calm both in judging Jewish achievements and in speaking of Jewish suffering.

Let us apply the rule of conservatism and calmness to this mooted subject first—ZIONISM.

Whether we like it or not, Zionism occupied the front rank in Jewish current history during the last month. President Wilson sent a kind of New Year's greeting to the Jewish people of the United States, published surely not without intention, Sept. 5, two days before Rosh Hashanah. He says: "I have watched with deep and sincere interest the reconstruction work . . . done in Palestine, . . . and I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionist movement in the United States and in the allied countries since the declaration of . . . Great Britain's approval of the establishment in Palestine of a national home for the Jewish people. . . . I think that all Americans will be deeply moved by the report that . . . the Weizmann commission has been able to lay the foundation of the Hebrew University at Jerusalem with the promise that that bears of spiritual rebirth".

Adapting a well-known German phrase to this message, we shall not turn or twist the words of the chief executive of the nation. He clearly expressed his sympathy with the objects of the Zionist movement and his satisfaction with its progress. A day after the publication of this statement a protest signed by several rabbis of the liberal wing of Judaism was sent to the President, informing him that he was not correctly informed on the ideals of the Jewish citizenship of the United States. This evoked again a storm of indignation in the camp of the Zionists and their orthodox sympathizers who arranged massmeetings and hurled fiery editorials in the Yiddish press at the "haters of Zion". Only a week after President Wilson's indorsement they received another strong support from the British premier, David Lloyd George, who said at a reception in Manchester Sept. 11 to a committee of Zionists that "the fulfillment of (their) historic aspiration . . . is an essential corollary to the necessary enfranchisement of the oppressed peoples of the near East". This again is a statement from responsible quarters which, whether we like it or condemn it, leaves nothing to be desired in clearness of expression. The historian has to be impartial. Zionists see the ultimate aim of Jewish history in the preservation of Jewish individuality and in its peaceful recognition by the outside world. Anti-Zionists believe in the ultimate absorption of the Jews by a united international humanity. Oceans of printer's ink have been spilled in the discussion of the respective merits of these principles. The regrettable feature of the renewed controversy is that both parties cannot agree on aims which must be common to both, namely, the material and cultural development of Palestine, and that they remain unmindful of the fine philosophic thought of the Talmud (Sabbath, 119b): Jerusalem fell because the inhabitants did not respect the opinions of their opponents.

The cultural development of Palestine has meantime made tangible progress. The American Medical Unit which, as an Associated Press dispatch of Sept. 4 informs us, has arrived in Palestine, was warmly received, both in London, July 14, and in Paris, July 24. In the former city Lord Rothschild presided at the reception, in the latter city Baron Edmond, the generous supporter of the colonization movement for more than thirty years, did the honors of the occasion. Prominent non-Jews participated in the event in both cities. In Paris M. Tardieu, high commissioner for the Franco-American war relations, extended personally the good wishes of the government, and in London Lord Cecil, the secretary of state for foreign affairs, sent a message. Even the appearance of Sir Alfred Mond, the "Mechutten" of Lord Reading, who for years kept aloof from all Jewish affairs, is significant for the interest of the outside world. Equally significant is the participation of the Italian "Comitato delle Communita Israelitiche" by deputizing two members to the Weizmann commission. The most satisfactory phenomenon is the fact that something tangible is being done. The British administration with the efficiency characterizing its activity in backward countries coming under its sway, has, if the reports are correct, already solved that problem of sanitation which had occupied the mind of King Hezekiah 2,500 years ago, and has provided a water supply for Jerusalem, and otherwise improved the hygienic conditions of the country. It is highly significant that a non-Jewish writer in the "North American Review" pays a warm tribute to the work done by the Jewish colonists, and it is equally significant that the Russian Jews in spite of the critical situation in their own country, or perhaps because of it are going to work in a business-like manner to meet the various problems of Palestine upon the return of normal times. The Jews of Petrograd formed societies for the establishments of modern hotels, for the production of oil, for general industrial development and for irrigation in Palestine with a capital of several million dollars in each enterprise. W. M. Flinders Petrie, the famous Egyptian explorer, read a paper before a London society of architects in which he presented his plans for the rebuilding of Jerusalem. If he should be as successful as he was in the discovery of ancient Memphis, we may look for great things. It is somewhat aggravating that the sane suggestion of Mr. Zolotkoff to establish in Jerusalem a printing office with modern equipment for the printing of Hebrew books did not meet with more enthusiastic response. Such an establishment would serve both a material and a spiritual aim, and should appeal to Zionists and non-Zionists alike. The University of Jerusalem is so far only a scheme which does not mean to throw cold water on the enterprise, but mere enthusiasm will not accomplish the work. Let us hope that the 15 of Ab, a long forgotten holiday of Maccabean times, selected for the foundation stone laying of the university, will receive a new meaning in Israel's future history.

The admonition to caution requires that we do not overlook some ill-foreboding signs. Count de Gontaut, the French clerical journalist, discusses in the "Revue Hebdomadaire" of May 25 the prospects of Zionism and demands for France the historic right of protecting the Christians in the Orient, claiming sovereignty over Palestine and a special right to control the sacred places of Christianity on the ground that "Catholic" France will best guarantee the freedom of all religions. The Arabic newspapers of New York, interviewed on the question by the "Jewish Correspondent", expressed themselves partly with great reserve and partly with open hostility on the subject of Jewish control of Palestine.

Antisemitic Rumblings

The Bible tells us of the sons of Ephraim who were killed by the people of Gath (1 Chr. 7:21-22), and a Talmudic homily on this passage says they were killed for prematurely attempting to conquer the Promised Land (Sanhedrin, 92b). It is a serious mistake to anticipate the Messianic era, and our experience furnishes us the proof for this fact almost every day. Mr. Louis Marshall learned that the United States Shipping Board placed an advertisement with the New York Times which demanded a "Christian" file clerk. When this was refused by the paper, the text was changed to the requirement that the applicant state his religion. Upon Mr. Marshall's complaint Mr. Charles Schwab, as the director general of the board, issued instructions to the heads of the department that such advertisements are a violation of the fundamental principles of the government. In a letter to Mr. Marshall, dated Aug. 8, Mr. Schwab expressed his regret at the occurrence, but declined Mr. Marshall's suggestion that the clerk responsible for this advertisement be discharged on the ground that she was a woman. The Jews to whom the detractors of their religion hold up the text of the prayer in which the man expresses thanks for not having been created a woman—which by the way is also ascribed to Socrates and Plato—have always shown consideration to woman by extending to her special privileges in the courts (Gittin, 41a). Mr. Marshall as a good Jew will not object to Mr. Schwab's ruling.

Rabbi Bernstein of St. Joseph, Mo., brought a rather commonplace incident to public attention by pointing to Berta Ruck's novel, "Miss Million Maid," in which Jews are presented in an unpleasant light. This is an old story, and as the case of Dickens' Oliver Twist proves by no means indicative of the author's antisemitism. The clearest instance of this kind is the case of Emil Zola, who surely was not an antisemite. We might pass by his politician, Kahn, who is a financial exploiter of his position as something which is connected with actual experiences, but a Jewish servant girl employed in a Christian family and betraying her mistress which he presents in the same "Rougon-Macquart" series, is certainly not typical. It seems that an author figures, as a rule, on the anti-Jewish prejudice of his public.

The Red Magen David over the New York office of this organization was torn down by a group of soldiers who believed it to be a Bolsheviki flag. In itself insignificant, the incident proves that in the eyes of the general public, as we see from various periodicals, the Bolsheviki movement, like everything that is objectionable, is considered Jewish.

The affairs in England seem more serious. Lord Rothschild as chairman of the press committee of the Board of Deputies announced an action against the systematic persecution of the Jews by the Northcliffe press. He asked the government to furnish official data on the number of Jews in actual service and on distinctions won by them which the committee proposes to publish in the various papers. The result of this step has at the time of this writing not been reported. The Board of Deputies also took action in the case of a Jewish soldier who, after being honorably discharged from the army, was refused naturalization and in the case of Jewish internes discriminated against in the London hospitals. We believed such things to be typical of Prussia, where a similar case in the county hospital of Britz led to an animated discussion in the diet April 30, 1910. There is even a government's action on which the Board of Deputies memorialized the government. A new rule exempts the Poles from the restrictions imposed on enemy aliens on the ground that they are in sympathy with the cause of the Allies, though technically Austrian or German subjects. The board objects, and it will seem, not without reason, to the wording "Poles by race" which seems to have been framed so as to exclude the Jews from the benefit of this law. An internal difference in the Board of Deputies is from this distance not quite intelligible. An amendment to the by-laws excludes money lenders from representation. There was some objection to this amendment. It is absolutely impossible that the objectors were actuated by sympathy with the money lenders, but in all likelihood they felt that the introduction of such an amendment at this time was an indirect admission of a certain justice in the antisemitic charges, and therefore a sign of weakness on the part of a Jewish body.

We are naturally even less informed on conditions in the enemy countries which does not mean that the reports are incredible. We are told in reports that come via Amsterdam or Zurich that "Stand and Strucker", members of the Austrian Reichstag interpellated the minister on the exclusion of Hebrew and Yiddish letters from the mail and on annoyances of Yiddish newspapers. Another grievance was that the minister did not allow the registration of Yiddish as mother tongue. The minister promised relaxation of the restrictions on Yiddish letters and newspapers and consideration of the demand that Yiddish be recognized as a language. Under the conditions mentioned in the introduction it is impossible to have a clear view of the situation. The uncertainty of the report is seen in the name Strucker, hitherto unknown, though perhaps a misprint for Straucher, a well-known Galician politician. The demand for the recognition of Yiddish as a language, especially in a country like Austria, where the German dialects differ so much from each other and from the written languages and where every educated Jew who knows Yiddish knows German, seems from this distance a childish demonstration. The report that Prussia closed her boundary to Polish Jews, while equally unascertainable, is quite probable. The first tangible achievement of the antisemitic movement in Prussia was the expulsion of "Poles" from the eastern provinces under Minister von Puttkamer in 1885. In Prussia unwelcome Jews are "Poles". In England, as the action of the Board of Deputies seems to indicate, they are not Poles. This is one of the Zionist arguments.

Roumania

The unofficial nature of our information on foreign events is especially painful with regard to Roumanian affairs. It seems certain that the peace treaty between Roumania and the Central Allies made a stipulation favorable to the Roumanian Jews. The official text is not made known to us, a fact which the Jewish Chronicle rightly deplores. The unofficial reports have it that in the new bill, passed by the Roumanian parliament, full political and civic equality is granted to all Jews, born in Roumania of Roumanian born parents, to all those who fought in the wars of 1913 and 1916, and to all professional men who have practiced their profession for ten years prior to 1916. This treaty was discussed in the Reichstag from different viewpoints. The moderate liberals approved of the situation, the conservatives hid their disapproval of the measure behind the criticism that it was unwise to meddle with the internal affairs of a foreign government, and even the antisemites restricted their disapproval of the measure to the remark that these questions ought to have been left to the final peace negotiations. The Socialists alone protested against the solution as inadequate and asked the government what guarantee there was that Roumania would this time honestly fulfill its obligations. The representative of the government replied that it seemed wiser to accept such conditions as the Roumanian representatives were willing to grant and which the German government would be able to enforce.

The importance of this partial concession may be measured by the grumblings of the discredited politicians who are now living in a voluntary exile. Take Jonescu, the ex-minister of the interior, said to the representative of a Swiss paper: "The unlimited absolute equality of the Jews will not come through this peace treaty but when Roumania shall be free from the German yoke". M. Pichon, the French minister of foreign affairs, said in a letter to the Alliance Israelite Universelle that France, faithful to her traditions, will do everything to bring about a just settlement of the Jewish question in Roumania. The French government is convinced the restricted emancipation under German pressure is not in accord with the "generous declarations" made in June, 1917, by Take Jonescu and Bratiano. The government of France will at the opportune moment take steps to insure that the very wide views of these great Roumanian statesmen will prevail. A similar declaration was made in a letter written Aug. 2 by the Italian ambassador to London upon the order of Premier Sonnino to the Hebrew publicist Nahum Sokolow. Baron Sonnino, by the way, is the son of a converted Jew and a Christian, English mother.

We have our own ideas about the "wide views of these great statesmen" and our just doubts as to the sincerity of their promises. Bratiano, the son of the man who was responsible for the evasion of the Berlin treaty, said to a representative of the Vienna "Neue Freie Presse" in 1909, that the condition of the Jews will improve, "if" the general condition of the country will improve, but that the Jewish question is one for Roumania alone to solve. When in the following year the Jews of Roumania discussed the holding of a congress on their situation, the very same "wide-viewed and great statesman" declared in the Roumanian chamber, Feb. 24, 1910, that only Roumanians possessed the right of free assembly and therefore a Jewish congress could not be tolerated. After the Balkan war of 1913 Jake Jonescu,

(Continued on page 16.)

ECHOES OF THE DIAMOND JUBILEE CELEBRATION OF THE I. O. B. B.

THE B'NAI B'RITH

The seventy-fifth anniversary of the founding of the Independent Order of B'nai B'rith has been celebrated this week and the Jewish Community of Chicago, the city in which the headquarters of the Order are located, has during the four days' celebration heard a great many things about the work and worth of the B'nai B'rith. The anniversary celebration of the whole Order was augmented, moreover, by that of the fiftieth anniversary of the Grand Lodge, No. 6, which took place at the same time.

That the officers of the Order or the members of its Executive Cammittee decided to celebrate the anniversary on a large scale regardless of the war spirit and the war economies which ordinarily act as a check to big celebrations is but an evidence of the fact that the B'nai B'rith fully realizes its new and great possibilities and opportunities and did not, therefore, hesitate to call special attention to itself through the celebration. For, the B'nai B'rith has a greater opportunity in the present crisis than that which any other Jewish fraternal organization may have to do telling work for all Jewry. While in point of numbers the Order is much smaller than several other Jewish fraternal organizations, yet the quality and calibre of its members and their standing and influence are such that it is best in a position to accomplish many and great things, not only of a national, but also of an international character.

The world, at least that part of it whose opinion will count at the termination of the war, is in a most receptive mood now for a consideration of the aims and aspirations of such an altruistic organization as the B'nai B'rith. The principles of justice, liberty and humanity have for seventy-five years formed the basis for the efforts and endeavors of the B'nai B'rith. Its energy has ever been directed towards ameliorating the physical, mental and moral condition of mankind through human helpfulness. The fatherhood of God as exemplified in the brotherhood of man has througnout its existence been the inspiration and propelling power of its life and its labors. For these things the Order has lived and striven all these seventy-five years. And it is precisely these things for which the Allied nations have now unsheathed their swords in the battle of righteousness. Hence, the unprecedented opportunities and the unlimited possibilities of the Independent Order of B'nai B'rith at this particular time of stress and struggle.—The Jewish Ledger.

A NOTABLE CELEBRATION

Reports have reached us of the fitting celebration of the diamond anniversary of the Independent Order of B'nai B'rith, and of the golden jubilee of one of its branches, District No. 6, which was held in Chicago last week. From all over the country, leaders high in the councils of the order came to participate in the commemorative proceedings. Splendid addresses were delivered by men familiar with the Order's history and accomplishments and competent to speak with authority on its hopes and ideals.

For seventy-five years the Independent Order of B'nai B'rith has been in existence and the story of those years is one which is interesting, instructive and inspiring. In the realm of Jewry there is no organization, fraternal in character, which may be compared with it. Service has ever been its watch-word. To serve the Jew and to serve humanity have always been its guiding purposes. Institutions that have been reared, such as the homes for the aged, asylums for the orphans, sanitariums for the sick and the others that it has founded or fostered bear striking witness to the spirit of service which has animated it.

Within the past quarter of a century the order has broadened its scope and enlarged its vision. It has rendered notable service in behalf of the cause of our people the world over. In not a few cases it has been the spokesman for the rights of the Jews and its voice has been respectfully heard and greatly heeded. One of its justly celebrated creations has been the formation of the Anti-Defamation League. Through the medium of this league the fair name of the Jew has been protected. Through its agency the so-called stage Jew has been practically removed from the boards. Caricatures of the Jew in newspaper, magazine, book, play or film have almost become eliminated. Recently the Order displayed its wide-awake spirit in sensing and providing for the recreational needs of our Jewish soldiers and sailors. In various cities close to camps club rooms were fitted up and everything was done for the welfare of our boys. A short time ago this activity was merged with those of the Jewish Welfare Board, it being felt that all welfare work should be under the direction of one national organization.

The I. O. B. B. has ever been actuated by the lofty ideals of benevolence, brotherly love and harmony. These ideals, together with that of democracy, which permeates the Order, have been instrumental in making the lodge room the meeting place for the followers of the various interpretations of Judaism and have helped to bring about a strong feeling of unity amongst us. We have always regarded the B'nai B'rith as the helpmate of the synagogue. We feel that it stands for applied Judaism. It has justified its right to existence. Light has been its battle-cry and light, intellectual and spiritual, it has sent forth into the world. It has proven itself to be a blessing and will continue to be a blessing for all Jewry. May the work of its hands go from strength to strength!

—Toledo Israelite.

SEVENTY-FIVE YEARS OLD

The special issue of the B'nai B'rith News for September-October is one of especial value and interest, inasmuch as it commemorates the seventy-fifth anniversary of the foundation of Independent Order of B'nai B'rith, and contains articles of real worth both literary and historical.

Beginning with a brief but comprehensive historical sketch of the gradual progress of the Order, we pass on to the "History of Organiaztion in Judaism", by Gotthard Deutsch, which in itself is an introduction to the history of I. O. B. B.

Dr. S. N. Deinard's article on "How Old Is Anti-Semitism"? is well worth reading, while "Ambition", by Rev. Dr. Beth Hausman, rabbi of Temple Beth Israel, New York City, and the second installment of "The Sages of Israel", the tenth of a series of essays on Jewish leaders, by Rabbi Samuel S. Cohon of Chicago, should be carefully read and pondered over.

Cleverly written as are such articles as "Sktches of Modern Jewish History", by Frank H. Short, President of the California Bar Association, and "Spiritual Results of Jewish War Relief Campaigns", by Albert P. Lewin, instructor in English, University of Missouri, they do not outclass such contributions as "The Seventh Month", by Dr. Max L. Margolis, and "A High and Holy Appeal o the Conscience of the American Jew", by Rev. Dr. Jacob H. Kaplan of Reading Road Temple, Cincinnati, Ohio, which are two productions of solid worth.

Besides a number of interesting articles and reports on I. O. B. B. activities and institutions, this anniversary number of the B'nai B'rith News also contains other noteworthy articles, such as "The Jew—His Destiny", by Charles C. Pavey, the "Situation of the Jews in Roumania", by Prime Minister Marghiloman, and the fifth installment of "The Philosophy of a Proletarian", by "a Peaceful Workman".

Well worth while though every issue of the B'nai B'rith News has ever been, yet this anniversary number is such that we have no hesitation in saying that any true Jew who fails to secure a copy is wilfully robbing himself of much pleasure and enlightenment.—Jewish Voice, Seattle.

DIAMOND JUBILEE OF THE INDEPENDENT ORDER B'NAI B'RITH

The Order B'nai B'rith celebrated its diamond jubilee on October 1st. It was an important occasion not only for the members of the Order, but for Jewry at large.

Chicago, the headquarters of the Executive Committee of the Order, was chosen as the city in which to hold the principal celebration. The festivities were of a high order, and the speeches were marked by the reaffirmation of its lofty principles—loyalty to Judaism, to Country, and to Humanity.

The Order is seventy-five years young. It was brought into being in New York City in October, 1843. Its main object was to unify Israel for moral and mental uplift; to strengthen the allegiance to the government under which they dwell and to break down the barriers that existed between Jew and Jew. The founders builded well. They established in the midst of Jewry a power for good which has justified its existence.

The defenseless, the downtrodden and the oppressed in every land have always had a sturdy defender in this Order. It interceded for suffering peoples everywhere and demanded justice for the Jew before the Bar of Nations.

While in the beginning of its career inducements to join were sick benefits and endowment, these were gradually eliminated and today the Order is an altruistic organization. The various charitable institutions for the child, the aged, and the sick throughout the country are monuments of the practical efforts of the Order.

The benefits to the members are less tangible though no less real. Its greatest work has been that it has served as the melting pot of Jewry. Into the lodge room were drawn all elements from all classes of Jews. It gathered those who were lost to Israel and kept those which other influences tended to separate, and maintains its strong sway over Jewry for good which it has had from the first. Through this fraternization it sends forth men temperate, uplifted, broadened.

The Order can review its past work with satisfaction. Nor need there be any fear as to whether it will continue to labor as effectively. Conditions are changing, and new problems will be before it. The Order is progressive, live and virile. Its work may have to be altered, but its influence will ever be the same as long as it continues in the future as in the past to exemplify its motto of Benevolence, Brotherly Love and Harmony.—Denver Jewish News.

The Independent Order B'nai B'rith are celebrating their seventy-fifth anniversary and great preparations are being made in Chicago to memorize the event in a manner befitting the solemn occasion. The I. O. B. B. has every reason to be proud of its past and to be proud of its accomplishments. In the field of humanitarian work it has great accomplishments to its credit and it may also be proud of some of its political activities. If the order does not progress in the present as it did in the past, and if it does not hold the same place in the life of American Jewry today as it did twenty or thirty years ago, it is mainly due to the fact that it did not keep pace with time and did not remain in touch with the life of our people and its development. Thirty or forty years ago, an organization like the B'nai B'rith could well afford to take a neutral attitude to Jewish political questions affecting the life of our entire people. Today it can no longer afford to do it. It must commit itself to a certain policy, and because it does not do it for one reason or another, it remains outside the political struggle, and therefore, of course, also outside of active Jewish life. In this way the I. O. B. B. reduces itself to a semi-philanthropic organization, which, while doing good philanthropic and humanitarian work, cannot possibly attract the attention of the masses. The Independent Order B'nai B'rith is well organized and has a considerable membership, and if its leaders could make up their minds to revise their old attitude to the great Jewish problems of the day or if the rank and file of the Order would rejuvenate the organization by electing new leaders, alive to their great task, the Order would not only be an order of the past but of the future, and would considerably contribute to the growth and strengthening of Jewish life, both in this country and abroad.—American Jewish Chronicle.

THE B'NAI B'RITH

The B'nai B'rith Order celebrated its seventy-fifth anniversary last Sunday in various cities throughout the country. Its jubilee comes at a time when this city is subject to the epidemic, so that no public celebration could be held here. But the Philadelphia members of the Order have not forgotten the occasion, and they will no doubt arrange a suitable commemoration to take place at some time in the near future.

The B'nai B'rith has had an honorable and useful career. It has answered the needs of a large number of Jewish communities in this country and a smaller number abroad. It has been a factor for good wherever it has established itself. In some localities, particularly in the West and South, it occupies a larger place in the communal life of the Jewish people than it does in the metropolitan centers in the East; but even there it has its loyal adherents, who are actively interested in the various enterprises in which it is engaged. The Order is holding its own in point of material strength despite the fact that its benefits are for the general welfare, and not for the members exclusively. The Order has always maintained the honor and integrity of the Jewish name in high degree.—The Jewish Exponent.

THE DIAMOND JUBILEE

On Sunday seventy five years had elapsed since the Independent Order of B'nai B'rith was founded in this city. Twelve Jews, of German origin, headed by the intrepid Henry Jones, the immortal organizer of this splendid Jewish institution, called it into life. They were, besides Jones, William Renan, Isaac Rosenberg, Isaac Dittenhoefer, Michael Schwab, R. M. Rodacher, Henry Kling, Valentine Koon, Samuel Schaefer, Jonas Hecht, H. Heineman and M. Anspacher.

From modest beginnings the Order grew, and rapidly did its membership and the number of its subordinate lodges increase. By 1868 over 20,000 names were enrolled in its lists, and this was probably the zenith of the prestige and prosperity of the B'nai B'rith in the American Jewish community. Since that time the order has deepened and internationalized its appeal and sought to become a factor for the benefit of the Jews throughout the world. Thus, in 1893, when the Order passed its half-century mark, its members numbered over 30,000, while today there are in good standing more than 40,000 loyal Sons of the Covenant.

Hence the present anniversary finds the Independent Order of B'nai B'rith well equipped to deal with the Jewish and humanitarian causes it has so energetically made its own. Today, as throughout its long and honorable career of usefulness, it aims to unite the Jewish people in the work of promoting their highest interests and those of humanity. It endeavors to develop and elevate the mental and moral character of all the Jews within the sphere of its influence. It seeks to inculcate the purest principles of philanthropy, honor and patriotism, supports science and art, succors the sick and the needy among the poor, and rescues the victims of persecution.

This noble program, to which the B'nai B'rith has been so markedly faithful, suffices to endow the institution with the right to live and thrive for many, many times seventy-five years. That the Independent Order of B'nai B'rith in this, its anniversary period, will advance from strength to strength, that it will ever renew its youthful vitality and, at the same time, remain true to its great and time-honored ideals, is and must be the sincere prayer of every Jew in America and throughout the world.—Hebrew Standard.

Welcome, thrice welcome, to the men and women from out of town, who come to this city during the coming week to join heartily in the celebration of the seventy-fifth anniversary of the existence of the Independent Order B'nai B'rith. While the order did not see the light of day in the city of Chicago, it is eminently fitting that here this milestone in its history be celebrated for the distinguished President of the Order, Mr. Adolf Kraus, has his home here, and the honor is due him to commemorate this event in this great and growing western metropolis. Perhaps in no period of the existence of the Order has greater activity been displayed than during the years that Adolf Kraus guided its destiny. Great and stirring events have occurred in the life of Israel during these years, and it required a man possessed of the foresight and insight of Mr. Kraus to help solve these problems so that they would result in the greatest good to the cause of Israel. And Mr. Kraus has always been ready in times of crises to give his time and thought and energy in the solution of these problems.

None can begin to estimate the good that has come out of the efforts of the B'nai B'rith during the pivotal years of its existence. It has sought to unite the forces of Israel the world over. It has called into existence many charitable and eleemosynary institutions in all parts of our country and in other countries. For the order is not merely confined to America. It is international in its scope. Whenever a crisis occurred in the life of Israel the Order B'nai B'rith was on hand to do what it could to straighten it out. It is a vital agency in trying to mitigate the prejudice against the Jew through the instrumentality of the Anti-Defamation League. And what it has done is simply an earnest of what greater efforts it is going to put forth in the reconstructive work of the future. We look to see the B'nai B'rith increase its force for good in the coming years. When it commemorates the centennial of its existence, may the men who are with us today still be with us, lending their aid and counsel in building up the life of the Jew and Judaism the world over. Hail, all hail Order B'nai B'rith! May it go from strength to strength to the glory of God and the good of all humanity!—The Sentinel.

NEWPORT NEWS LODGE NO. 783, I. O. B. B.

The present epidemic has unfortunately not failed to visit Newport News, Va., and to inflict an irreparable loss upon the Jewish Community there, and especially upon Newport News Lodge No. 783, I. O. B. B. through the demise of one of its most beloved members, Brother William A. Graff, P. P. The deceased brother passed away in the very prime of his life, 31 years of age. The deep mourning of the relatives of the departed is shared by the entire Jewish Community of Newport News. Brother William A. Graff possessed a keen understanding of the ideals, and noble principles of the I. O. B. B., and knew how to appreciate and to translate into practice, its inspiring teachings. By profession an attorney-at-law, he was well qualfied to render real valuable services to the Independent Order B'Nai B'rith, in general, and to the Newport News Lodge of the I. O. B. B. in particular, whether for the Social Service Committee, or the Vaudeville Vigilance Committee, or for any other purpose. When advice or help was needed, William A. Graff, blessed be his memory, although always extremely occupied, had plenty of time. On several occasion he delivered instructive talks to the brethren of his lodge. He was a lover of the Hebrew language, and he greatly enjoyed divine services at which our sacred tongue played an important part. When he commemorated the "Yahrzeit" of his sainted mother, he himself read the "Maariv—and Shacharith—Services", intelligently and most solemnly; he also assisted the rabbi of his congregation on Yom Kippur.

When the Newport News branch of the Jewish Welfare Board, U. S. Army and Navy, was organized, Brother William A. Graff was elected chairman. It afforded him a great deal of pleasure to spend his time, energy and money for the sake of a cause which was dearer to his heart than any other. Through his influence, thousands of Jewish soldiers on their way to France—Newport News is a port of embarkation—were made to "feel at home", at the Jewish Welfare Center.

Brother William A. Graff's funeral was unique; it was one of the largest ever held in Newport News. It was also attended by a good many non-Jews; the Bar Association was represented in a body. Funeral services were conducted by Bro. N. Speier, a very intimate friend of the deceased. Bro. Sol Peyser read the B'nai B'rith funeral prayers. The "Elks", too, showed their respect to Brother Graff, by holding a service in his honor. The deceased is survived by his widow, his young daughter, Sherley, three sisters, his brother, E. J. Graff, vice-president of Newport News Lodge, and his father, the treasurer of Newport News Central Committee for Jewish War Sufferers.

The remembrance of the righteous is a blessing.

B'NAI B'RITH OF SAN FRANCISCO

A class initiation was the principal feature of the meeting of Golden Gate Lodge, No. 129, which took place on Wednesday evening, Oct. 16, 1918. The degree team of the Committee of Fifty officiated.

A program of musical and literary features was presented, which was very much enjoyed by a large number of members and visiting brothers from sister Lodges.

Committee of Fifty Entertains

Inmates of the two Jewish Homes of the Aged were guests of the Committee of Fifty of the local B'nai B'rith lodges on Sunday afternoon, Oct. 6, 1918, when they were taken in automobiles on a sight seeing tour through the city. This affair is an annual event under the ausnices of the Committee of Fifty and is participated with much interest by the old folks. Members of the Ladies Auxiliaries assisted in providing for the enjoyment of the guests.

A number of members of the San Francisco Lodges crossed the Bay on Tuesday evening, Oct. 8, 1918, to attend a Rally and Class Initiation held by Oakland Lodge No. 252. The degree team of the Committee of Fifty of San Francisco performed the ritualistic work. Mr. Justin H. Steinhart was the principal speaker of the evening.

Golden Gate Lodge, No. 129, is publishing an attractive bulletin under the name of "The Golden Echo". It is replete with interesting accounts of the members in the service at home and overseas.

Enlisted men of the army and navy were the guests of the two local Ladies' Auxiliaries of the B'nai B'rith, namely, Columbia and Modin Ophir, at a dance given by the Auxiliaries on Sept. 21 in the B'nai B'rith Hall. At the conclusion of the evening refreshments were served.

B'NAI B'RITH OF CHICAGO

Ramah Lodge

An unusually well attended meeting of Ramah Lodge, No. 33, was held at Covenant Club on Oct. 14, 1918. A large number of applications for membership were presented and a class of fifteen new members were initiated by the Degree Team of the Lodge.

The War Activities Committee reported that it caused a circular to be issued to all the members of the Lodge requesting their most active participation in the recent Liberty Loan campaign; also the sum of $1,000 of the Lodge funds was invested in Liberty Bonds in addition to other bonds purchased by the Lodge.

The delegates to the recent Grand Lodge Convention presented a full report of the proceedings and of the festivities in connnection with the Golden Jubilee of the District and the seventy-fifth anniversary of the founding of the Order.

The Intellectual Advancement Committee of the Lodge was directed to prepare a course of lectures to be given at the meetings of the Lodge and also to arrange for suitable entertainments for the members and their families.

Oriental-Hillel and David Fish Lodges

As a result of the influenza and the subsequent orders of the municipal authorities forbidding the holding of public meetings, no meeting of Oriental-Hillel Lodge or David Fish Lodge was held during the month of October. Committees of the Lodge, however, in conjunction with the officers, attended to the urgent business of the Lodge.

Central B'nai B'rith Council

The monthly meeting of the Central B'nai B'rith Council was held in the early part of the month of October and was well attended.

A full detailed report of the B'nai B'rith Summer Camp for Boys was presented, showing that a two weeks' vacation was given to 162 Jewish boys in the period between July 2 and Aug. 24, at a cost of over $3,000, of which amount over $900 was appropriated for equipment. The Council approved of the activities of the Boys Summer Camp and resolved to continue the work during the coming season, and to make a special effort to increase the facilities so that at least double the number of boys may be taken care of.

The report of the B'nai B'rith Free Employment Bureau of Chicago showed marked activities during the preceding month, and although the number of applicants was slowly decreasing from those reported during the previous months, the case of those who may be classified as dependents, defectives and disability increased in large numbers and thereby placed a great deal more work upon the staff to provide suitable employment for them.

The report of the Propaganda Committee of the Council showed that for the Diamond Jubilee celebration of the Order a short campaign for membership resulted in the securing of over 400 applications, of which number about 250 were initiated in the class initiation held on Sept. 30, 1918.

Covenant Club

The Covenant Club of Chicago opened its season's activities with a stag and entertainment at the Club, which was unusually well attended considering sanitary and economic conditions prevailing at the time. About 200 members assembled for a bountiful supper served, during which various vaudeville numbers were successfully carried out. During the evening a patriotic appeal for subscriptions to Liberty Bonds was made and as a result thereof almost $50,000 was secured in plus subscriptions from those present at the entertainment.

MANHATTAN - WASHINGTON LODGE, NEW YORK, N. Y.

Manhattan-Washington Lodge No. 19, through its president, Brother Gabriel Davidson, and its secretary, Bro. Phillip Cowen, arranged a very interesting literary program for the meeting held October 23rd. There was an illustrated lecture on, "The Jewish Soldier in Camp", "The Jewish Soldier at the Front", and "Transporting the Boys to France". The literary program was followed by a dance. The lodge has also arranged a Thanksgiving Chanuka entertainment and dance to take place November 27th.

OAKLAND LODGE, OAKLAND, CAL.

Governor Moses Alexander of Idaho, a member of the Order, was recently entertained at a luncheon by Oakland Lodge, No. 252, at the Hotel Oakland, where Judge George E. Samuels formally introduced the distinguished visitor to his fraternity brothers. Governor Alexander delivered an eloquent address regarding results of the present war.

AKIBA LODGE, NEW YORK

Akiba Lodge No. 173 has been going forward so rapidly and doing things in such a remarkable manner that it is becoming a criterion in New York; as Brother Herman Asher, treasurer of District No. 1, recently remarked: "Akiba has a way of doing things and achieving results which is peculiarly all its own".

Twenty-three new active members, who are, each of them, a credit to the Order and Judaism, have been initiated into the lodge since the first of the year; ten of them since the first meeting of September. Twenty-two applications pending. Other lodges make spasmodic spurts or so-called drives for new members; not so Akiba; if there are not at least three new propositions presented at each meeting the "Tank Corps" gets on the job and there is something doing.

Fourteen brothers have answered the call to the colors; most of them "Over There", in that great big field of action, fighting for what our Order stands for, "Justice, Light, Truth and Peace". One of them was severely wounded; but all of them are anxious to get home and meet the boys of Akiba and once more take an active part in the work of the Order.

A beautiful "service flag" to perpetuate the names of these brothers was presented to the lodge by Rev. Dr. Joseph Silverman, on behalf of Past President Sydney S. Landau, on April 9th. This was a great patriotic rally for the Third Liberty Loan.

On June 11th, Congressman Walter M. Chandler, of New York, journeyed all the way from Washington to New York to address the members of Akiba and their friends and he was given some reception.

Several dances were held at which the lodge room was filled to capacity; besides there were several "Southern Nights" with real darky entertainers and Teddy Schmerl's famous jazz band.

Akiba has taken an active part in all of the Liberty Loan campaigns; this time the members present at the meeting of Sept. 28 decided to go out for subscriptions from 100 per cent of the members. Every member present on that night pledged himself to subscribe; on October 8th, the sum of $20,150 was subscribed for by twenty members present; Brother Maurice P. Davidson, president of District No. 1, who was present, was so enthused by the patriotism shown that he said, "I would deem it a great honor if Akiba Lodge would permit me to subscribe $1,000, through Akiba". Did we let him get away? If you think so, you don't know the members of Akiba.

The war has brought forth many sayings that will live in history, but one which the members of Akiba will remember and will stand like a monument over the life of our treasurer, Joseph Silk, who has been a member of the Order since 1872, was what he said when he pleaded for subscriptions to the Fourth Liberty Loan; in telling the members of how he left Hungary for this country and landed in what was then known as Castle Garden, he told us of the day he arrived in New York and said "On that day I then and there became an American citizen".

Keep your eyes on Akiba, there is always something doing when she meets.

THEO. SCHMERL.

ACTIVITIES OF DISTRICT NO. 3

Through the arrangements made by the Grand Secretary of District No. 3, Mr. Edward Hemple, Mr. Abraham Berkowitz, chairman of the Social Service Committee of District Grand Lodge No. 3, I. O. B. B., and Harry Platowsky, secretary to the Social Service Committee of District Grand Lodge No. 3; in company with Mr. Marcus Feuchtwanger, president of District Grand Lodge, No. 3, I. O. B. B., held a very important meeting at the William Penn Hotel, Pittsburgh, recently, at which place a Social Service Committee was organized for the western end of the district, and at which place a representative gathering of 35 delegates took place and ways and means developed for the successful launching of a campaign for $5,000 in order to establish permanent headquarters with an efficient director in the city of Pittsburgh and to inaugurate a large brotherhood movement and kindred features relevant to the social service department of the Independent Order B'nai B'rith.

The meeting was the most enthusiastic and interesting one that was ever held under the auspices of the B'nai B'rith and augurs well for its future success.

Arrangements are now in the course of preparation for the launching of a similar campaign in the city of Philadelphia by the B'nai B'rith to embrace every feature of the Social Service endeavors. It is the opinion of the active men in charge that Philadelphia will not only equal Pittsburgh's undertaking, but will far surpass it in its financial strength, as well as its general activities.

B'NAI B'RITH OF DENVER

Denver Lodge No. 171 held a regular meeting on Sunday, October 13th, on which occasion Lieut. Walter T. Kohn, District Supervisor 8th District Sanitary Corps, U. S. A., spoke on "Law Enforcement as it Affects the United States Army".

Four minute talks on "Patriotism" are rendered at each meeting of the lodge, and at this meeting Brother Arthur F. Friedman made the patriotic talk.

At a meeting of the lodge, held on October 27th, Brother David E. Harlem made the four minute talk.

The first address of the season was given at the September meeting by Brother Adolph Seidler. "A Silent Member's Impressions" was the subject and he handled it most interestingly.

"Big Brother" Cowen conducted services at the State Penitentiary in Canon City on the high holiday.

Referring to this work by the B'nai B'rith, the Denver Jewish News comments editorially as follows:

"The local B'nai B'rith Lodge deserves credit for conducting services for the Jewish prisoners in the State Penitentiary on the holidays, as it has done in the last few years. A word of hope at the right time may reclaim someone who has fallen by the wayside and lead him from wrong to right. We are glad the B'nai B'rith is performing this duty".

The membership campaign is still going on with a view of securing sufficient new members to offset losses incurred by a large number of the members of the lodge answering the call to the colors.

The lodge has also been called upon by the Treasury Department to give its valuable aid in the campaign connected with the Fourth Liberty Loan. The subscriptions by the members to the Third Liberty Loan were highly commended and appreciation was expressed by the department for the liberal support by the members.

As a result of the Vaudeville Vigilance Committee, a supposed joke which would create a wrong and injurious impression of the Jews was eliminated from a play at one of the local theaters.

B'NAI B'RITH CLUB FORMED BY MEMBERS OF PISGAH LODGE, DETROIT, MICH.

Coincident with the celebration of the Diamond Jubilee of the Order in Chicago, a B'nai B'rith Club has been formed in Detroit by a group of members of Pisgah Lodge of the Order in that city. Plans for such a Club have been under discussion for a long time. Members have felt that a downtown center for recreation, social activities, meeting place would be of much benefit to the Order and would become a new center for commanual work. Club rooms have been selected, furnished and opened at the building at No. 64 Broadway. Arrangements have been made whereby luncheons will be served to members and guests, and provision has also been made for the holding of entertainment and social activities and patriotic activities.

Membership in the Club will be opened to all members of the Order. Mr. Adolph Freund, Past President of District Grand Lodge No. 4, Trustee of the Jewish Orphan Asylum of Cleveland, was elected first President of the Club. It is evident to all that the Club can fill a useful niche in the life of the city. The need of such a downtown center, easily accessible, democratic and progressive, has long been felt. This is why the organization was so readily formed and encouraged by men engaged in downtown business and professional life.

Thus, on the whole, a bright future of useful activity opens before the organization. A great deal of interest has been displayed in its plans since it became generally known that the Club had been formed. More definite plans for the future remain to be announced later. But the members and friends of the organization feel that a bright future of growth and activity is opening before it.

AKRON LODGE, AKRON, OHIO

Wednesday evening, September 25, a meeting was held for the first time in three months. Communications were read from the president of the district urging energetic measures to secure new members to take the places of the numerous B'nai B'rith men who have joined the fighting forces of the nation. A membership campaign soon to be started is expected to increase the membership of the lodge by at least 150.

In the near future there is to be held, under the auspices of the lodge, a large patriotic meeting. Addresses are to be delivered by prominent out-of-town speakers. A service flag is to be dedicated, there being up to date 20 members of the Akron Lodge with the colors.

It was decided to increase the annual contribution to the Akron Federation of Jewish charities to the sum of $150.

GRAND PRESIDENT GUTSTADT AND PARTY EXTENSIVELY ENTERTAINED DURING STAY IN PORTLAND

Richard E. Gutstadt, of San Francisco, grand president of District No. 4, accompanied by Mrs. Gutstadt and her mother, Mrs. Platt, arrived in Portland Sunday, Oct. 6, 1918, and were met by a committee composed of members from the local lodges and were driven to the Portland Hotel. In the afternoon they were taken on an automobile trip over the city and to the principal points of interest. In the evening a dinner was given in their honor at the Portland at which covers were laid for thirty.

Sunday night a joint meeting was held at the B'nai B'rith building by the Portland lodges. A class of 37 were initiated, including 30 soldiers from Vancouver Barracks, by the degree team of Theodor Herzl Lodge, headed by Grand President Gutstadt. After the initiation an open meeting was held and about 300 people attended. Grand President Gutstadt and Rabbi Jonah B. Wise made eloquent addresses, touching on both the Order and the war. District Deputy Alexander Bernstein presided and Rabbi Montaz gave the benediction. Refreshments were served and one of the most successful and largely attended meetings of the B'nai B'rith was held.

Monday afternoon the party was taken on the Columbia River Highway as far as Eagle Creek; a dinner was given at Chanticleer Inn, covers being laid for 40. Tuesday a luncheon was given at the Portland Hotel by the Portland lodges, covers being laid for 60. Grand President Gutstadt, Past Grand President David N. Mosessohn, Hon. Ben Selling and Rabbi Jonah B. Wise spoke. District Deputy Bernstein acted as toastmaster. Tuesday the local auxiliaries of the Daughters of the Covenant entertained Mrs. Gutstadt and her mother, Mrs. Platt, at the Benson Hotel, with a luncheon. Mrs. M. Wax acted as toastmistress. Those responding were Mrs. Alex Goldstein, president of the Oregon Auxiliary; Miss Minna Boscowitz, president of the Jacob Block Auxiliary; Mrs. Jacob Lauterstein, past president of Oregon Auxiliary, and Mrs. Richard Gutstadt, wife of the grand president.

Tuesday evening Grand President Gutstadt attended the meeting of Theodor Herzl Lodge and the ladies attended the meeting of Oregon Auxiliary. Grand President Gutstadt and party left Wednesday morning for Tacoma and the north.

B'NAI B'RITH OF CLEVELAND

The B'nai B'rith Symphony Orchestra holds rehearsals every Monday evening at the B'nai B'rith building.

Mr. Alfred A. Benesch, Second Vice-President of District Grand Lodge, No. 2, participated in the Diamond Jubilee celebration of the Order held in Chicago.

Mr. Maurice Kahn, Secretary of Cleveland Lodge, addressed a Liberty Loan rally in Youngstown recently, and his appeal met with a liberal response.

A large audience turned out to hear Rabbi Abba Hillel Silver at the special gathering of Cleveland Lodge, held on Sept. 26, 1918.

Rabbi Silver recently returned from the battlefields of France and Belgium, and for two hours held his audience spellbound.

This was the first public meeting held under the auspices of the Cleveland Lodge, I. O. B. B., will hereafter continue to give one public meeting a month.

President Haber of Cleveland Lodge announced the appointment of standing committees of the Lodge for the ensuing year as follows:

Executive Committee—A. Lewinthal, Chairman.

Propaganda Committee—Eugene E. Wolf.

Anti-Defamation Committee—S. B. Hibschman.

Activities Committee — Herbert R. Dreyfoos, Chairman.

ACTIVITIES OF DISTRICT NO. 1 LIBERTY LOAN CAMPAIGN

President Davidson, whose appeal to the lodges all through the district in behalf of the Third Liberty Loan netted about $1,750,000 worth of bonds, has also circularized the lodges in behalf of the Fourth Liberty Loan and the result has been gratifying. The Government has been very appreciative of President Davidson's efforts as well as the efforts of those patriotic and faithful men and women who worked hard and energetically to assist in this great patriotic cause. Among those who were of especial assistance to the president in the Fourth Liberty Loan were Bro. Samuel Stark of Brooklyn Lodge No. 753, and the daughters of B'nai B'rith Chapter No. 1, of which Mrs. B. Kessler is the active president; also Bro. Louis Greenwald of Hebron Lodge No. 5.

ARGO LODGE, WASHINGTON, D. C.

Argo Lodge No. 413, Washington, D. C., held its first meeting after the summer vacation on Sept. 25, 1918. A special feature of the meeting was the initiation of a class of fourteen candidates and the initiatory work was conducted by a special degree team composed of the officers of the Lodge.

Hon. Simon Wolf, ex-President of the Order, addressed the Lodge on the work of the Order and its accomplishments during the seventy-five years of its existence, calling attention to the fact that the Order will celebrate its Diamond Jubilee in Chicago the following week.

Members of Menorah Lodge, No. 771, of Baltimore, Md., came in a special car to Washington to participate at this meeting. Joseph A. Zamoiski, its President, spoke in behalf of the soldiers' welfare work carried on in Baltimore and in Washington. Judge Milton Strasburger pointed out that Washington was the first city in the country in which the Jewish people organized systematically for the soldiers' welfare work, and that B'nai B'rith was the leading spirit in the movement.

Capt. Julius I. Peyser, who is ex-President of District Grand Lodge, No. 5, called attention to the fact that forty-three members of Argo Lodge are now overseas serving in the cause of the world's liberty. He pointed out most expressively that it was up to all America to support the administration, not only to contribute their "bit", but that if need be give their all, in the same spirit as the loving mother who gives her son for the great cause of democracy.

Philip L. Sykes, a leading Baltimore attorney, called "the gold medal man" of Baltimore, expressed the appreciation of Menorah for the invitation from Argo, and said: "In the near future we expect to have Argo with us in Baltimore".

Dr. Leopold Glushak, commissioned in the Medical Department of the army, spoke most illuminatingly of the great work being done in the reclamation of our soldier veterans.

Sol Herzog, now the first Vice-President of District Grand Lodge, No. 5, welcomed the Baltimoreans in behalf of Argo.

TOLEDO LODGE, TOLEDO, OHIO

On Tuesday evening, Oct. 8, 1918, Toledo Lodge, No. 183, in a fitting manner celebrated the Daimond Jubilee of the Order. Rabbi David Alexander and Bros. Harry Levinson and Sam Messing spoke on the progress of the Order, and Brother L. M. Frank, who attended the celebration in Chicago, submitted a full report of the feseivities in which he participated.

The most interesting meeting of the Order was held by Toledo Lodge, No. 183, on Tuesday, Oct. 8.

The attendance was very large, numbering over 100 members. Brother L. M. Frank, member of the General Committee of the District Grand Lodge, who attended the Diamond Jubilee Celebration of the Order in Chicago, made an interesting report of the program of festivities. He described the growth of the Order from its infancy as it was historically reviewed at the Chicago celebration. He also reported the patriotic services, at which a service flag with 3,256 stars was dedicated to the members of the Order.

Interesting reports of the Convention of District Grand Lodge, No. 2, were read as follows:

Report on International Affairs—Rabbi Alexander.

Report on Charitable Institutions—Brother Sam Messing.

Report on State of the Order—Brother Harry Levinson.

Lieut. Abrahamson of the United States army and a member of the Lodge, who addressed the Lodge, was warmly greeted.

ACTIVITIES OF ESHCOL LODGE, DAYTON, OHIO

Eshcol Lodge, No. 55, of Dayton, Ohio, started their season of activities with three big affairs. The first was held on Sunday, Sept. 29, when the members of the Lodge assembled in large numbers to participate in the Fourth Liberty Loan drive. The second big affair was the Jubilee celebration which marked the seventy-fifth anniversary of the founding of the Order. The celebration was held on Sunday, Oct. 6. A large class of candidates was initiated in the evening and a number of prominent speakers made addresses to the members. The Chanukah ball will mark the third big event and will be held in the latter part of November. The committee who has charge of the affairs of the Lodge promises an evening of pleasure which will eclipse all former events. Part of the proceeds will be given to worthy charities.

SAGINAW LODGE, SAGINAW, MICH.

In order to bring home a forceful message from the celebration in Chicago of the diamond jubilee of the Order and the golden anniversary of District Grand Lodge No. 6, and to put the great lesson into actual practice, Saginaw Lodge No. 636 held an open meeting Sunday Oct. 6th, 7:30 p. m., at their hall at Forester's Temple. The keynote was for a United Jewish Community. That this noble object was put well under way, even at this first meeting, is best exemplified by the presence of the heads of all the Jewish societies of the city, namely: Mrs. Samuel Seitner, president Sisterhood Cong. Beth-El, also superintendent of the Sabbath School; Mrs. B. I. Rosenberg, president Ladies' Auxiliary, Cong. B'nai Israel; Miss Lillie Lenhoff, president Ladies' Aid Society; Miss Lillie Levinson, president Young Peoples' Society; Brother Max Heavenrich, president Cong. Beth-El; Mr. Charles Goldstein, president Cong. B'nai Israel; Bro. J. H. Stark, president Saginaw Lodge No. 636, I. O. B. B., and Bro. A. D. Philippe, chairman Jewish Welfare Board, also a great many members and friends of the named societies. The sentiment was unanimously in favor of the movement, and all present pledged their full support. It is planned to have monthly meetings of this character and other social activities in order to develop not only the spirit of a United Jewish Community, but to assist to the full extent in furthering the greater object of a United Israel.

B'NAI B'RITH OF PORTLAND

Mr. David M. Mosessohn, Past President of District Grand Lodge, No. 4, was the honored guest at a luncheon given by the Portland Lodges at the Multnomah Hotel on Friday, Oct. 4, 1918. Judge Otto J. Kraemer acted as toastmaster.

Responses were made by District Deputy Alex Bernstein, Hon. D. Solis Cohen and Dr. A. Tilzer. Rev. A. Abrahamson gave a prayer for the success and welfare of Mr. Mosessohn in his new field of endeavor. A beautiful gold life membership card was presented by Theodor Herzl Lodge with suitable resolutions adopted at its last meeting, making Mr. Mosessohn a life member of the Lodge, the first life membership given by any Lodge in that district, and was presented by District Deputy Bernstein in a neat and appropriate speech. Mr. Mosessohn responded feelingly and stated that he deeply appreciated the honor conferred by life membership as well as the tribute paid him by the presence of a large gathering of well-wishers at a busy time of the day. Judge Kraemer closed with a splendid tribute to the guest of honor and wishing him Godspeed.

Oregon Auxiliary, Daughters of the Covenant of Portland, Ore., gave a luncheon for Mrs. David M. Mosessohn as the guest of honor at the Benson Hotel, this being a farewell occasion before Mrs. Mosessohn's departure for New York.

Seventy-five members of the Auxiliary were present. Mrs. Jacob Lauterstein acted as toastmistress, and responses were made by Mrs. A. L. Goldstein, President of the Auxiliary; Mrs. M. Wax, Past President; Mrs. N. H. Heller, Trustee, and Mrs. David E. Cohen, Past Vice-President.

Mrs. Mosessohn is Past President of the Oregon Auxiliary, Daughters of the Covenant, and has held the office of Recording Secretary for the past two years. At the last meeting of the Auxiliary a resolution was adopted making her a life member of the organization, and a suitable parchment with the resolutions adopted will be presented to Mrs. Mosessohn before she leaves.

The B'nai B'rith Building of Portland, Ore., has been given to the Commission on Training Camp Activities for the duration of the war, at such time as the building may be needed for war purposes.

The Commission for Training Camp Activities offered to pay for the use of the building, but the Board, from patriotic motives, declined to accept the offered remuneration.

At the meeting of the Oregon Auxiliary, held on Tuesday evening, Oct. 8, 1918, Mr. Richard E. Gutstadt, of San Francisco, president of District Grand Lodge No. 4, witnessed the initiation of several candidates, including Mrs. Platt, the mother of Mrs. Gutstadt, who was made an honorary member.

DISTRICT NO. 1

Bro. Myron Sulzberger, president of Mt. Sinai Lodge No. 11, not only subscribed very liberally himself towards the Fourth Liberty Loan, but also assisted the President by sending a very appealing circular letter to the members of the lodge, who responded very liberally.

Bro. S. Priester, of Edward Everett Lodge No. 97, has proposed a [illegible] of energetic men for [illegible] lodge, who will prove a [illegible] tion.

Mrs. Caroline Hartman, the mother of Brother Charles Hartman, died in New York after reaching a good old age. She was a devoted mother in Israel and, as an old resident of New York, was well known to a great many people by whom she was greatly loved and respected. Bro. Hartman received messages of condolences not only from many of his friends in District No. 1, but also from different parts of the country.

Bro. Myer L. Victorius, member of the General Committee, just returned from an extended trip in the west. Bro. Victorius is very enthusiastic about the B'nai B'rith work in the west, which, he says, is the most popular and most spoken of Jewish activity.

Bro. S. W. Goodman just completed his twenty-fifth year of service as secretary of Hebron Lodge No. 5. He was the recipient of a very handsome token in appreciation of his long and faithful services.

Bro. Dr. H. Ettelson, of Ararat Lodge No. 13, has enlisted as a Government Chaplain.

Bro. William Klapp, of Rehoboth Lodge No. 38, proposed a number of members in his lodge, who were initiated by a degree team from the district under the leadership of Bro. Clarence G. Bachrach. Bro. Klapp is determined to make Rehoboth Lodge one of the most active lodges in the metropolitan district.

Congressman Isaac Siegel, member of Henry Jones-Lebanon Lodge No. 79, will shortly address his lodge on his experiences in France.

Corporal Joseph Wolfe, of Worcester Lodge No. 600, died at Camp Devins and was buried in Worcester under the auspices of the lodge. Bro. Archibald M. Hillman and other brothers of the lodge took charge of the body, as the deceased had no relatives in the city, his only brother being with the Army in France.

Bro. B. Davis, who was superintendent for five years, resigned as a result of ill health and Mr. M. Rothschild has been appointed in his place. Mr. Rothschild is a man of considerable experience and it is expected that he will prove a very efficient superintendent. Mrs. M. Rothschild has been appointed matron. She, too, like her husband has had considerable experience in social work.

Brother Corporal Isidor Keller, of Manhattan-Washington Lodge No. 19, died at camp and was buried in New York City, October 10, 1918. A delegation of the lodge was present.

President Davidson and Secretary Dr. B. M. Kaplan rendered valued service to the War Relief and Welfare Committee in Hudson County by addressing audiences in the interest of the cause. Bro. Sam Lerner and Bro. M. Davidson, formerly of Portland, visited different congregations in Jersey City on the High Holidays in the interest of war relief.

The first regular meeting of Montefiore Lodge, No. 70, of Buffalo, N. Y., occurred on Oct. 2. Mr. Ernest C. Hartwell, Superintendent of Education of Buffalo, delivered an interesting address before a large and enthusiastic group of members.

DISTRICT NO. 2.

In honor of the B'nai B'rith Diamond Jubilee celebration, Cincinnati Lodge instituted a membership campaign on Sept. 21, 1918. The President of the Lodge appointed a Campaign Committee of sixty members, and to each of these members a select list of prospects was distributed for the purpose of personally interviewing them and to secure their membership.

The Committee held a number of meetings to receive reports of the campaign, and these meetings were addressed by prominent members of the Order.

As a result of the campaign a large number of candidates were secured.

A regular meeting of Toledo Lodge was held on Tuesday evening, Oct. 22, 1918. A "Smoker" was the main feature of the evening.

Gan Eden Lodge, No. 110, of Terre Haute, Ind., has a membership of 135, of which twenty-four are in the United States military and naval service. Considering the fact that this is an old Lodge and has a number of members above the age of fifty, it is remarkable that almost 18 per cent of its membership is enrolled in the United States service.

DISTRICT NO. 4

Etham Lodge No. 37, of Sacramento, Cal., held an interesting meeting on Sept. 10th, this being the first meeting of the lodge after the summer vacation. Letters were read from members of the lodge who are now in the service of our country.

B. F. Peixotto Lodge, No. 421, of Salt Lake City, and the local branch of the

Jewish Welfare Board entertained twenty-five soldiers of Jewish faith from Fort Douglas on the recent big holidays. The soldiers were the guests of the most prominent families in the city.

At the first meeting of the season of B. F. Peixotto Lodge, Dr. Cornbluth, representative of the Hebrew Sheltering and Immigrant Aid Society, gave a talk on the activities of that organization.

Brother M. Marcus, president of the local branch of the Jewish Welfare Board of the United States Army and Navy, also addressed the meeting, explaining the work of the board and its plans for the future.

A large number of candidates were initiated at the meeting. Rabbi William Rice and Brother Daniel Alexander, members of the Intellectual Advancement Committee, delivered short talks of much interest. A number of Jewish boys in uniform were entertained. At the conclusion of the meeting a musical program was rendered and refreshments were served.

DISTRICT NO. 6

A special meeting of Louis D. Brandeis Lodge, No. 833, Regina, Can., was held on Sept. 11, 1918. Owing to the resignation of President S. Perlman, election was held, at which Brother M. F. Kovsky was unanimously elected President, and Brother H. Katz elected Vice-President.

A committee on by-laws submitted report, and the proposed by-laws was unanimously adopted and ordered printed and distributed among the members.

At a business meeting of Lake Cities Lodge, No. 696, of Fort William, Can., held on Sept. 1, 1918, a degree team was formed and candidates were initiated. Quite a lot of business was transacted. Satisfactory reports were made by various standing committees and the meeting proved most successful from all standpoints.

Members of Pisgah Lodge, No. 34, of Detroit, Mich., have succeeded in forming a B'nai B'rith Club at the recent meeting of the members, which was largely attended. Suitable quarters were rented, officers were elected, committees were appointed, members for the club were secured, and all arrangements were completed. Mr. Adolph Freund, the Past President of the District Grand Lodge, [illegible] the Club. His [illegible] the success of [illegible]

[illegible] NO. 7

Ascension Lodge, No. 543, of Donaldsonville, La., jointly with the congregation, dedicated a service flag of eleven stars at the Synagogue recently.

Corsicana Lodge, No. 275, of Corsicana, Texas, gave a luncheon at its last regular meeting, held on Sunday, Oct. 6, 1918. The attendance was large and an enjoyable time was had. Among the out-of-town visitors were Rabbi Faber and Mr. B. Wadel, of Tyler, Texas, who addressed the gathering.

B'NAI B'RITH OF SEATTLE

Rainier Lodge No. 627 held its first meeting of the season on Sept. 18, 1918. Being the first after the vacation, the meeting was most interesting.

The lodge resolved to hold only one meeting a month and appealed to the Grand Lodge to carry out this resolution. In support of same it was pointed out that on account of war conditions the holding of only one meeting a month would give the members and officers of the lodge more time to give attention to war and other patriotic duties.

COVENANT LODGE, DULUTH, MINN.

Covenant Lodge, No. 569, of Duluth, Minn., as a result of its campaign for membership, secured a large class of candidates and have arranged for a banquet and class initiation to be held on Oct. 20, 1918. The lodge has, however, been obliged to postpone this affair by order of the Safety Commission, who has ordered all public meetings closed so as to aid in the prevention of spreading the influenza epidemic.

ANTI-SEMITIC ATROCITIES IN UKRAINE

Petrograd—The Odessa Jewish Communal Council has sent a protest to the government against the astounding treatment of Jews at Okni (in the province of Podolia). Heavy fines are continually being imposed on Jews for trifling offenses. For instance, a Jew whose cattle strays into another man's field must pay 25,000 roubles. If he cannot find such a sum, he and his family are cruelly beaten. Generally Jews unable to pay the frequent fines are tortured. At Turtshitz several Jews are reported to have been burned alive during a pogrom.

COMMUNICATED

Editor B'nai B'rith News:

We desire to report to you the following case which was presented to our lodge for consideration and on which we immediately took action some few weeks ago.

One of the members of Pisgah Lodge, a naturalized Austrian, went to visit in Windsor, Ontario, which city is immediately across the river from the city of Detroit. On attempting to return to his home city he was stopped by the immigration authorities of the United States on the grounds that he was an alien. This brother immediately got in touch with our president, Brother Miller, who took the following action. A wire was sent to the office of the Honorable Simon Wolf and Congressman Doremus of this city, with a view of admitting this man to the country again, as he was in business in the city of Detroit, having two stores established, and is also a married man with children. After a period of four days, the acting committee received notice that the matter was being looked into very thoroughly in Washington and we could expect favorable action. The following day word was received that this brother would be admitted to the United States without any further question, due to the efforts of the Pisgah Lodge.

Yours,
B. B. L. & H.,
Sidney J. Newman,
Secretary.

BULGARIANS MISTREAT JEWS IN GREECE

Jewish and Mohammedan subjects in eastern Macedonia suffered terribly during the Bulgarian rule of that country, it has been proven by investigation. Most of the Jews in Seres were deported and many died from hunger. Mohammedans who were not molested during the stay of a Turkish regiment which garrisoned the town for five months, suffered worse treatment after its departure for Asia.

When the allies entered the towns they were met with enthusiastic demonstrations by the people. Jews here have subscribed to a fund for the relief of the people of Seres and the great rabbi at Saloniki went to Seres to survey the conditions there.

ITEMS OF INTEREST

In the recent primaries held in Chicago Judge Henry Horner, Judge of the Probate Court, and Judge Harry M. Fisher of the Municipal Court were renominated by a large majority.

Others nominated were Sidney Lyon for State Representative, George Mayer for Congress, A. J. Sabath, renomination for Congress. All the nominees are active members of B'nai B'rith.

Governor Whitman of New York recommended Major Michael Friedson for a colonelcy for his splendid achievements as Quartermaster General of New York State Guard.

Mr. Leonard Zeissler of Chicago has been appointed private Secretary to Chief Justice White of the United States Supreme Court.

RUSSIAN JEWISH EXILES CANNOT RETURN

Barred From Courland and Lithuania by German Decree

In an article condemning the Jewish policy of the German administration in the East, the "Volksstimme" of Chemnitz states that the decree prohibiting Jewish-Polish laborers from entering Germany applies also to Courland and Lithuania, and that under this decree the return is prohibited even of those Jews who were forcibly removed by the Russians at the time when the German armies were overrunning the former Russian Empire. The Volksstimme points out that the anti-Semitic attitude of the German authorities is having a bad effect which cannot be removed by ministerial promises.

B'NAI B'RITH CLUB HOUSE POPULAR

The Saturday evening affairs at the B'nai B'rith Club House, Tacoma, given by the Tacoma Branch of the Jewish Welfare Board grow more popular each week. Good cheer and spirit prevails at all times. A splendid orchestra provides the music for the dancing, and tasty refreshments are served by the ladies. A large crowd of men in service may be found at this building each week-end. Sleeping accommodations are provided for 105 men. Here each man is his own lord and master, arising as early or sleeping as late as he desires. This building has all the features of the modern club house, and all its facilities are provided for the sole use of men in the army and navy.

ECHOES OF THE DIAMOND JUBILEE CELEBRATION OF THE I. O. B. B.

(Continued from page 13.)

I. O. B. B. SEVENTY-FIVE YEARS OLD

The seventy-fifth anniversary of the founding of the Independent Order B'nai B'rith is being celebrated in Chicago. It was at first planned to have a large celebration—possibly nation-wide. But on account of the war, the leaders thought that this would be out of place. The celebration was held in connection with the fiftieth anniversary of the establishment of the Order in District No. 6.

The B'nai B'rith stands out now, as it always did, as the most representative Jewish order in the world. Its accomplishments cover many pages; its membership contains the names of the most illustrious of American Jews.

May the Order grow from strength to strength; may it ever stand out as it always has—for the charatcer, the safety and the democracy of Israel.—Jewish Monitor.

The Chicago Jewish community will this week be the host of the representatives sent on to the Diamond Jubilee of the I. O. B. B. and to the Golden celebration of the District in which Chicago is. The Order presents a record of achievement to be read in the institutions fostered and maintained, in the intellectual life of the members encouraged, and in the ennobling and humanizing influence of some of its undertakings. In the larger calls that of recent years have come frequently to the Jewish community the B'nai B'rith has responded nobly and has used the power of its organization for good. The work of the Anti-Defamation League, under the auspices of the B'nai B'rith, has been well worth while. Chicago Jewry is glad to welcome visitors so crowned with the crown of good deeds.—The Reform Advocate.

EMANUEL LODGE, MONTGOMERY, ALA.

Editor B'nai B'rith News:—Allow me to congratulate you on your last splendid issue of the News in commemoration of the seventy-fifth anniversary of our noble Order. Both its general appearance, as well as its valuable contents, are deserving of special merit and appreciation. Its historical items and all other information it contains are certainly of much value to every Lodge of the Order, and should be to every individual member.

(Signed) L. MEYER,
Secretary.

DR. G. DEUTSCH, CINCINNATI

The last number of the B'nai B'rith News is indeed highly creditable, and I note with satisfaction the illustrations, which, if adopted regularly, would add very much to the attractiveness of the paper; and more so, if they should illustrate current history.

DR. LEO M. FRANKLIN, DETROIT

I am in receipt of the splendid Anniversary Number of the B'nai B'rith News. I am also glad to learn that the celebration in Chicago was very inspiring.

DR. RUDOLPH I. COFFEE, CHICAGO

The Anniversary Number of the B'nai B'rith News has just come to hand and it is a most praiseworthy issue. I congratulate the Order on this very fine journalistic issue.

MR. I. J. ASCHHEIM, SAN FRANCISCO, CAL.

Am in receipt of the Jubilee Number of the News, and congratulate you and the President on its composition. There is enough in that one issue to compensate a good enthusiastic B'nai B'rith for all the time he is devoting to the furtherance of the Order's interests.

MR. H. D. STRAUS, ROCHESTER, N. Y.

I take pleasure in saying that the last issue of the B'nai B'rith News is the best we ever received. I find therein good and interesting reading.

DR. BERNARD M. KAPLAN, NEW YORK

I congratulate you upon the splendid Diamond Jubilee Number of the B'nai B'rith News. There is quite a demand for that issue in New York.

ORGANIZE SECOND JEWISH BANK IN JAFFE

A second Jewish bank is being organized in Jaffe. That city, as it is well known, already has one bank, that being the Anglo-Palestine Company, a branch of the Jewish Colonial Bank in London.

SKETCHES OF MODERN JEWISH HISTORY

(Continued from page 3.)

plications that arose by the removal of a Jew from one place to another, often from one side of the street in a village to another, for it actually happened that a state line in 1812 ran through a village, making those living on the west side as citizens with equal rights and prohibiting their residence on the east side altogether.

The volunteers of 1813 had been promised by royal order first consideration in appointment to offices. There was no word said as to religion, and chancellor, Prince Hardenberg, had declared in a letter to the father of a Jewish soldier who had won a medal for bravery that no such distinction was intended, but when it came to a test, a candidate for office who possessed all the requirements and had served in the army with distinction was told that "temporary bravery" was not the only requirement for public office. The minister of finance went a step farther and proposed that municipal offices and the rights vested in landed estate holders should also be declared offices under the state, and the positions of surveyor and auctioneer, filled by appointment, though not salaried, were indeed declared inaccessible to Jews Jan. 31, 1820. A royal order of June 30, 1822, excluded Jews even from the rank of non-commissioned officers, though during the war several Jews had won commissions. One of them, Meno Burg, was a special favorite of Prince August, who proposed him for a captaincy. The King replied that inasmuch as Lieutenant Burg was such an excellent officer, he must surely have arrived at the conviction of the superiority of the Christian religion. Lieutenant Burg had not, and it took years before he received the rank due him. He died as major, remaining until the outbreak of the present war the only Jew who reached such a rank in the Prussian army. Municipal offices remained accessible to the Jews in spite of the above stated opposition, but newly created offices of autonomous corporations, as representation on the county board (Kreistag) and provincial council (Landtag) stipulated the exclusion of the Jews. These diets acknowledged this privilege by resolutions which declared the law of 1812 a hasty act (Uebereilung). Subsequent developments proved the contrary. The Austria of Metternich's time shall be left to a separate treatment.

THE DIASPORA

(Continued from page 12.)

the "other wide-viewed and great statesman", said in an interview with a representative of the "Aurore" of Constantinople: We "think" of giving complete equality to the Jews in the newly acquired territories, and we "may" also grant the petition of the Jews who served in the army; about the other Jews I can 'say nothing for the present". The joint committee of the British Jews approached Sir Edward Grey on Oct. 13, 1913, with regard to the rights of the Roumanian Jews according to the treaty of Berlin. The reply was that the British government would consult with other governments on the question how to secure to religious minorities the rights granted to them under the Berlin treaty. These rights M. Mishu, the Roumanian minister to London had in a note of March 17, 1913, declared to be absolutely safe, as far as the Jews in newly annexed territories were concerned. Subsequently, however, it was found necessary to demand proofs of these people that they had been Turkish citizens in 1878. It is impossible to foretell at this moment what kind of trick the Roumanian politicians of the future will discover in order to evade their new obligations. They have sufficiently proven their ingenuity to make it unnecessary for us to trouble about it. We hardly think, Mr. Marshall, who considered the step taken by our department of state on Aug. 5, 1913, instructing the ministers to Greece and Roumania to propose to the respective governments a guarantee of equality for all inhabitants as a victory, will be equally sanguine now. The government of Italy, of whose fairness to the Jews there cannot be the slightest doubt, was willing to accept in her commercial treaty with Roumania concluded March 20, 1907, a clause that the condition of "foreigners" shall not be touched by this treaty, and did raise no objections, when a law of April 1, 1908, subjected all "inhabitants of Roumania" to military service. The law was significantly dated, April 1. When it was a question of onerous duties, the Jews were "inhabitants"; when it was a question of rights, they were "foreigners"; and this by "very wide" views of these "great statesmen", Bratiano and Jonescu

B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

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THE DIASPORA

Monthly Review of Events in the Jewish World

By Gotthard Deutsch

THE AMERICAN JEWISH CONGRESS. A profound Midrash (Gen. Rabba, Sec. 70) says: It is written (Hosea, 12-13): "Jacob fled into the field of Aram, and Israel served for a wife, and for a wife he kept sheep." Jacob is a symbol for Israel. He had to toil before he married and had to toil after he married. So you will suffer from oppression both before the redeemer shall be born and after he shall be born.

The Jewish Congress, held in Philadelphia, Dec. 15-18, 1918, was not only the most memorable event in the Jewish history of the year that has come to a close, but it marked an epoch in the history of Jewish organization. It assembled for the first time Jews who were representatives of all classes and opinions, from the old-fashioned leadership of men prominent by wealth, service to the community and social standing to representatives of humble wage earners, from strictly orthodox rabbis who might have formed a Beth Din under Elijah Wilna to aggressive free thinkers. It is marvelous that these people could agree on a platform not merely in defending the rights of Jews in lands of oppression, but also on Israel's future. Even the great optimist, Theodor Herzl, might have been skeptical had he been told that 21 years after he published his "Judenstaat," American bankers, judges and college professors would unreservedly indorse his plan of a "home for the Jewish people secured by international law." Even more has happened. This Congress indorsed the plan of group rights for the Jews in lands where this is necessary. This intricate problem shall be dealt with in connection with the countries for which it has been framed.

The unity of sentiment created by this Congress cannot better be demonstrated than by the resolution of the Po-ale Zion, the Zionistic socialists, held in the same city of Philadelphia, Dec. 25-31. This organization, which emphasizes socialism above Zionism, declared that it will remain within the Zionist organization until the Jewish home shall have become a reailty.

HOPES AND DIFFICULTIES IN PALESTINE. An unpleasant reminder at this moment is the text of a secret treaty concluded between Russia, France and Great Britain in 1916, and published about a year ago in the Manchester Guardian from the selection of secret documents made public through the Russian revolutionists. This treaty provided for an international protectorate over Palestine formed by these three powers "with a view to securing their religious interests." Something evidently has happened in the meantime that changed the views of the British government. Mr. Lloyd George found in these busy days time to confer with Dr. Chaim Weizman and Mr. Herbert Samuel on the Jewish aspirations with regard to Palestine, which he asked these gentlemen to submit in a new memoir. Nations struggling for recognition display a vivid sympathy with Jewish national rights. The Ukrainians and the Jugo Slavs are unanimous in their recognition of the Jewish nationality and in the indorsement of the Palestinian scheme. The former held a feast of fraternization in Lemberg which may have given the signal for the pogroms of which mention shall be made later. The birth of the redeemer has not immediately ended Jacob's toil. The Austrian Zionists who are most immediately affected by the strife of nations also indorsed the idea of a Jewish homeland and a Jewish nationality. Even the Anglo-Jewish Association, presided over by Claude G. Montefiore, the representative of what we might call Paulinian Judaism, "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman" (Col. 3, 10), relented in its negative attitude, rescinding on Nov. 17 its former resolution to keep all discussion on Palestine from its deliberations.

While Judaism shows currents tending to a union, its enemies are strongly divided. Albert Monniot, Edward Drumont's successor as editor of "Libre Parole," expresses his sympathy with Zionism, while the Arabs see in it a grave menace. Dr. R. G. Hadad, the president of the Syrian National Committee in America, made public the wishes of his people, in a memoir handed to President Wilson. They demand a federation of states extending from the Taurus mountains to El Arish and from the Mediterranean to the desert, where Arabic shall be the official language and where "immigration shall be so regulated as to protect the interests of the native population and to avoid peril to the union of the Syrian nation and to the safety of its government." This means little chance for Ben Yehuda's dictionary and the Jewish cultural center in Palestine. The representatives of the English Jews, of the American Jewish Congress, of the Jewish National Council of Ukraine and of the Alliance Israelite will have a hard task at the peace conference in Versailles, unless the Zionist Commission, by this time perhaps already in Palestine, consisting of Dr. B. Flexner, Mrs. Fels, Mr. Louis J. Robinson, Rabbi Stephen S. Wise and Dr. Sehmariah Levin—the latter has still some difficulties in obtaining a passport—should be able to impress the Arabs of Palestine with the advantages to the country of the Jewish homeland.

PRE-MESSIANIC TASKS. If the redeemer was born with the Balfour declaration of Nov. 2, 1917, the Midrash is vindicated. The pogroms in Galicia, especially in Lemberg, surpassed even the Russian massacres of 1905 in atrocity, if only half of what was reported is true, and have no parallel even in the blood-stained annals of Polish Jewish history since the Cossack rebellion under Chmelnicki in 1648. We are willing to admit that the reports may be exaggerated as to the number of victims. One report spoke of 1,100 killed, another raised the number to 3,000. Such round figures are usually not exact. It is, however, different when one report speaks of 956 victims who were buried in the Jewish cemetery, and the "explanations" by Polish leaders, coupled with threats, demonstrate beyond doubt that if humanity should voice its sentiments as strongly as it did in the case of the Armenians, the proposed Polish republic would be placed on one level with Turkish despotism.

POPOLSKI IN PLAIN ENGLISH. From the conflicting and vague newspaper reports the following may be taken as the gist of the facts. Lemberg which is largely a Ruthenian city, situated in an almost entirely Ruthenian territory, was taken by the Poles on Nov. 22, who, now being liberated, cherish the same ambition of territorial aggrandizement of which they were the victims in the eighteenth century. The Jews were charged with neutrality in this conflict and with a treasonable act by having telegraphed to President Wilson for protection. Wherever they appeared on the street they were murdered. On the following day, a Saturday, the savagery reached greater proportions. Numerous Jews had sought refuge in a synagogue, but the mob attacked the building and set it on fire. The incendiaries rushed into the quarter mostly inhabited by Jews and continued their work of destruction, setting houses on fire and preventing at the point of bayonets the inhabitants from making their escape. Similar reports come from numerous other cities. The names are often misspelled in transmission, but some that can be identified show that murder and pillage was not confined to the territory disputed between Poles and Ruthenians, but occurred also in the western section of Galicia, as in Tarnow, where the population outside of the Jews, who form one-third of the total, is entirely Polish and Roman Catholic.

ATTITUDE OF THE AUTHORITIES. A committee of Jews, headed by Rabbi Thon, of Cracow, called on the military commander, Pilsudski, in Warsaw, who gave evasive answers. He was a military man and under orders of the government and would act according to these orders. To the Associated Press he spoke in the style of the Muscovite statesman of old, like Ignatiev and Pobiedonoszev, of the difficulties which the Jewish problem in Poland presented, and laid the blame for the massacres at the door of the Ruthenians, who had opened the jails and let the lawless element loose on the city. He is seconded to some extent by the representative of the assimilationist Jews, Noah Prilucki, who holds the Jews responsible for the event because they insist on the recognition of their specific nationality. Ignace Paderewski, the candidate for the presidency of the Polish republic, took his task easier and blamed the whole report on "distorted German propaganda." This propaganda may thank Pan Paderewski for paving its path, for when he entered the city of Posen an attack was made on the Jews, the synagogue was shelled on Sabbath and a number of worshipers killed. Details are still missing, but enough is known to justify for Jews the drawing of a balance in favor of German over Polish rule, for during the whole time of Prussian control of Posen, lasting nearly 150 years, pogroms occurred only once, and this was in 1848, when the Poles thought the time for their liberation had come and attacked the Jews. Another case in favor of the Jews is the situation in Warsaw. During the Russian domination no Jew could obtain employment in the railroad service. During the German occupation about 3,000 Jews were so employed, but almost all of them were promptly discharged when the Poles became masters of the situation.

The Polish leaders, who know quite well that such events are bound to prejudice public opinion against them at this moment, are trying to reduce the importance of the pogroms. Moraczewski, the minister of foreign affairs, said to the above named Jewish committee that the Jews have alarmed the foreign press to such an extent that people in foreign lands must think, "God knows what happened." It was really a small matter. Only a few thousand Jews were killed in a population of three to four millions. There are plenty more, as Pan Saleski, Polish minister to Switzerland, politely hints, pointing to disorders of a similar nature that occurred in the prospective Czecho-Slovak territory. The Polish Liquidation Committee, in a statement issued through the embassy in Vienna, makes the hint stronger. The fact of pogroms is flatly denied, but the statement adds: "If the Jewish press will continue to slander the Poles it will paralyze the power of the government over the masses." Translated from Popolski into plain English this means: If you Jews will not condone a few thousand pogrom victims, which are needed for the sake of humoring up the citizens of the future republic, we shall do worse still.

VIEWS OF OUTSIDERS. The London "Times," which for years has been decidedly antisemitic, minimizes the events, claiming that there were some attacks on the Jews because they are supporters of Austria and sympathizers with the Bolsheviki, and in addition they are "a percentage far higher than any people can digest." This is just exactly the argument that the Turks used when they massacred Armenians and Greeks. The Bolsheviki argument comes particularly handy. It was made not so long ago by Rev. George Symonds in an address before the Metthodist College in Berea, Ohio, in which the preacher of the gospel of non-resistance to evil harangued the students to use their fists against any one of these Bolsheviki who might try to enter Berea. The Westminster Gazette offers profiteering by the Jews as an excuse, and so it goes all along the line among those who are considerably disconcerted over the poor diplomacy of these Poles, who did not wait with the pogroms until Poland should have become an independent state in whose internal affairs no outsider can mix. Count Harry Keller, previously German ambassador to Poland, gives the key to the situation. The Poles, he says, always hated the Jews, even when the latter were submissive, yielding to all the arbitrary treatment of their brutal masters. Now the Jews have become self-conscious, they insist on liberty, and this makes them even dangerous. The best instance is furnished, the count says, by the new constitution which the German government introduced for the Jewish congregation in Warsaw. It did not suit the Poles, for it was demoncratic and took the power out of the hands of the assimilated plutocrats, who were the servants of the Poles. So the Polish government insisted on amendments which would paralyze the real object of the law, among which was a provision—incredible but true—that converts to Christianity should retain their right to vote in the Jewish "Gmina." This created such indignation that the communal leaders found it wiser to resign and to leave the control of the congregation in the hands of the self-assertive Zionist and nationalist elements.

The agitation has been transferred to this country. The Poles of Boston and environment began an antisemitic propaganda. Casimer Gonski of Milwaukee publishes in the Wisconsin News of Dec. 9, 1918, the usual trash of the kindness of the Poles in centuries of oppression and warns the Jews against demanding privileges—probably the privilege of safety for life and property. A Polish priest in Long Island preached to his congregation a boycott of the Jews, but warned them to keep this secret as well as the Jews know to keep the secret where they obtain the blood for their Passover ritual.

THE ARMENIANS ON THE EAST AND THE SYRIANS ON THE WEST. A brief dispatch, dated Budapest, December 28, announced that Premier Bratiano had made an official statement to the effect that full equality of rights was granted to the Jews. Let us hope that the report is authentic and—which is of greater importance—that the son will not repeat the trick of his father and nullify in practice what he proclaimed in theory. The story is indeed surprising after we had heard only a week previous that the French and British governments had given to Rumania the friendly "advice" to stop the antisemitic agitation which, under the leadership of professors and officials, had propagated the program that no international conference can compel them to deal with the Jews as they saw fit. Such agitations are usually staged by the governments to present the excuse that a constitutional government is bound to carry out the will of the people. An order prohibiting the use of Yiddish in Besarabia and a typically Rumanian trial of three soldiers who had killed and robbed Russian Jewish refugees and were freed on the ground that the victims had come to Rumania to spend their money for a Jewish propaganda are no encouraging signs.

The chaos in what was once Austria is also ill-foreboding. In Vienna anti-semites called a mass meeting to protest against the fact that the Jews are monopolizing the power of the government. The late president of the congregation, Dr. Alfred Stern, wrote shortly before his death that, in view of the antisemitic agitation in spite of the sacrifices brought by the Jews, Jewish nationalism was the only possible policy. Jewish soldiers formed an organization for self-protection and patroled the city. Similar organizations were formed in Prague, Theresienstadt, Bruenn and Olmuetz, due probably to the contention between the German and the Slavic parties, who are very likely inclined, like the Poles and Ruthenians, to blame the Jews when their designs to control the cities do not succeed. In various cities, notably in Vienna, Prague and Budapest, motions were introduced into the city councils to expel the Galician Jews, who are under the present political situation aliens outside of their province and enemies at home. In Hungary the agitation assumed a directly brutal character. The synagogues were raided during the services to find Galician Jews whose presence might have escaped the knowledge of the police.

In Russia affairs present an insoluble entanglement. Paul Miliukoff, who under the czar's regime was a devoted advocate of the Jewish cause, appeared in Paris on a mission which evidently was unwelcome to the government, and he was ordered to leave. Before leaving he spoke of the Jews in the bitterest tones as undivided supporters of the Bolshevist movement. The same Miliukoff was on May 25, 1914, excluded from the Duma for pleading the cause of Beilis against the intrigues engineered by the then minister of justice, Sheglovitov. In Finland, which was for centuries the victim of Russian despotism, the Jews are discriminated against and excluded from engaging in certain manufactures on the claim that they are profiteers. The Zionists of Hungary organized an army of 10,000 men to defend themselves against mob rule, and late reports from various Hungarian cities, notably from Presburg, prove that the measure was justified. Details are missing, but the names of the places where the riots occurred give a key to the situation. Presburg is a German city in a Slovack country under Magyar domination; Galgocz (Freystadtl) and Neutra are Slovack, Sopron (Oedenburg) is partly Magyar, partly German. Attacks on the Jews occurred in this section of the country, always in days of political trouble. A Slovack army, fighting for independence during the revolution of 1848, attacked the Jewish quarter of Presburg on the seventh day of Passover, April 24, 1848. Serious disorders occurred in connection with the excitement created by the ritual murder trial of Tisza Eszlar, Sept. 28, 1882, and Aug. 4, 1883. The Jewish community suffered serious losses by a fire which laid the old ghetto in ruins, May 17, 1913. The famous Yeshibah, which hard at the gates of Vienna maintains undiluted medievalism, is not likely to survive the inroads made by all these disasters. Conditions in Germany can hardly be ideal. The Junker element distributed handbills in large numbers inciting against the Jews as monopolizing the government and as responsible for Germany's defeat, which was planned by the Jews Sonnino and Roosevelt. Even Maximilian Harden, nee Witkowski, while condemning antisemitism, finds that there are too many Jews in the government. He, like the London Times, which German antisemites declare to be the organ of the Jew, Northcliffe, originally Stern of Frankfort, believes that a nation cannot digest more than a limited percentage of Jews.

PERSONAL NOTES. The only Jew definitely known to be a member of the peace conference is Paul Hymans, Belgian minister to England and at one time special envoy to the United States. He is professor in the law department of the University of Brussels, member of the Belgian parliament, as was his father before him. Besides him Lord Reading from England, Lucien Klotz from France, Bernstein and Max Warburg from Germany are mentioned in press dispatches, none of which has at the time of this writing been officially confirmed. The Czechs sent a Jew, Dr. Borsky, as minister to Rome and appointed Joseph Stransky as minister of commerce, and Leo Winter as minister of the interior. None of these names have been known before, which is not to be wondered at, considering the mail interruption lasting for nearly three years. The republic of Lithuania has not only a special minister for Jewish affairs, but also a Jewish minister of commerce—how could it be otherwise?—and another Jew as assistant secretary of state.

The elections to the British parliament are at the time of this writing not known in all detail. There were twenty Jewish candidates, of whom at least eleven were returned, mostly re-elected, as Lionel de Rothschild, Sir Philip Magnus, Sir Philip Sassoon and Edwin Montague, while Herbert S. Samuel, the first Jew who entered the British cabinet, was defeated. It is announced, however, that the party will make room for him by persuading a member who holds a safe seat to resign.

We have to chronicle two losses to communal life. Sir George Faudel Phillips resigned from the presidency of the Board of the London Jewish Hospital and Orphan Asylum. Sir George was Lord Mayor in the jubilee year of Queen Victoria, and the son of a Jewish Lord Mayor—we may add the grandson of a Polish immigrant tailor. This record of achievement will be lost to the Jewish people. His children have joined the church, as has the family of his brother-in-law, the late Lord Burnham, originally Edward Levy, who made it easier for them by going over to the church himself.

Vienna lost its president, Dr. Alfred Stern, who died at the age of 87. He was a native of Vienna, which is a matter of record owing to the short history of the present Vienna congregation, which grew out of a mere handful of about 2,000 "tolerated" Jews in 1848 to 175,000 in 1910. Originally a representative of the Vienna Bourgeois ideal, the antisemitic movement which forced him out of the city hall, made by and by a declared Zionist of him, and shortly before his death he resigned, leaving the administration of the congregation in the hands of the Zionists, who have now the satisfaction that the new chief rabbi, H. P. Chajes, declared himself a Zionist when he was received in audience by the ex-Emperor Charles.

The convention of rabbis and preachers, which met in New York Dec. 24-25, and resolved to join the Orthodox Rabbinical Union, is not fully intelligible to outsiders. We do not know why the members did not do so from the outset. It is interesting to observe its modernism in the educational program, which demands Hebrew as language of instruction, a uniform curriculum for Talmud Torahs and similar innovations which only a few years ago were denounced reform. Eppur si muove. The annual Farmers' Convention, held Dec. 7-9, was highly gratifying by its program of self-help, motivated by a denunciation of The Baron de Hirsch Fund. Right or wrong, it is self-help which ultimately must succeed, as we have learned from the many subsidized attempts at colonization.

It deserves exceptional mention that with all the heavy demands made on Jews as Jews, Mr. Julius Rosenwald was among the first to subscribe $50,000 to the Young Memorial, planned in honor of the former superintendent of Chicago schools, Ella Flagg Young.

American readers will be glad to learn that Prof. Boris Schatz, the sculptor, has returned to Jerusalem from the place of internment where the Turkish government had exiled him, and will be able, unhampered by a corrupt and unsympathetic administration, to develop his Arts and Crafts School, Bezalel. Even determined anti-Zionists will in this case agree with A. A. Berle in his recently published book, "The World Significance of a Jewish State," dedicated to Louis D. Brandeis, "exemplar and leader of the liberating influence of the Jew in American life," that a Jewish art, developed through the inspiring influence of a historic soil and with the enthusiastic aspiration of laying plans for a future, will be an asset in the world's civilization.

We may proudly close with a reference to one of Israel's contributions to mankind's moral possessions. The Dutch premier, Beerenbruck, stated in the chamber that the former German emperor was entitled to the right of sanctuary in Holland. Israel's immortal law giver proclaimed this right of protection of guilty and innocent alike against passion and mob rule.

Jan. 5, 1919.

COMMUNICATED.

Kansas City, Mo., Nov. 30, 1918.

Dear Editor:

I want to congratulate you on the Jubilee Anniversary number that I received for October, especially the "Preamble" that's printed on back page. It shows what the Independent Order of B'nai B'rith stands for and what the B'nai B'rith has taken upon itself to do. I had it framed and hung up in my office. I think every good Jew should have this "motto" in front of him and practice it every day in his life. Again I congratulate you and thank you for the number.

I remain, Sincerely yours,

TOBY BRENNER.

WHAT THE HEBREW UNIVERSITY WILL MEAN TO THE JEWS AND TO THE WORLD.

The following study of the significance of the Hebrew University at Jerusalem has appeared in the London Times and in the Philadelphia Public Ledger, and is written by the Jerusalem correspondent of both of these publications:

The festivities in connection with the laying of the foundation stone of the Hebrew University on Mount Scopus are over, and as the days pass one cannot help wondering at the mysterious force inherent in such symbolic acts. Everybody feels that Dr. Weizmann, the president of the English Zionist Federation, was right when he said on that day, "The Hebrew University is no more a dream, it has became a reality." For the only real reality is perhaps human will, and, therefore, solemn rituals proclaiming the public consecration and recognition of such will are, in the long run, more decisive, certainly more stable, than buildings.

This solemn ceremony on Mount Scopus was the triumph of one steady, consistent and, alas, sorely tried will. The idea of a Jewish university has a rather long story. Some twenty years ago a group of young Zionists began propaganda in favor of the foundation of a special university for Jews. At that time it was premature to think of Jerusalem, so they meant a university anywhere—somewhere in free Europe.

Such an institution was an obvious necessity in those days when thousands of young Jews of both sexes in Russia found the gates of the local faculties shut in their faces, and were compelled to go to Germany, Austria or Switzerland for their studies. There they had to live in surroundings foreign to their own mentality and habits, and, therefore, not seldom unfriendly—unfriendly sometimes to the extent of actual boycottage.

Besides, half of them, if not the majority, had to face permanent starvation. But what especially aggrieved the initiators of the movement was the dispersion of young Jewish intellectual forces, which if collected together and submitted to uniform educational influences, could be turned into a great redeeming factor in Jewish life. A Jewish university was so obviously indispensable that it met with the fate of all true solutions of social problems—it was ridiculed; rejected and forgotten—forgotten by all except the initiators, or, more exactly, the principal initiator, Dr. Chaim Weizmann.

The Jewish Intelligentsia.

The effects of a Hebrew university will reach far beyond its educational purposes. In the first place, it will be a powerful weapon in inner Jewish politics throughout the world. Being by its very nature above party strife, it will unite all forces and attract co-operation of such groups and personalities as would perhaps shrink from open collaboration with other forms of the Jewish national renaissance.

Further, although conditions in Russia have changed, still hundreds, if not thousands, of Russian Jews, and a good many of other countries—just the most responsive elements from a Jewish national point of view—will probably prefer the Jerusalem Academy to their local ones, and in this way the dream of gathering the dispersed intellectual forces under one spiritual leadership will be realized. In Palestine itself the university will definitely secure the moral position of the Jews as a civilizing element, thus helping to counterbalance their numerical inferiority.

But one of the most interesting and at present least realized features of the Hebrew University will be its direct colonizing effect. The experience of the Jaffa College showed that the higher schools possess a strong colonizing magnetism. It attracted to Palestine a considerable number of middle-class families, who could not come before owing to lack of adequate education for their children. The Jews are mostly town folk with rather high educational requirements, and are generally accustomed to a rather high cultural atmosphere.

One of the most complicated problems of the Zionists has always been that of attracting into Palestine sufficient numbers of the intelligentsia to supply teachers, doctors, lawyers, engineers, officials, or simply social workers. Besides their immediate value, these elements possess relatively high standards of life, and increase the demand on local labor. But the intelligentsia only goes where there are at least the beginnings of an adequate milieu. This will be supplied by the university.

And knowing the Jewish keenness for higher education, it can be said without fear of exaggeration that within ten years of the first lecture delivered on Mount Scopus, the university settlement alone will present a flourishing little town of many thousands of inhabitants.

A great impression was made by the telegrams of congratulation received from the British and French Governments. The fine wording of the first was highly appreciated, and cheered with that inner warmth which comes naturally where one feels the breath of real inner friendship rejoicing in one's joy. The French cable also caused a sensation of pleasure and satisfaction.

"The City of the Book."

In connection with the university, another project is being eagerly discussed in Palestine and abroad, and will probably materialize soon after the war. It is a scheme of "The City of the Book," adjacent to the site reserved for the university settlement. The idea is to concentrate there gradually the Hebrew book printing industry so as to supply the whole of the Diaspora from Jerusalem with Jewish literature, sacred and profane.

Before the war the number of Talmudic, Rabbinic and prayerbooks sold in different countries amounted to millions yearly. Warsaw and Vilna were the principal centers of publication, but the war seems to have destroyed them, and Jerusalem could gather and utilize what remains of the skilled labor. Adding the "profane," and especially educational Hebrew literature, of which the demand is increasing daily throughout the world, a flourishing industry could be created, giving sustenance to many thousands of families, and strengthening the position of Jerusalem as a leading force in all branches of the Jewish revival all the world over.

THE ANTI-JEWISH EXCESSES IN HUNGARY

The following particulars of the pogroms in Hungary have been received. At Korosmezo, the rioters killed a Jew, Rosenthal, and his wife. The peasants, organized as a citizens' guard, participated in the plundering and in the murders. At Alsokalinfala, two Jews were shot. The rest of the Jewish inhabitants fled from the village and abandoned all property. At Pressburg, the Jewish quarter was destroyed. At Kishkumperlet-haza, fourteen Jews were killed. In Domboq Szeleslonka, the authorities ordered all Jews to leave the townlets within twenty-four hours. Offenders were threatened with death. All the Jewish residents (numbering a few hundred families) fled from there and left behind all they posessed.

At Marmaros, armed bands entered the synagogue and killed three Jews. The Zionist Organization of Marmaros-Sziget hastily organized a self-defense company to protect the lives of the local community, which consists of ten thousand Jews.

At Stonfa, all Jews were ordered to leave the place. When our co-religionists entered the trains all their property was plundered in the townlet. Afterwards the expulsion order was cancelled and the Jews were allowed to leave the railway carriages.

At Nagy Bombat, the material losses suffered by the Jews during the pogrom amounted to ten million crowns. At Sopran, the Jewish Lieutenant, Dr. Pongracz, was killed. The value of the damage done during the riot amounts to some millions of crowns.

News of pogroms, during which goods were plundered and many Jews were killed, also arrived from Kapuvar, Czorna, Galgacz, Vocksh, Kishikeresh, Nagi Cota, Szambek, Barsha, Epenez, Kishkunhalash, Izasseczul, Felsoszelistye and from the districts of Hermanstadt, Bihar, Neutra, Paszto, Gomer, Szabadka Galszecs, Banat, Komaron, and Weissenburg.—(Jewish Chronicle, London.)

THE JEWS AS FIGHTERS

(From the Providence Journal.)

Commendable! The Jew of the ancient world was a fighting man. His early kings were all great soldiers. No people ever fought with more fanatical devotion than did the Jews in the centuries of persecution immediately preceding the Christian era. Throughout the Christian centuries the Jew has been a man without a country and until modern days a universal object of persecution. With no land to fight for he naturally lost his martial qualities. The great struggle which has been going on, a struggle to make all the world a safe place to live in, has given the Jew his opportunity. American Jews have a brilliant record to their credit and have supplied a larger percentage of soldiers than is proportionate with their population. Jewish women, too, in the work of the Red Cross, the food administration and the Liberty Loan campaigns have done their full share of patriotic service.

Sketches of Modern Jewish History

By Gottbard Deutsch

XIV

From the July Revolution to the February Revolution (1830-1848)

For many months were the diplomats of Europe assembled in Vienna, and between balls and grand operas they patched up the map of Europe, raised dukes to grandukes, grandukes to kings, decided on indemnities, on titles and etiquettes for retired sovereigns, issued pompous manifestos, and probably believed by and by that they had done a lasting job by embalming decayed principles and feeding them to people as helpless as soldiers who are fed on embalmed beef. Who would refuse the putrid mess would be courtmartialed, and this would make it sound.

The end of this illusion came soon enough. On the 28th of February a revolution broke out in Paris. King Charles X, the legitimate king of France, recognized as such by European diplomacy, had to leave France and vacate the throne for the benefit of his distant cousin, Louis Philippe, who, born as the son of a guillotined father, seemed to combine democracy with royal blood, just the proper kind of mixture needed for a compromise between radicals and reactionaries. It was a concession which could satisfy neither side, but the saddest experience of all this was the fact that European diplomacy not only had made a bad job of its work of reconstruction, but that a legitimate cousin of a legitimate king had accepted the throne out of the hands of rebels.

All of Europe, especially Germany, Austria and Italy, showed conditions which were just as artificially patched up as the throne of the Bourbons. Would they last? This was the question which filled many a "legitimate" heart, the owners of jewelry, dispensed by these generous hearts and the holders of jobs, distributed in accordance with its vibrations. The answers to this question were undoubtedly manifold, but one thing was fairly certain. It was safer to shorten sail before the storm should break. Some concessions to the demands for a more democratic form of government had to be made, and in the list of the relics of medievalism that needed trimming, the condition of the Jews occupied a place of considerable importance. Two countries, Austria, which had made no concession to the spirit of modernism in the treatment of the Jews, and France, which had first held the beacon light to the nations by taking that daring leap from almost unmitigated medievalism into unrestricted modernism, shall occupy our attention first. Another country, new as a state and new as a place of Jewish settlement which fortunately did not have to revise medieval legislation, the United States of America, begins to play an ever growing part in Jewish history. This is the typical significance of the twilight era between the two revolutions.

France had, on Sept. 27, 1791, declared that the Jews should enjoy full civic equality with all other citizens. This principle remained intact during the reactionary Bourbon government from 1815 to 1830. Whatever the reason for this remarkable fact may have been, it remains a fact. Yet the new government created by Louis Philippe found it expedient to show its favorable attitude to the Jews. It went a step beyond Napoleon's recognition of the Jewish church in giving them a consistorial organization (1808) and introduced a bill into the chamber proposing that Jewish ministers be salaried by the state just as was done with the Catholic priests and the Protestant clergy. Count Portalis, in pleading for the passage of this bill, Jan. 29, 1831, spoke of the great progress which the Jews had made since their emancipation and of the favorable impression which he had received as imperial commissary from the Sanhedrin of 1807. The bill became a law Feb. 8, 1831, and remained in force until the separation of state and church was decreed in 1905. An amendment to Napoleon's law of 1808, by which the consistories were created, was passed May 25, 1844, and gave a better organization to the communal institutions, although, different from German states where the state would not recognize Judaism as a church, membership in the Jewish congregation was not compulsory.

There is, however, a difference between the declaration of a theory and its application in the practice of the government authorities, and a still greater difference between such a theory and its unquestioned acceptance by public opinion. For both facts the history of the French Jews during this period furnishes us many examples. While the constitution of 1791 placed the Jews on a footing of full equality with non Jews, the courts would occasionally enforce the special Jewish oath. This subject is so important and will occupy us so often that an explanation is in place. Medieval legislation considered the Jew an alien entitled to his own laws in court. There was originally nothing invidious in this theory, and it occasionally was a benefit to the Jew. While the Germanic laws required as evidence in court an ordeal by a fight or by touching hot iron or putting the arm in a cauldron of boiling water, the Jew, whose law did not know of such barbarity, merely swore upon the Torah. In the course of medieval development when hostility to the Jews grew, this oath was so altered as to reflect on the Jew's honesty or to humiliate him. Some French courts held that the constitution had not abolished this oath, inasmuch as this legislation had not been directly abrogated. As often is the case, Jews were so shortsighted as to work against their own interest for reasons of personal spite. In a lawsuit between two Jewish parties the plaintiff demanded that the defendant swear the oath in the synagog in the presence of the rabbi who had to admonish the affiant that perjury was a sin even when committed in a non-Jewish court, that Kol Nidre does not annul an oath and the like. Rabbi Lazare Isidor of Pfalzburg, in whose jurisdiction the case occurred, not only refused to assist at the ceremony, but would not allow the synagog to be opened for this purpose, Dec. 31, 1839. He was charged with contempt of court, retained the services of Adolphe Cremieux (1796-1880), afterwards famous as a statesman and leader in Jewish communal affairs, and then already a celebrity of the French bar, who pleaded so successfully that the case was dismissed, and finally the Court of Cassation to which appeal was made rendered the opinion that the constitution had eo ipso abrogated this oath March 3, 1846.

It took almost as long before political equality was realized in the return of a Jew to the national parliament. The first Jew elected to the national legislature was Benoit Fould, returned from the district of St. Quentin in 1834, nearly half a century after the legal theory had been proclaimed. In England just the opposite took place. Baron Lionel de Rothschild was elected in 1847, eleven years before the law was passed which made it possible for him to exercise his privilege as member of the House of Commons. Benoit Fould was soon joined by his brother, Achille Fould (1800-1867), who was several times minister under Napoleon III, and had been the latter's financial backer. In 1840 Achille Fould pleaded eloquently for the recognition of the Jewish Sabbath during a debate on Sunday legislation, speaking of the "religion to which he had the honor to belong," but while nobody knew of his conversion to Christianity in an official way, he was buried by a Protestant minister. His family is completely estranged from Judaism. In 1842 three Jews were members of the Chambre, Achille Fould, Cremieux and Colonel Cerfberr. The parliament had to deal with some Jewish questions, especially in connection with the commercial treaty between France and Switzerland, which country, though a republic with a democratic constitution, discriminated against foreign Jews in the same way as Russia did until recent times. France protested, as did also the United States, against a discrimination, prejudicial to her own citizens on the ground of a difference of religion, but this protest raised in the Chambre in 1846 resulted merely in a weak reply by the minister that he would consider the question when the time for the renewal of the treaty would arrive.

The wide gap between theoretical law and practical sentiment became more strongly evident in 1848, when the revolution broke out. Mobs, irritated by the reactionary measures of the minister Guizot, who, though a Protestant, was accused of favoring the Jesuits in their designs on Italy, began to assemble in the streets of Paris, Feb. 23, 1848, and on the following day Louis Philippe abdicated his throne. Three days later riots broke out in Alsace. In Durmenach the Jewish mayor, Aaron Meyer, had to flee for his life, in Brumath and Maursmuenster (Marmoutier) the houses of the Jews were looted, and many inhabitants fled to Swiss territory, as they had done on a similar occasion after the storm on the Bastille in 1789. The excesses continued sporadically through the year, and Napoleon III government had to threaten strong reprisals in a circular of Dec. 27, 1848, in order to keep the mob in check. It is not known that the Jews were accused of anything in particular which might serve as reason for these mob attacks. It was merely the spirit of lawlessness, encouraged by a political upheaval that turned against the Jews as the weak, as has been regularly the case in the world's history. The people of Alsace had never acquiesced in the principle of the French revolution. In fact the French nation had not. When, in 1838, the Jew Rodriguez, a descendant of the fugitives of the Spanish Inquisition, who from the sixteenth century on had sought refuge in southern France, was elected mayor of St. Esprit, six aldermen resigned, and when, in 1849, Isidore Cahen, subsequently editor of "Archives Israelites" was appointed professor of philosophy at the Lycee Vendee, the bishop of Lucon placed the college chapel under interdict. Pope Pius IX indorsed his action, and the government was compelled to recall Cahen.

It is reported that when Guizot, the minister responsible for Louis Philippe's fall, met Prince Metternich, the once so powerful Austrian statesman, like himself an exile in London, he asked his Austrian colleague how a revolution could have occurred in the well-policed Austrian empire which had no free press and no semblance of a parliament. Metternich replied: J'ai quelquefois gouverne l'Europe, mais l'Autriche jamais." If the story is true, Metternich was overmodest, for if there was any overgoverned country on the face of the globe, it certainly was Austria. Different from various German states Austria had made no concession whatsoever to the spirit of the age in her treatment of the Jews. It is still a puzzle to me in spite of the excellent study of the subject by Max J. Kohler, recently published, why Metternich, who kept the Jews of Austria in the status of the eighteenth century, should have advocated in 1815 the retention of the liberty granted them under the French regime in the free cities of Germany. In Austria the practice of his administration went back to sixteenth century models. An imperial order of Dec. 12, 1832, reinforced a law, issued in 1568, which excluded the Jews from all mining operations and even from temporary sojourn in mining towns. They were supposed to be responsible for the scarcity of specie by exporting silver. Raphael Koenig, a locksmith in Mislitz, Moravia, who had under considerable difficulties obtained his certificate as master mechanic in Vienna, wanted to buy a house outside of the ghetto. He had to appeal directly to the emperor, who graciously granted this concession in 1835, with the proviso that the permit would be withdrawn in case Koenig should cease to work at his trade.

At the same time the government continued in its efforts to "civilize" the Jews. The Jews of Galicia who until recent times possessed a practical monopoly on keeping inns in villages were threatened in an order, dated March 24, 1841, that they would have to choose between this occupation and their "Jewish costume." As a special favor the poet Ludwig August Frankl (1810-1894) received the privilege to publish a weekly in 1842, a privilege otherwise denied to Jews. The government watched over the spiritual life of the Jews, prohibiting in 1838 the use of Hebrew prayerbooks printed in a foreign country, though this order may be due to the protectionist policy of Metternich. At any rate the importation of "dangerous" ideas from abroad was strictly watched, and the Scotch missionaries, Mc. Cheyne and Bonar, who visited Galicia in 1839, had to leave their books, including English Bibles, at the custom house before they crossed the Austrian border. One would really like to know what Metternich understood by a loose government.

The autonomous corporations—if we may apply this term to Austria before 1848—were, if possible, still less sympathetic to the Jews. Karlsbad possessed the privilege "de non tolerandis Judaeis." At the same time Jewish health seekers who spent their money in the city, were not unwelcome, and therefore a Jewish restaurant, a synagog and even a sanitarium could not entirely be excluded, but it had to be restricted to the season from April 1 to Oct. 31. The city council of Karlsbad declared these restrictions as "Europas weiseste und humanste Gesetzgebung." Vienna, which theoretically still excluded the Jews from residence, although about 2,000 souls were living there under special and "temporary" grants, bestowed in 1843 the honorary freedom of the city on Solomon von Rothschild in recognition of his great merit in having built the first railroad in Austria. He could not have held a clerical position in the city hall, but was an honorary citizen, a true picture of the contradictory status of Austrian Jewry. Anecdotes are often a valuable source of historic information, and therefore the following story which illustrates the precarious condition of the Jews might be recorded. Baron Solomon, the Austrian baron and honorary citizen of Vienna, would never lend his influence to a personal plea against the Jewish disabilities. His reply to all such demands was given in his Frankfort dialect: "My Degives (pull) I need all for myself." The measures of relief in Jewish disabilities were ludicrously petty. An imperial order of Oct. 1, 1846, abolished the most invidious features of the Jewish oath, which was indeed some progress, but the treatment of the composer Meyerbeer, who came to Vienna in 1847 to see one of his operas performed shows the pettiness of Metternich's government in its most typical application. The degrading "Leibzoll" had been abolished by Emperor Joseph II in 1782, but only in name. A Jew arriving in Vienna, had to report at the "Judenamt" and pay a fee for a permit of two weeks' sojourn. It was obviously impossible to enforce the law in the case of such an international celebrity, but law was law, and so a way out of the difficulty was found by declaring that Meyerbeer, as the possessor of the Prussian legion of honor, was a "cavalier" and therefore no Jew.

The "Judenamt" remained in force until an imperial order of March 10, 1848, changed it to a "Fremdenamt, No. 3." The number 3 was as typical as the whole business of petty bureaucracy. Three days later the revolution broke out. A young Jewish physician, Dr. Adolf Fischhof, inspired the assembled crowds by an address to demand a popular form of government. Metternich resigned. The semi-idiotic emperor Ferdinand proclaimed a constitution. Among the martyrs of the revolution was the Jewish student, Heinrich Spitzer. He was buried together with the others in a separate grave, the Jewish preacher Mannheimer, the Catholic priest Fuester and a Protestant minister officiating together. The provisional constitution, issued April 25, proclaimed religious liberty, the Reichstag, convened first in Vienna and afterwards in the little town of Kremsier, passed, on August 5, a resolution abolishing all restrictions on the Jews. Five Jews, the Vienna preacher, Isaac Noah Mannheimer, the rabbi of Cracow, Berish Meisels, the latter appearing in the Polish Jewish costume, the above named Adolph Fischhof, Dr. Joseph Goldmark, like Fischhof, a physician, afterwards a manufacturing chemist in New York, and father-in-law of Justice Brandeis and Professor Felix Adler, and a Galician merchant, Abraham Halpern, were members of the Reichstag, Fischhof was made assistant secretary of the interior, and the golden era of universal brotherhood seemed to have become a reality.

My native town boasted of a "freethinker," Yossef Loeb, a former Bachur of the Prague Yeshibah, whose wife was the first woman in our town to wear her hair uncovered. He said to my grandfather: "The Meshiach has arrived," but my grandfather did not think so. He proved to be right, and he found a supporter of his views in a man of an entirely different mental caliber. Heinrich Landesmann (1821-1902), a most remarkable man, better known by his pen name, Hieronymus Lorm, who achieved great fame as poet and philosophical writer, although from his boyhood he was completely deaf and in later years also blind, said in his novel "Gabriel Solmar": "Auf diese Sturm—und Drangperiode wird eine Thurm—und Strangperiode folgen." It was as he predicted. On the 31st of October, 1848, Vienna was taken by the imperial troops. Prince Windischgraetz, the commander, proclaimed martial law. Among the victims selected by the reaction was Hermann Jellinek, the brother of the famous preacher, who was executed, Nov. 23. Bauernfeld, the Austrian playwright, neither a Jew nor a radical, said: Jellinek, a radical journalist of little consequence, was selected because reaction needed a Jew to discredit

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THE JEWS OF FRANCE

By Stephane Lauzanne

Editor-in-Chief of "Le Matin" and member of the French War Mission to the United States.

In sending this article, "The Jews of France" Mr. Lauzanne writes the following explanation:

"Since two years, practically since I left the army and the front, I have unceasingly tried to show how my people, all my people—Jews or Gentiles, aristocrats and peasants—had suffered and fought for the great common cause of justice and civilization and, being myself a Roman Catholic, I always felt that there would never be too much justice rendered to men who do not belong to my religion or my social 'milieu.'

"But there is something more. This war has been above all, a war for right and human dignity and independence. If there could still be a doubt about that, the fact that all the Jews of France, old or new, rich and poor, have fought with all their heart and strength is the best demonstration of it, because the Jews, in the past, have always struggled for those principles and have the most suffered of injustice, brutality and autocracy."

I hesitated a little after having written these four words, "The Jews of France." Why, when speaking of France should the Jews be mentioned in any particular way—the country which first realized the principles of equality and fraternity knows no distinctions of race or religion—and why, when speaking of the Jews, refer especially to those of France?

My hesitation however, did not last long: When speaking of France it is well to speak of her Jews, not only of the older Jewish citizens, but of the great number of them who have only become French in recent years. It is a matter of peculiar interest to see, how, in the turmoil of war, they have acted as to the manner born. When speaking of the Jews, it is well to speak of those of France because in France more than elsewhere, they were called upon to take part in the struggle, to endure and suffer and fight.

One incident sums up the attitude of the Jews of France in the war. That incident occurred on the very day war broke out. It has been related a great many times, but it is well worth repeating, for it is symbolical.

On July 31, 1914, when mobilization was decreed—the people responding loyally and enthusiastically—the "Universite Populaire Juive," in Paris, drew up an appeal addressed to every Jew who was then in the metropolis, to all those who came from Russia, Poland, Roumania, and who had not had time to become naturalized. The appeal requested them to enlist without delay under the tri-color flag, and to fight side by side with the French soldiers. It was written in both French and Yiddish, and was immediately posted in all the windows of the Jewish quarter in Paris. The following day an enormous crowd surged into the rooms of the "Universite Populaire Juive" each wishing to be inscribed without delay and to be given a card affirming his enlistment. An entire legion was formed in this way within a few days. Less than a month later, all these men were on the battlefield.

That they fought admirably no one could possibly deny. In the first place, the many Jewish names to be found in the long list of citation in the order of the Army bear witness to that fact. Another proof will be found by turning to an account of the Zouave regiments in the war; the citations are too numerous to mention, and the Zouaves have more Jews in their ranks than any other corps. Thirty to thirty-five per cent of the First, Second, Third Fourth and Eighth Zouaves, organized at Algiers, were Jews and these regiments were among those who played a decisive part in the Battle of the Marne.

In this world drama, more important than the man who performs some deed of valor on the battlefield, is the man who towers above the masses—writer, philosopher, thinker — whose words, actions and attitude are sources of strength and light and beauty. Of this type of man, there have been many among the Jews of France. There was that great Rabbi of Lyons, Abraham Bloch, who heard a Breton lad—a Catholic—ask for a crucifix as he lay wounded on the battlefield; he got one and brought it himself to the lips of the dying boy. He paid with his life for that admirable act of religious solidarity. Then there was the great Rabbi of Paris who each week attended the meetings of the National Relief Council, sitting at the council table side by side with the Cardinal Archbishop of Paris and Pastor Wagner recognized as the head of the Protestant churches of France. Who can ever tell the story of those meetings of the National Relief Council? The best means of alleviating misery and misfortune of every kind would be discussed, and "in no case"—I was told by Mr. Louis Barthou, who often presided —"was any attempt made to find out to what religious creed or to what political party such and such a group or such and such a family belonged. When a Catholic needed help, the most eager was the Rabbi of Paris. There was never at any time any discussion—and a vote was never even taken, every decision being invariably unanimously adopted."

Again, there is that writer who, more than any other, has contributed to sustain French morale by the steady, clear and patriotic articles he wrote for four years in the "Figaro": I refer to Joseph Reinach, also a Jew.

And there is that great philosopher who served France's cause abroad, traveling through the world, and speaking to every thinker, every philosopher, every mind where there still lingered some doubt: Henry Bergson, another Jew.

The Jews of France are prominently identified with the academic, scientific, artistic and commercial life of the country, the legal and medical professions, politics and journalism. They hold high commission in the Army; we find them as Cabinet Ministers and in the Government service and with all their heart and soul they are serving the cause of France and of civilization.

So in this war, the Jews of France, with unswerving devotion, courage and eloquence, have risen, both individually and collectively, to the heights, and during this world tragedy have performed deeds that have aroused universal admiration. They were the first to understand the importance of the drama in which was being decided the fate of the powers of liberty versus the powers of oppression.

I can hear some say: Then, after the war, anti-semitism will be a thing of the past in France?

This is my answer: To became a thing of the past, it would have had to be, at some time, a thing of the present. Anti-semitism has never existed in France as a deep seated or serious condition. It was only—like anti-clericalism—a political weapon. It gave rise to newspaper articles, to plays, to a few street demonstrations, but it has never been accompanied by legal or social ostracism or official persecution. Every profession, every office, every honor is open to Jews in France—just as is every hotel and every drawing room—including the "salons" of the old French aristocracy.

I can hear still other say: You forget the Dreyfus case.

No, I do not, and it is an absolute historical error to make of the Dreyfus case an episode of the struggle between Gentile and Jew. It cannot be denied that most of his co-religionists sided with the prisoner of Devil's Island, but it must not be forgotten that some of his most ardent defenders were noted Catholics: Labori, Duruy, Cornely. And among his most relentless opponents were two Jews: Mr. Arthur Meyer, editor of the "Gaulois," and Mr. Gaston Pollonnais, editor of the "Soir." At the two councils of war held in Rennes, two judges declared themselves in favor of the innocence of Dreyfus, and one of them was Lieutenant Colonel de Brion, who every morning before the trial, and every evening after it was over, would kneel for hours before the altar of the Virgin in an old church of Rennes.

Dreyfus was not sentenced by the first council of war because he happened to be a Jew, but because that council had almost received orders from the Minister of War to so sentence him. Dreyfus was not condemned by the second council of Rennes because he belonged to another race, but because that council, rightly or wrongly, deemed it proper to maintain the prestige of the heads of the army and not run counter to a decision of the first council.

The two forces confronting each other were not Catholic on one side, and Jews on the other, but rather Justice and the Army—the former placing above all other considerations the principle of justice, the latter refusing to admit that the heads of the army could be disavowed, or their authority weakened.

Does all this mean that the Jews of France form a perfect and model section of the community?

By no means, and the Catholic who is writing these lines and who has given them grudgingly the praise that is their due, has also the right to criticise them, without laying himself open to misunderstanding. The greatest fault of the Jews of France is that they have not remained Jews in the religious sense of the word. Many of them are to be seen in the salons of the Faubourg Saint Germain, very few in the synagogue of the Rue de la Victoire. . . . They are quite willing to proclaim their origin, but not their faith. In this connection no better portrait of the ideal Jew has been drawn than that given in a letter—one of the finest I have ever read—from a Jewish officer to Mr. Maurice Barres. He has done better than merely give us a picture of the Jew as he should be: he is that Jew:

"I would that we were better known, we Jews who are not ashamed of our race and who do not spend our fortunes in offering shooting parties to ruined noblemen. I fear that you only see two kinds of Jews:

"First the small aristocracy with enormous fortunes, and who are of little interest (characterized by its humility before the great names of Catholicism).

"Secondly, the Polish Jews who overrun our country and who in order to live, follow all employments (these latter only interesting because of the misfortunes which they have endured in Russia).

"But there are still the orthodox Jews, who are sincere, profoundly loving their country, not seeking to dazzle others by their fortune or their luxury of bad taste: in fact the good middle class. You are too prone to think that the Jews are a people apart having some peculiar mentality. Between a 'Nucingen' and a 'Gobseck' there is something else.

"At the front I have experienced some trying times, for during the first winter we had not yet accustomed ourselves to this war of 'moles,' and in the Vosges (col de Sainte-Marie), we suffered terribly from the cold. The only thing which counted for the men was physical suffering, but, as an officer, I passed painful days. The inaction weighed upon me. The solitude of our wooded mountains engenders melancholy, unhappy sentiments, and finally a general sense of lassitude. It was then that my faith came to my rescue and saved me morally. I remembered the prayer that I had been taught to say when a child before kissing my mother at night and which is very similar to your 'Our Father.' I prayed, and the Lord sustained me, gave me calm. Each time that I was forced to a decision I thought of Him and I was at rest.

"At the moment even of attack, duty imposes enough upon you, enough to do, so that one has little time except to receive orders and to carry them out as best one can. But before that! The half-hour preceding the advance or the offensive reconnoitering assumes a tragic grandeur. Every one, Catholic, Protestant, or Jew, pulls himself together and the real believers at this moment are easily recognized by a calm which cannot be fictitious.

"I write this in all sincerity. Each time that I saw I was facing death, I thought of Him, and my duty seemed natural and unworthy of any praise. When I lay buried, I thought that I was mortally wounded and my first thought was still of my God.

"The Jewish religion is not made for the masses, for it does not consist of small, external practices, but solely of the idea of God and of the survival of the soul. This explains why there are so few believers.

"It has happened to me, wishing to fortify myself, that I have gone into a church and knelt down, and I cannot feel that this was any sacrilege.

"I have now shown you simply the very state of my soul, knowing that I could rely upon your sympathy."

(Letter from Sub-Lieutenant L., December 29, 1916).

This letter is admirable because from beginning to end there breathes through it deep religious feeling, and all religious feeling makes for beauty and sentiment. It is like a great torch lighting up the dark corners of life and helping one to find the path. The kind of torch matters little: the important point is that it should burn.

The Jews of France, splendid Frenchmen, will be splendid Jews, if following the example of their co-religionists in America, they remain as true to the best traditions of their fatih, as they have been faithful in serving the land of their choice and the cause of humanity.—The Jewish "Forum."

THE POLISH-JEWISH PROBLEM

On Monday last the Times published a communication from its Warsaw correspondent, who dealt with the several problems with which Poland has now to deal. He said that, in the main, they were: first, the reconstruction problem; second, unemployment; third, the Jewish problem; and, fourth, the Bolshevist danger. He goes on to say:

Of these the Jewish problem has already attracted foreign attention, because of pogroms at Lemberg and elsewhere. One says "pogroms," but coming to details, I have made inquiries, and from Jewish sources here I am told that the pogrom accusation is leveled in two cases, really at Lemberg and Kielce. Pogrom sems a big word to use for Kielce, where, according to this same testimony, there was a riot and four persons were killed.

Lemberg is a more serious affair. As I have had occasion to say, several streets were burned out. The central synagogue was sacked, the scrolls of the Covenant torn from the Ark and pierced with bayonet thrusts, and other scenes of vandalism took place. Jews say they think there are 1,000 persons missing, but with regard to figures the only thing that can possibly be done is to await the report of the committee which has been sent to Lemberg to inquire into the happenings there. There is a mixed committee on which Jews sit. One does not need to be long in this country to learn that figures are used like missiles, and are to some extent produced to meet the needs of political offensives. Jews prejudice all their case, too, by maintaining that Poles do nothing to repress disorders and that no Polish shops were burned, an assertion that my own experience on the spot proves to be inexact.

However, Lemberg is but a symptom of the whole Jewish question overhanging the future of Poland. In Russian Poland 14 per cent of the population is Jewish, in Galicia 11 per cent, and in some of the chief cities the proportion soars enormously beyond this. The chance that Poland might become a self-governing state had never occurred to the majority of Jews, but now that it has happened there has begun among them an agitation which the Poles declare is compromising for the security of the new regime.

The Jewish Program

This Jewish movement finds expression in the program of the National Jewish Party. I have had an interview with Prilucki, a member of the Warsaw Municipal Council and leader of the party, who developed for me this program. He spoke in the name of 90 per cent of the Jews. He said to me:

We recognize the Polish State, but within the limits of that state we demand a certain autonomy. Jewish nationality must be recognized by the Polish Government. All Jews within the Polish borders must be enabled to form a union personelle, enjoying public and private rights. In the domain of public instruction and "social institutions" that union must be quite autonomous. It must be able to found schools at the expense of the Polish State, and the Polish State must renounce all right of entry or control over these schools. We pay our share of taxes to the state, and therefore have a right to demand that money shall be found for our schools out of our contributions.

We shall elect on a universal suffrage basis a Supreme Jewish National Council, which will have undivided control over schools and social institutions. A Minister of Jewish Affairs will be elected furthermore by us to arrange with the Polish Government for the execution of the orders of our Supreme National Council. Social institutions will embrace hospitals, a credit bank for artisans, and all analogous concerns dealing with our people's welfare.

The Jews, of course, in addition to voting for their council, will also ballot for the Polish Parliament, but their representatives will abstain from casting votes there on educational and social questions where their interests fall under the separate regime.

I asked Prilucki how instruction would be given. "Entirely in the Yiddish and Hebrew languages," he replied. "Polish history will be taught in Yiddish."

I asked if he aimed at producing Polish citizens from the schools. He pondered his answer, then said: "From a political point of view, Poles; from a national point of view, Jews."

In addition to the National Party is the Jewish Party, which wishes simply equal rights for Jews amid all other Polish citizens. This party is small in numbers, especially in the cities, but has responsible adherents. There are also Zionists, of whom the religious-minded wish to return to Palestine. Another group live in Poland as Zionistic citizens.

This, therefore, is one problem for the settling of which the arrival of General Haller's Army is to lay the first basis.—London Jewish Chronicle.

JEWISH CULTURE AND THE PRINTED HEBREW WORD

By Leon Zolotkoff.

Since time immemorial, "The Book" has accompanied the Jew in his wanderings, protecting him against complete submersion and dissolution as a people. The Jew, in turn, has invariably held "The Book" in supreme veneration and assigned to it the place of honor. To supply the demand for copies, there grew up and developed, long before the Christian era, a guild of scribes who produced parchment scrolls of the Pentateuch and Hagiographa, and copied the books of the Prophets, the Psalms, and the prayer books. The profession of the scribe, though paying poorly, was nevertheless highly honorable. There is on record the prayer of a Jewish sage who prayed that the scribes might never grow rich lest they abandon their sacred work.

When the printing press came into being, in the first decades of the fifteenth century, the Jews did not hesitate to utilize its services for the multiplying and spreading of The Book, the great variety of philosophical and religious works, and such other books as were necessary for synagogal services and for religious study. The printing press was adopted by the Jews as a sort of mechanical scribe "writing with many pens" simultaneously. The printing art assumed in their eyes the character of a sacred profession, a semi-religious function. In the preface to many an old volume mention is made of the printer or the typesetter engaged in the "holy work" and faithfully performing his duties.

Keeping Pace with the Advance of Hebrew Learning.

Any one desiring to examine the development and growth of the Hebrew press since the time of Gutenberg would only have to follow the zigzag path of Hebrew learning and Hebrew culture since the fifteenth century. He will find along the line of his research a record of nearly all the Hebrew presses that existed during this period. The history of the Hebrew press and that of Hebrew culture have always, since the invention of the press, complemented each other. Wherever there was a revival of Hebrew learning, poetry or philosophy, there a Hebrew press would soon be established; and conversely, wherever a Hebrew press was to be found, the traces of a growing Hebrew culture could easily be recognized.

For a few decades after the appearance of the printing press, the Jews in German lands were not permitted to engage in the printing art. In Italy, however, the condition of the Jew was much better. The spirit of Renaissance prevailing during the time of the Medicis had naturally affected the Jews. The cultural activities of Immanuel Rommi and Leone Romano in the preceding century exerted an influence upon the Jews in the days of the Medici. And in 1475, for the first time, the Hebrew press came to the assistance of the Hebrew revival in Italy. The first Hebrew book issued by the first Hebrew press was the Pentateuch, with Rashi's commentary by the printer, Abraham Garton, in Reggio, Calabria.

The activity of the Hebrew press kept pace with the growth of Hebrew culture in Italy. In the course of twenty-two years after the appearance of the first printed Hebrew book there appeared the literary, philosophical, exegetical, grammatical, ethical and religious masterworks, such as the Shulhan Aruch and Joreh Deah, the "Duties of the Heart" (Hobath Hal'baboth), by Rabbi Bachia, the works of Maimonides, Nachmanides, many detached books of the Bible and complete Bibles with commentaries, and a variety of prayer books. Besides these there also appeared many secular works in imitation of the literature of the Italian Renaissance.

Spain—Germany—Italy.

In Spain Jewish cultural development had reached its highest point during the decades preceding the expulsion of 1492, and again the fact is marked by the appearance of the Hebrew press—in 1482 in Spain and five years later in Portugal. With the expulsion the Jews spread over Europe, and eastward toward the near Orient. Twelve years later we find printing presses in Constantinople and Saloniki, where Gershon Soncino, "the wandering Jew of Hebrew typography," had come to aid the Jewish printers. Meanwhile conditions in Germany had not permitted the Jews to employ the art of printing. But in 1513 a press was established at Prague by Gershon ben Solomon Cohen, founder of the printing family known as the "Gersonides." Subsequently other presses arose in numerous German cities, among them Christian establishments producing Hebrew books for university use. In Paris, too, where there was a revival of interest at this time in the study of Hebrew, a press was established by the clergy, and Elias Levita, a Jewish grammarian, was invited to take charge of it.

From Italy the industry spread to Switzerland, and an excellent printing press was installed at Basle. After 1540 Venice became the center of the Jewish printing activity. Daniel Sifroni, a Jewish master-workman, left Italy and went to Switzerland about 1575. Under his influence, like that of Soncino in Italy, other presses sprang up in addition to that at Basle. The movement of Jews to Denmark resulted in 1598 in the establishment of a Hebrew press at Copenhagen. Besides Italy and Turkey, Poland offered a place of refuge for hunted and exiled Jewish wanderers, chiefly those from Germany. Accordingly, Hebrew presses began to make their appearance in the east, notably at Cracow and Lublin.

From the West to the East.

In Holland, a rich and cultured community had sprung up at Amsterdam, where the Marranos, men of wealth and independent position, devoted themselves to the material development of Hebrew literature. Under their guidance, the Amsterdam press grew into the finest press in Western Europe, and practically controlled the Jewish printing trade for almost a century. The work of the Amsterdam presses was of peculiar excellence, and was conducted under noted and learned auspices. When the restrictions in Germany were removed, numerous presses appeared at Frankfort, Salszbach, Dessau, Hamburg and Berlin. During the nineteenth century, with the Jewish emancipation in Western European lands, Hebrew learning as a group activity was largely abandoned, and Jewish presses gradually dwindled into insignificance.

But the Hebrew press in reproducing the Torah was apparently destined to share its fate. Of the words of the Torah it was said that when they are at the lowest ebb in one place they rise in new splendor in another. Extinguished in Western Europe, the Hebrew press awoke to great activity in Eastern Europe, where new centers of Hebrew learning required the services of the printers' press. The most pretentious Hebrew printing establishment grew up in Vilna and Grodno under a patent granted by the Polish King, Stanislaus August, to Baruch ben Joseph Romm. Many other large printing houses arose in Eastern Europe to compete with the house of Romm, but none attained its size or popularity. It existed in the family for over 180 years, until its destruction, like many other Jewish printing houses in Poland and Lithuania, by the ravages of the present war.

The Need and the Opportunity in Palestine.

It is evident to every one more or less familiar with the subject that the center of Hebrew cuture which is now developing in Palestine is likely, in the course of a generation or even a shorter period, to excel in extent as well as in intensity all other Hebrew cultural centers in the diaspora. The wonderful revival of the Hebrew tongue, which is now regaining the long lost support of political as well as academic factors; the Hebrew schools already in existence; the Hebrew university, the cornerstone of which has just been laid; the technological institute at Haifa, which under the changed conditions will undoubtedly be opened as a Hebrew institution; the expected increase in the Jewish population of Palestine—all these circumstances are most favorable to the rise of a powerful cultural center which will require a highly developed Hebrew press to satisfy its needs. For with the war at an end, the printed Hebrew words, next to their daily bread, will be the thing for which millions of our brethren will yearn. Educational and religious books and Hebrew literature of every description will be in greater demand than ever, both because of the nearly complete exhaustion of the supply, and because of the extraordinary revival of the Hebrew spirit. There has therefore arisen a crying need for a Hebrew printing and publishing center—a modern printing establishment efficiently equipped and capable of producing a reasonably large, if not an adequate, supply of Hebrew books to satisfy the demands of the Jewries of the world.

The logical location for such a printing and publishing center is in the spiritual center of the world-Jewry, Jerusalem. It should be provided with the most approved and up-to-date equipment; linotypes, presses and motor power of the best models; a modest but efficient photo-engraving and electrotyping plant; a small but well equipped modern book-bindery, and facilities for printing in Hebrew, Arabic, English, French, German and Russian. The aims of the establishment should be:

(a) To print, publish and supply religious and secular Hebrew books.

(b) To produce a superior quality of printing work for the government and public institutions, to publish Hebrew text-books for the schools, and also to do printing for commercial houses.

(c) To form a center for the printed word around which shall group themselves those who have a message for their people or for humanity and are in need of the printing art to convey their messages to the world.

The Practical and the Sentimental

A printing and publishing establishment, so equipped and set in operation, would supply work to a small army of printers, linotype operators, type-setters, pressmen, stereotypers, photo-engravers, bookbinders, booksellers, etc., and support them and their families, thus adding substantially to the economic resources of Palestine. A considerable number of Jewish craftsmen in the printing trade who have been thrown out of work because of the ruin of the printing establishments in Palestine and in Russia would find employment and would rehabilitate themselves as useful toilers in the land of their fathers.

The task of supplying religious books to the Jewries of the world would in itself form a vast industry. The imprint "Jerusalem" on Hebrew books, particularly of a religious or educational character, would offer a stronger appeal to the sentiment of the people than similar books printed elsewhere.

It is estimated that an investment of $200,000 would be required for the erection and equipment of the plant and setting it in remunerative operation. Judging by the number of the printing and publishing houses which Palestine supported before the war there should be no difficulty in supply even the most pretentious printing establishment with sufficient local business to make it pay. There were about seventy printing establishments in Palestine before the war. The war ruined them all—the establishments and their owners. Many of the latter are now in America; others are in Egypt and England. A few of them will be in a position to re-establish themselves as printers. But there is none to establish a well-equipped and efficient modern printing house. They had none before the war. When Palestine was in need of real artistic printing it had to import it from Egypt. Liberated from Turkish oppression and from that state of insecurity which is the result of arbitrary rule, Palestine, the homeland of the Jewish people, experiencing as she must and will a spiritual, cultural and economic revival, will be unable to do without the assistance of an efficient and well-equipped modern printing establishment. The publication of standardized books—religious and educational—will naturally require some time for preparation; almost from the start, however, there should be plenty of local business for the government, for the banks, for the schools, for private business houses, for publishers of newspapers, etc., to keep the plant in operation.

As long as the war lasted it was evident that there was no opportunity to do anything in Palestine for the promotion of the enterprise. Now that peace is actually here, the least that could and should be done is to prepare the plans and the means for their realization. No time should be lost in carrying out the project as soon as practicable.

The First Encouraging Steps.

In discussing the scheme with a number of public spirited Jews interested in the welfare of Palestine, the writer suggested that there be formed a Jerusalem Printing Works Association (Beth D'phus Jerusholayim), the form of the organization to be a trust syndicate along the lines of similar organizations existing in the United States and in Great Britain. By the terms of the trust agreement the shareholders should elect the trustees and authorize them to carry out the enterprise. There should be issued 4,000 shares of the par value of $50.00 each, the purchaser of a share paying $10.00 at the time of the purchase, $20.00 at the completion of the entire subscription, and the balance after the erection of the building in Jerusalem. The payments would thus cover a period of at least three years and would constitute no hardship on the least affluent subscriber.

The proposition met with so much encouragement that when a meeting of prospective shareholders was called at the Hotel La Salle, Chicago, on Sept. 8, $6,000 was then and there subscribed by about twenty people. And the subscribers with but one or two exceptions were not wealthy people at all. The most encouraging fact is that several of the subscribers are practical printers, and some of them had been engaged in the printing trade in Palestine before the war and intend to return to Palestine immedately after the war.

Thus the Jerusalem Printing Works Association (Beth D'phus Jerusholayim) has sprung almost automatically into existence, and there are reasons to believe that in the near future the trustees under expert guidance will be in a position to proceed with the establishment of the printing house in Jerusalem in accordance with competent plans and specifications and with the most approved models of modern printing establishments.

THE DINNERPAIL'S FRIEND.

A man who was tremendously interested in your cost of living and in your having enough food to eat died the other day in Rome. He was David Lubin, American Jew, world citizen, most noted international agricultural prophet and leader of all times.

Quite likely you never heard of David Lubin. At best your acquaintance with him and his life work may have been limited to reading his periodical reports of food crops in this country or that. You may have thought him a farmer or the farmer's friend and guide.

But he was more the city consumer's friend and guide.

David Lubin was a man with a great purpose. He struggled for the goal of well-fed bodies the world over, at prices reasonable, fair alike to consumer and producer. Fighting for this purpose compelled him into battle with the horde of toll takers who wantonly increase food prices and decrease food supplies for their own selfish profits. He was one of the first Americans to advocate the parcel post as a medium to promote direct dealing between producer and consumer.

Years ago David Lubin made a fortune in a Sacramento mercantile establishment. He quit working for himself and began working for hungry mouths, in India as well as the United States. It was his idea that the first requisite for the establishing of food production and distribution upon a proper basis was an accurate knowledge of world production and consumption. He suggested the formation of an international agricultural crop reporting institution, which met with lukewarm support in Washington. Abroad, the idea was better received. The ikng of Italy gave the institution a building and an annual income to cover expenses, and David Lubin went on to Rome as America's representative.

There the former California merchant placed his fingers on the pulse of the world's food. He made it his business to know how much food was being grown and how much was needed, and where. Everything he learned was given to the public, and no longer was it easy for food-hoarding speculators to spread false stories of foreign crop excesses to lower prices to American farmers and fake reports of crop failures to boost prices to consumers.

For the first time in history the world knew how much food it produced and where food supplies were stored. It was David Lubin who made this possible. He believed that, in time, his international institution would prevent overproduction or underproduction of any food product anywhere, and that, manifestly, would benefit the grower of food as well as the eater of it. David Lubin is dead, but the impetus he gave the movement promises to carry it on to Lubin's goal.—St. Paul Daily News.

JEWISH NATIONALISM

By Dr. Max L. Margolis

Written for B'nai B'rith News.

Just now the subject of Jewish nationalism is before the forum of public opinion; nay, by virtue of the action of the Jewish Congress which recently met it is bound to be brought to the attention of the statesmen gathered to settle the affairs of mankind. It may well be worth while to examine the subject at closer range. Let it be said that the subject is a novel one, at least in the form which concerns us now, that of national autonomy for the Jews in the dispersion. For at the outset it is fundamental to state that we must discriminate between that and Zionism, which is the securing of nationhood and the autonomy that goes with it for the Jews of Palestine. Non-Zionists and even anti-Zionists are willing to concede a measure of autonomy to the Jewish colonies in Palestine now in existence or destined to be created in a larger number. One may look upon the Palestinian problem from the philanthropic angle. One may look upon Palestine as a land to be opened to Jewish immigration, as another haven or center for wandering Jewry. But, I take it, every one would be satisfied to see conditions there develop so as to afford to the Jew and to Judaism safer and wider fields for operation and development, in other words, a greater measure of autonomy. What the anti-Zionist fights shy of is the political aspect. He does not want a Jewish state and he does not want a Jewish nation. What he fears is the impairment of the status of the Jew outside Palestine, which even the provisions of the British Declaration cannot to his mind entirely dispose of. Still he can understand Zionism, and only the most hide-bound doctrinaires will interpose obstacles in its way. Zionism is no longer a subject for debate. The future autonomous Jewish settlement of Palestine is a fact to be reckoned with.

What is meant by Jewish nationalism in the dispersion as distinct from Zionism is Jewish autonomy along national lines in the dispersion. Its author is no less a distinguished person than the well-known historian Dubnow. It may well be said that his spirit hovered over the Philadelphia gathering, even as his name was expressly mentioned and his authority invoked in committee. Dubnow, like so many of our anti-Zionists, believes in the permanency of the dispersion. And who for that matter does not? Surely the Zionist does not expect all Jewry to be settled in Palestine. It may and it may not happen that in the wake of the Palestinian settlement there will be an exodus to adjacent countries, to Mesopotamia perchance and to Egypt, thus transferring the center of Jewish gravity from the West back to the East. But as conditions are now, we have to reckon with the bulk of Jewry remaining in dispersion. The formula of equal rights upon individualistic lines, that is for every citizen as an individual, has not worked out quite well. It has meant a disintegration of Judaism. Ghetto conditions cannot be revived. The Jew lives in the world and the world, so to speak, puts a premium upon apostasy. The centrifugal forces are far too powerful for the individual to make a stand and successfully combat them. The attempt was made to consign Judaism to the synagogue. But the synagogue was admirably adapted as it was created for the dispersion so long as the atmosphere around it was of the ghetto. Jewish culture as it existed in the ghetto cannot be maintained by an insular institution like the synagogue. If, therefore, the Jew is to continue in the dispersion where he must abide, and if the old safeguards are inadequate, the formula of cultural or national autonomy must be accepted. Now "nationalism" as conceived by Dubnow for minorities like the Jewish is an unwonted concept to the Anglo-Saxon ear. The principle of nationality seems to us to be bound up with territory. Dubnow disclaims such imputations. He takes nationality in the cultural sense. A nationality is there where there is sameness of language, history, traditions. Consequently, in the concrete, the Jews in Poland for instance, would demand to be recognized as a nationality in all but territory. And for that matter they have lived in that territory for some centuries. What they want is to have their own internal administration and particularly their own schools supported by general taxation.

Ahad-haam long ago put himself on record against Dubnow. He likewise believes in the permanency of the dispersion. As is well known, he is a Zionist, but not of the political persuasion. He believes that Palestine should be given cultural autonomy, and he expects that from Zion will go forth a stimulus to keep the dispersed Jew a Jew. Ahad-haam, no less than Dubnow, sees in the synagogue a dying institution. That of course is a subject upon which it may be permitted to hold different views. But what is important in discussing the present subject is to bring out the salient points in the philosopher's contentions with the historian. National autonomy in the dispersion, if it is to accomplish what Dubnow expects of it, must be effective, complete. For the Jewish child to grow up a Jew, imbued with Jewish consciousness and Jewish ideals, there must be created a surrounding absolutely Jewish, which of course is an impossibility in the dispersion. The child cannot be shut in in the narrower world when the large world is within reach. After all it would mean a ghetto, and the ghetto, even when self-imposed, is powerless in the modern world. All that the nationalists after all are able to create is a certain measure of cultural isolation, and to the extent that it is limited it is bound to fail of its object. The problem of schooling is uppermost in all minds. The Jewish child to remain a Jew must be schooled along Jewish lines. A modicum of religious instruction has been a failure. Complete Jewish education is an impossibility in the dispersion. And we must doubt whether Ahad-haam's hope in the efficacy of the Jewish spirit to work at a distance, from Palestine to the diaspora, is at all to be thought of seriously.

Unless we are willing to consign the ten or twelve millions of our brethren who must remain in the dispersion to slow extinction, we must stop to consider other and more practicable means. Ahad-haam concedes that the instinct of self-preservation will make the Jew wary of any formula safeguarding his existence upon a certain condition, whether it be an incomplete system of national autonomy, or, we may continue, the problematic potency of the influence from Palestine. Unless, therefore, we are ready to surrender, and that the instinct of self-preservation forbids, we must after all accept for the dispersion the formula of religious autonomy. In Palestine, religion may be severed from the state; it will have to be severed from the state certainly when the Jews will form there a minority. There will be there so much of the Jewish atmosphere that it will be ample to keep the Jew a Jew and the Jewish child imbued with Jewish consciousness. In the diaspora I cannot see any other way for maintaining ourselves except as a religious organization. We shall have to enlarge the religious concept as it applies to Judaism. For Judaism has never been a mere religion. But all the other ingredients will have to be subsumed under religion. It will not mean that we shall exercise coercive measures. But it will mean that if one is not against us he is with us. We do not recognize Christians of the Jewish nationality. There will be Christians and Mohammedans in the Jewish state in Palestine. But in the dispersion the lines must be drawn as heretofore. We must sail here under the religious color which, however, must stand ready to be tinged with the cultural hue. It is the Jewish school that stands in the foreground of discussion. Well, the religious school of the diaspora need only be a modernized leader, nothing more and nothing less. Hebrew must be taught; the Scriptures and the post-biblical Jewish literature must be read in Hebrew. Religion and attachment to the sacred things of the nation (kodsh ha-ummah) will come through the study of Jewish literature. Those who like the writer went through the same schooling will remember that we learned Judaism not from a catechism. And yet we are all imbued with the Jewish spirit, full Jews to our last breath.

The synagogue is not dead, it may be dying, but it can be resurrected, if it be once more a synagogue, a house of gathering for the people, and not a church. And it matters little whether the church-synagogue is of the reform or of the orthodox kind. The institutional synagogue by all means, but it must be kept solely for Jewish institutions, for the dissemination of Jewish literature, for the cultivation of the Hebrew tongue, ancient and modern, for the discussion of living Jewish problems, for the building up of the full Jewish consciousness. And if there be a center in Palestine and if its influence shall be strong to work upon us, it must have a medium through which to work, and that can be only the synagogue as I conceive it and the synagogue school.

Who Killed Christ?—Was It the Jews, Or Was It the Roman Army of Occupation?

By George L. Hutchin, Author of "Judarael" and other Biblical and Historical Works.

In response to the appeal of the Anti-Defamation League for exact justice to all I wish to confess a long line of grievous faults for my brethren and to atone for those sins by humble apology and penitence.

In the alembic of the brain is a little lamp of reason. Let that little lamp burn.

For more than two thousand years the grasping world has borrowed its religions from the Jews and never given them just credit. For centuries the world has misunderstood the Jews, and has maligned and persecuted that splendid people and made life for them a heartsore and a weary struggle, until now, when we stand in the shadows of a new world and are about to have a righteous readjustment measured by the golden rule, it is fitting that all nations heed and urge the Jewish demand for "world liberation and not toleration."

Let that little lamp burn.

Christ Jesus was a Jew. A luminous star hung above the manger of his nativity in Nazareth. Into his body was breathed the spirit of divinity, and he came among men as a hope of that better life beyond the stars where there are no kings nor czars. His mission was to heal the afflicted, to make the blind see, to cure the lame and to raise the dead. His wondrous works aroused deepest interest, and vast multitudes became devout followers of the faith, which finds a worthy exponent today in Christian Science, the sanctuary of all the groping, penitent and seeking children of God.

Astride an ass, Jesus invaded Jerusalem to achieve greater conquests, by the arts of peace, and surely not by the sword. When he had arrived, he found the predatory army of Caesar that came to loot and extort the riches of the Hebrews. To the legions of Rome nothing was sacred but the invincible power of Rome. The "profiteers" like evil birds of prey, had followed the sword of Caesar to reap a golden harvest they had not sown. Emboldened by their success over the peaceful natives, the "profiteers" invaded and profaned the holy temples of the Jews, and Jesus, becoming incensed at the usury and extortions and desecrations of the robber barons, scourged them hence. They were furious, even as the "profiteers" of today are maddened by the loss of opportunity to filch from the poor and needy. They plotted His destruction. They were powerful as the Wall Street of today. They started an insidious propaganda to set the Legions of Rome against the meek and lowly Nazarene. They complained that Jesus had proclaimed himself King of the Jews and said that he was the son of the King of Kings who dwelt in Heaven.

Was it a Jew that desecrated the holy temple of his God, and profaned the worship of his Fathers? No! Never in a million years. No! It was the usurers from Rome that Jesus scourged from one sanctuary with the galling thongs of His scorpion whip.

Was Jesus arrested by the Jews for this treasonable threat of usurpation? No! He was arrested by Roman soldiers, who by threat of torture unto death and a bribe of thirty pieces of silver, induced Judas Iscariot to kiss the Master as a token of identity. To his credit be it said the pangs of conscience caused Judas, the betrayer, to suicide.

Let that little lamp of reason burn.

Jesus was dragged before the courts for trial on the charge of high treason, there being no other violation of an espionage act to which he was amenable. To the predatory hosts the rule of Rome was sacred as the word of Holy Writ.

Who tried Jesus, the Jews? No! The "profiteers," who have not changed their hearts from that day to this, tried Jesus.

Who was the trial judge that presided over this celebrated case? Was it a Solomon or a Daniel or another Jew? No! It was Pontius Pilate, the Roman, set up as Governor of Palestine.

And when Jesus made his plea before Pilate, that hardened jurist was so unnerved and shocked by the evil work of the "profiteers" that he called for an ablution, stating that he wished to wash his hands of the whole business. Justice, though blind, could see the frame-up big of mischief.

But the "profiteers" were politically powerful in that day, even as they are now in America, and they threatened to disgrace and unseat him if he did not condemn the Son of God.

Let that little lamp burn.

Jesus was handed over to the "profiteers," and the Roman soldiers assisted them in dragging our Savior through the dust to his doom, bearing the weighty cross on which He was to meet His fate.

The Romans, who alone had authority to execute condemned criminals in Jerusalem in that period, haled two robbers to Calvary and crucified them upon the crosses prepared. And between these two thieves Jesus was nailed upon his cross and given a crown of thorns. This was a mode of execution unknown to the Jews up to that time. Crucifixion was a barbarous conception of the Roman Empire where Christians were often fed to ferocious wild beasts and butchered by gladiators to make a Roman holiday.

Let that little lamp of reason shine.

After a night of agony in the Garden of Gethsemane, and Jesus had ascended the cross, who was it that came forward and thrust his cruel spear through the quivering heart of the Prince of Light? Was it a Jew? No! It was a Roman soldier.

And the great white light that beat upon His intellectual brow dazzled us with the splendor of His genius and made us drunken with the wine of His words.

All that was mortal of Christ Jesus had passed away, but his soul still lives, for it is immortal and death has no sting beyond the grave. His gracious spirit fills all the earth where it carries a wondrous message of love to the hearts of men and heals the sick and banishes pain and disease, and makes the world look brighter and better under the gonfalon of the devout scientists of the latter days.

Let that lamp light the way.

When the Jews were faithful to their God of Israel, they were protected and prospered. But when they strayed away after strange gods, they were punished and scattered. They are God's chosen people, and He surely loved them, for He made so many of them. They were His interpreters, and they carried His great message to all the peoples of the earth.

The rough knocks of the world have polished them until today they can proudly name of their race many of the most prominent statesmen, historians, scientists, barristers, jurists, artists, actors, literateurs and philanthropists.

For centuries the gravest injustice has been done unto the Jews. Immortal Shakespeare, who never knew the Jews, for there were no Jews in England in his day, depicted Shylock in the "Merchant of Venice" as a fiend incarnate, boisterously clamoring for his pound of flesh. Unwittingly and unjustly, that master mind of drama put a blight upon the Hebraic character that will take ages to correct and atone. The world owes much to Jewry.

Neither in history nor in the Bible is there such a character as Shylock. Shylock is only the figment of drama's chloral heated brain, a phantasy, which, when read, or acted, with all the thrilling allurements of the stage, thoughtless people saw and believed.

And now that the Armageddon is over and the world is gathering around the table of peace, the very least that justice could suggest would be to insure the realization of the Jewish dream of centuries, the dream that Palestine shall have "her place in the sun" and become a free and independent state and a power among the nations of the world.

Let the little lamp shine on.

In the days when it was nobler to be a Roman than a king it was commanded that there should be rendered unto Caesar those things that were Caesar's. Today, I say, humanity demands that Christendom atone for the errors of the past and render unto the Jews those great and just rewards that are theirs.

From the melting pot of the ages let us pour out a universal brotherhood and pledge justice and liberty eternal.

We have just counted another pearl upon the rosary of time when humanity should make its new resolve, a resolve of atonement.

In this twilight zone of predatory failure and ruin of autocracy let that lamp of liberty so shine that justice shall make her proper awards. Let the agonies of Dreyfus, Mendel Beilis and the thousands of other Jewish martyrs be atoned as the conscience of the world is enthroned.

Let us make the Ghetto the playground of happiness, and the inquisitorial courts of Cohila the palace of justice, with exact liberty and equity for all.

The foregoing article was sent in the form of a letter to Mr. Sigmund Livingston, chairman of the Anti-Defamation League of the Independent Order of B'nai B'rith, and is published without comment.

HEBREW HUMANITARIANISM

By Edward Chauncey Baldwin, Ph. D

In President Wilson's War Message to Congress of April 2, 1917, occurs the following sentence apropos of Germany's disregard of international law: "I am not now thinking of the loss of property involved, immense and serious as that is, but only of the wanton and wholesale destruction of the lives of non-combatants, men, women and children, engaged in pursuits which have always, even in the darkest periods of modern history, been deemed innocent and legitimate."

In the annotated reprint of the message, published under the title "The War Message and the Facts Behind It", by the Committee on Public Information in June of the same year, occurs the following comment. "Mr. Wilson could have gone further back than "modern history". Even in the most troubled period of the Middle Ages there was consistent effort to spare the lives of non-belligerents. Thus in the eleventh century not merely did the church enjoin the "truce of God", which ordered all warfare to cease on four days of the week, but it especially pronounced its curse upon those who uotraged or injured not merely clergymen and monks, but all classes of women. We also have ordinances from this "dark period" of history forbidding the interference with shepherds and their flocks, the damaging of olive trees, or the carrying off or destruction of farming implements. All this at a period when feudal barons are alleged to have been waging their wars with unusual ferocity."

As a matter of fact President Wilson might have gone still "further back" to a period sixteen centuries earlier than that referred to by the learned editor of his message for a precedent to shame the lawless apostles of "kultur". The Hebrew law expressly forbade some of the atrocities that have shocked the modern world. It was forbidden by the provisions of the Deuteronomic Code to cut down fruit trees even in an enemies' country (Deut. 20:19-20). By the same code it was forbidden to attack a fortified city without first demanding its surrender. If the city yielded and opened its gates, the population, instead of being put to the sword, were to become slaves.

The treatment of such slaves was in Israel tempered with mercy. Bodily injury at the hands of the owner that caused the loss of an eye or a tooth entitled the slave to immediate manumission (Ex. 21:26-27). An injury to a slave causing death the same day was treated as murder (Ex. 21:20-21). If a slave escaped, the law forbade those with whom he had taken refuge to return him to his master (Deut. 23:15-16). Moreover, the law provided, not only for the humane treatment of slaves, but for their admittance under certain conditions to a share in the religious privileges of true Israelites. They were not allowed, any more than the Hebrews themselves, to work on the Sabbath (Ex. 20:10). The main reason assigned in Deuteronomy for the institution of the Sabbath as a day of rest is "that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt" (Deut. 5:14-15). The non-Hebrew slave might even join in the Passover Feast provided he first became circumcised (Ex. 12:44; Deut. 16: 11-14). This does not mean that he was required to become a proselyte, for there is no mention of baptism or sacrifice, which would have been required before he could become a child of the covenant. Moreover, in the command to observe the joyous festivals of Israel, the slaves are expressly mentioned as included in the invitation to "rejoice before Jehovah, with the Levite that is within thy gates, forasmuch as he hath no portion, nor inheritance with you". (Deut. 12:12).

That these attempts to render warfare more humane were not mere paper legislation, but that they represented, to some extent at least, the practice in Israel is attested by the historical books. These furnish the earliest recorded instance of humanity shown to prisoners of war. The story of Elisha and a marauding band of Syrians whom he led by a ruse into Samaria, is highly significant (2 Kings 6:22-23). When the king proposed to kill them, the prophet answered: "thou shalt not smite them; hast thou taken captive with thy sword and with thy bow those who thou wouldest smite? Set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master." And the historian adds "the bands of Aram came no more into the land of Israel."

Again, according to the chronicler, a prophet of the Northern Kingdom by his intervention obtained the release of two hundred thousand Judean captives who had been brought to Samaria as slaves. (2 Chron. 28:15).

These considerations simply emphasize the indisputable fact that modern humanitarian principles, which underlie the agreements known as international law, have their roots in Hebrew thought, and are instances of the debt of the modern world to that race which alone of ancient races respected human life.

SENSATIONAL CASE IN ROUMANIA

Sub-Lieut. Jovin, Sergt. Freasculescu, and Pte. Novascu will shortly appear before a Roumanian court on the charge of shooting three Odessa Jewish merchants, and robbing them of 200,000 roubles. The case has a sensational history. When the murder became known in Russia in 1917, the then Minister of Foreign Affairs (in Kerensky's government) demanded an inquiry into the matter. The first hasty examination exonerated the officer and soldiers who took part in the crime, on the ground that they were able to "prove" that the three victims came to Roumania to agitate "for the emancipation of the Jews and for revolutionary purposes." At a later date it transpired that 200,000 roubles had disappeared from the pockets of the murdered Jews; hence the suspicion arose that robbery and not the alleged revolutionary propaganda of the three merchants and the supposed desire of the officer to protect the State was the motive for the crime. A new inquiry was instituted, and other accomplices are now being searched for, the second theory as to the cause of the crime being supported by many witnesses.

JEWISH GUARD DEFENDS VIENNA

The Jewish Correspondence Bureau, Berne-Lausanne, reports that as the organization of the German-Austrian national guard is not yet complete, Vienna was left without protection. The Jewish National Guard at once placed several battalions of the Guard at the disposal of the town. The commander of Vienna expressed his gratitude to the leaders of the Jewish National Guard for the assistance rendered in the time of need. Commenting on this fact the Frankfurter Zeitung writes: "It is very interesting that Vienna, which has always been a center of anti-Semitism, now owes its security to Jewish battalions."

JEWS OF MID-EUROPE FOR BRITISH TRUSTEESHIP OF PALESTINE.

National Congress of Czechoslovakian Jews Adopts Resolution Asking Peace Congress to Recognize Jewish Commonwealth, with Great Britain as Trustee for League of Nations.

Three hundred and forty delegates at the National Congress of Czechoslovakian Jews, which opened its sessions in Prague on Jan. 4, have unanimously adopted a resolution favoring the establishment of a Jewish national homeland in Palestine, under the trusteeship of Great Britain, acting for a League of Nations, if such a league is formed.

The cabled report of this resolution states that the Congress was composed of delegates from Bohemia, Moravia, Silesia and Slavonia, and included members of all the Czech political parties. Stress was laid at this conference on the close relationship existing and sympathy between the Czech and Jewish proletariat.

EDUCATIONAL RESTRICTIONS IN ROUMANIA

During the last few months it has become extremely difficult for Jews to gain admission into a Roumanian State educational institution. Even the State Lyceum at Braila, which, owing to the occupation of its premises by the military authorities, enjoys the hospitality of the Committees of the Jewish Girls' School and the Home for Aged Jews, suspended the admission of Jewish students. Last year many co-religionists were accepted as students of the Lyceum in recognition of the offer by Jews of two buildings to carry on the work of the institution. The Committee of the Union of Roumanian Jews made representations to the Minister of Education concerning the restrictions. He replied that he could not do anything in the matter so long as the Jewish problem remained unsolved.

ADDRESS ON LAFAYETTE DAY.

By Simon Wolf.

The greater charter for world freedom had been signed by the fifty six immortals. Franklin's witticism of "We must hang together or hang separately" was to become a verity. The bell on the state house on Independence Square had rung out the gladsome tidings, and the clanging tones gave the requiem of death to kingcraft on this continent; the reverberating sounds are still heard, more now than ever before, proclaiming universal brotherhood and death to autocracy.

The good ship United States had been launched on the tempestuous ocean of doubt and danger, but at the wheel was George Washington, manned by the sturdy sons of New England and the Southland, inspired and fired by the enthusiasm of Patrick Henry's trumpet call, "Give me liberty or give me death." The colonies had no quarrel with the people of England, for some of its best men and greatest leaders were friends of the struggling colonies. Their fight was, as our fight now is, with the German king, and as they won out, so will we.

It was in this hour when the Continental Congress was in session, devising and planning, that a stranger was accorded an interview, a mere lad not nineteen years of age, incapable of speaking English, but conversant with the world language of heart and soul; it was not a soldier of fortune, not a Dugald Dalgetty or swashbuckler, but a gentleman of the best blood of France, so splendidly portrayed by Alexander Dumas in his "Three Musketeers" in the character of Comte De la Fere. It was Marquis De la Fayette, bringing not only his life and fortune in aid of liberty, but representing in his devotion the loyal friendship of his government and people. No doubt our greatest statesman and diplomat, philosopher and reasoner, tactful logician, Benjamin Franklin, had worked so intelligently that even the spies of the English minister were foiled. He it was who gave life and impetus to the movement for ships, arms, munitions, money and men to make the world free, just as we are now giving unstintingly to perpetuate the freedom which France so gloriously aided to establish.

And as France was our ally and friend in the crucial moment, so we must repay; the deed of gift has more than a hundred years of interest, and every American and every dollar must be offered up to save France, not that she is "bled white," as the German liars have claimed, for France in 1914 had 1,500,000 men at the front and 12,000 shells a day; now she has 2,700,000 men battling the Huns to a finish and 300,000 shells a day.

Lafayette showed marked skill as a soldier and enjoyed the good-will and confidence of Washington and his entourage. He was at Valley Forge, where he left his imprint on the frozen snow, full of courage and daring; he was at Monmouth, and finally at Yorktown, where he and his gallant Frenchmen, headed by Rochambeau and De Grasse, conjured victory by defeating Cornwallis. So pre-eminent were his services that Washington not only complimented him but wrote a letter of deep appreciation. During the days preceding the end, Lafayette had returned to France, urging the government to send more aid, and succeeded in all his pleas. He left the young republic full of hope and joy, returning in 1784 to revisit the scenes of battle. He was met at Richmond, Va., by Washington, who escorted him to Mt. Vernon, where in quiet seclusion they conversed of the past, little dreaming of the great republic of today. Yorktown and Williamsburg were revisited and every point of the battle front was fraught with sacred memories. Speaking of Mt. Vernon reminds me that when Lord Coleridge, chief justice of England, visited this sacred spot, Secretary of State Wm. M. Evarts accompanied him. Gazing on the shores of Virginia, hearing the rippling murmur of the Potomac, Coleridge said: "Mr. Secretary, is it true that Washington could throw a cent across the Potomac?" And our witty American promptly replied: "Why not, he threw a sovereign across the ocean." And so will our brave Yankee boys help to throw an emperor and all of his looters across the Rhine.

Lafayette after a tour of four months returned to France, and passed through all the stages of the French Revolution, which was the offspring of our own, the wars of Napoleon and the Restoration. In 1824, Congress by resolution invited him to be the nation's guest, which was conveyed by a personal letter of President Monroe. He came, bringing his son, George Washington De la Fayette. For one year he was feted, honored and acclaimed; children strewed his path with flowers, women embrace[illegible] one of the nation's architect[illegible] towns, counties and streets were [illegible] after him; Lafayette Square in Washington, and the statue to him and Rochambeau, give evidence of the deep appreciation of the American people

He returned in 1825, and finally, to France, and on the 20th of May, 1834, he crossed the bar, leaving a name and fame untarnished, a record for unselfish work unchallenged. Physically dead, his soul, like John Brown's, is marching on, and on every battlefield his spirit is inspiring our brave men to renewed determination to end the rule of tyrants, and advance the banner of democracy.

Gallant soldier, patriotic gentleman, noble son of world freedom, we salute you. And, thus were passed away one of the most unique figures in the history of the world.

Let me close in the language of Thomas Moore, paraphrased, "Let fate do her worst, there are relics of joy, bright dreams of the past, which she cannot destroy, which come in the night-time of sorrow and care, and bring back the features that Lafayette used to wear; long be our hearts with such tender memories filled, like a vase in which roses have once been distilled; you may break, you may shatter, the vase, if you will, but the scent of the roses, like the glorious memory of Lafayette, will hang round it still."

CALLS ON CHRISTIANS TO SUPPORT ZIONISM.

Head of Greek Church, Archbishop of Mt. Sinai, in Name of Christians in Palestine, Endorses Jewish Aspirations.

Porphyrios II, Archbishop of Mt. Sinai, from his seat in Jerusalem, has issued an appeal to all the members of the Greek Orthodox Church in Syria, Palestine and the world over to support with all their heart the aspirations of the Jews, and to work harmoniously with the Zionists in the realization of the Zionist aim. The following letter has been written by him in his official capacity as head of the Greek Church and community in Palestine, to Dr. Chaim Wiezmann, president of the Zionist Commission to Palestine

"We, who belong to the Hellenic stock, sympathize with the aspirations of the Jewish people in regard to the settlement of Palestine. We think that no claim could be more justified than this. The Jews, as the bearers of modern civilization, and as one of the most enlightened peoples of the world, will not only bring all their innate capacities to bear upon the development of this country which has been desolated by Turkish misrule, but will instill in the poverty-stricken inhabitants a spirit of progress and emulation and in the course of time Palestine will again become a land flowing with milk and honey, and will realize the biblical prophecies and promises. Hence, as a Greek, a Christian and as Archbishop of Mount Sinai, the mountain of the Ten Commandments, I support with all my heart the aspirations of the Jews. who, when all is said, have a right to settle in the land of their fathers, which I pray may henceforth become the land of their birth, thanks to the initiative and chivalrous protection of the great and liberal British Empire. We Christians owe much to Judaism, for its Bible is our Bible, and we ought to forget the mutual grievances which have their root in the perversity of human nature. On this holy city Christianity, Islam and Judaism should hold out the hand to one another in perfect harmony. This is the service of the God whom we all worship. We are all brethren in the spirit of the verse which says, 'Thou shalt love thy neighbor as thyself,' and of the saying, 'Thy Kinsman is he who does loving kindness.' "

SWEDISH PROTESTS AGAINST POLISH POGROMS.

Uncle of King Presides Over Massmeeting Which Denounces Massacres of Jews.

Prince Bernadotte, uncle of the king of Sweden, presided over a massmeeting, held in Stockholm recently and attended by many government officials, and which was called for the purpose of protesting against the massacres of Jews in Poland. At the meeting a large representation of the Swedish clergy was present, and resolutions were adopted denouncing the Poles as murderers too cowardly to accept the responsibility for their acts. The fact that this meting was held under what amounts to official auspices is proof that Sweden being in such close proximity to Poland, must be in possession of indubitable proof of the truth of the many reports of pogroms that have been published lately.

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JEWISH CALENDAR.

5679-1919.

Rosch-Chodesch Shebat..Thurs., Jan. 2
Rosch-Chodesch Adar......Sat., Feb. 1
Rosch-Chodesch Ve-Adar, Mon., Mar. 3
Purim (Feast of Esther)...Sun., Mar. 16
Rosch-Chodesch Nissan...Tues., Apr. 1
Passover (Pesach)........Tues., Apr. 15
Passover (Seventh Day)..Mon., Apr. 21
Rosch-Chodesch Iyar....Thurs., May 1
Lag b 'Omar..............Sun., May 18
Rosch-Chodesch Sivan......Fri., May 30
Shabuoth (Confirmation
Day) ....Wed., June 4
Rosch-Chotesch Tammuz..Sun., June 29
Fast of Tammuz..........Tues., July 15
Rosch-Chodesch Ab.......Mon., July 28
Fast of Ab...............Tues., Aug. 5
Rosch-Chodesch Ellul....Wed., Aug. 27

5680-1919.

New Year's Eve..........Wed.,Sept. 24

REPRESENTATIVE AND UNREPRESENTATIVE.

The highest praise we are wont to bestow upon a gathering is to say that it was representative, and conversely we signify our disapproval of the character of an assembly when we pronounce it unrepresentative. Now what we mean by representation is not merely that because a million or so of people cannot possibly be convoked after the fashion of an old town meeting their business has to be done by a small number chosen at random. The electorate will seek to be represented by persons of more than average intelligence or experience. Accordingly by representative we mean embodying the highest possible type in the range of intellect and character. And if an assembly falls short in its make-up of that high order we feel that it is unrepresentative. Democracy is misunderstood when it is made tantamount to a dead level of capacity. Pure democracy has been found to be an impossibility. One need not be a "stand-patter" of the old guard to emphasize the distinction between absolute democracy and representative government. To what follies and crimes the proletarian democracy of the type of Bolshevism may lead we know by this time only too well. It means exchanging one form of autocracy for another, one dictatorship for another. It means a silencing of even a majority by the force snatched temporarily by a minority. After all the autocrats of old could boast of lineage, of ancient titles, with which went a particular training all tending in the direction of statecraft. We are not pleading here for an effete institution. We are simply reminding the reader that there are pitfalls in democracy when it is of the "pure" sort. The only stable democracy is of the representative kind, which suffers for the moment its own power for legislating and executing laws to be vested in a few hands, which has a remedy in its elective power to shift power periodically, but which should not interfere with its chosen representatives while they are engaged in their rightful business. There is a sort of illusion practiced. The voter believes that he is powerful and sovereign because he affixes his cross to a name that has been chosen by others who are better fitted to choose. The strongest statesman is he who succeeds in persuading multitudes that he is doing their bidding, whereas in reality all the initiative is his. And rightly so. Representation means that sovereignty is for the time being concentrated instead of being diffused. The true representative must fall back upon his own individual judgment and must render account to his own conscience. He should not consider sectional interests unless they are just; certainly not on the principle of dividing the spoils. Constituencies have a right to be heard but they must not expect that the man of their choice must in all respects voice their sentiments. Their representative meets other representatives; and while the constituencies may be committed to a policy because it sometimes forms an obsession, the representative rubs elbows with his colleagues, comes face to face with other points of view, must be free to admit the force in a counter-argument. And for that reason a representative must be a man of the highest type of reasoning power and conscientiousness. As things stand in the world, it is not the best man that is elected. Mediocrity abounds, and to the extent of the numerical prevalence of the mediocre the character of an assembly becomes unrepresentative of the sum of intelligence and moral power found in a community. Still we are satisfied if in an assembly there are found a few men of the highest type. It is they who determine the character of a gathering. A people or a group will always be judged not by the average, but by the best that is in them. And no people or group are so mediocre as not to produce some individuals who tower above the dead level of mediocrity. Our reputation in the long run does not rest on the mob, be it a million strong or be it measured by the hundreds. The mode of choosing representatives might be capable of improvement. But even as things go on now, the representative assembly is itself an educative force. Dead material is in course of time thrown aside. We need not be super-optimists to believe that at the bottom men are sane. The better types must assert themselves and as they predominate they impart of their character to that of the assembly in which they are nominally on a par with the hundreds, but in reality the dominating, truly representative figures. The men who stand forth as leaders are recognized as such by popular acclaim, which is more than any scheme of election into which questionable electioneering methods and slogans may be injected.

SMOOTH SAILING.

If there was any doubt in the minds of the American people as to the wisdom of President Wilson's going abroad, it ought to be dispelled by this time. The President, it is true, has been received at three capitals with a singular warmth and genuine acclaim. Everywhere the head of the American nation with characteristic graciousness let it be understood that the demonstrations were not meant for him, the great statesman, the warm-hearted friend of humanity, but rather for the people whom for the time being he represented and the services it rendered in bringing the war to a victorious issue for the Allied cause. And perhaps it was more than graciousness that prompted the President to drive home this thought and to see that it impressed itself upon his hearers. For already there are heard sinister whisperings concerning the measure of gratitude or appreciation that is due America. They seem to think over there that the length of service counts for most. Now, no one for a moment would forget the sacrifices and losses endured by Belgium, France, England and Italy. But they ought to know that even at the time of our neutrality, when our resources were naturally placed at the disposal of both belligerents, our future allies were freest to come to us for what they needed. Moreover, the question of length of service is irrelevant. Paris was being threatened for the second time and the French nation seemed bled white and the English in a state of exhaustion when the United States stepped in and immediately released for active service the reserves, whose place was taken by the American troops. And as one day followed the other and one contingent after the other of that vast expeditionary force became available for field duty, it became possible for the generalissimo to plan and execute that splendid repulsion of the enemy farther and farther away from their objective. But the most important point was the psychological moment, the knowledge that those reserves of man power would be forthcoming and that France and England had the United States to fall back upon. So the part which America is to play in the peace conference must in no wise be curtailed. The very desire to curtail it proceeds from statesmen who see their pet schemes threatened by the vigorous stand of the American President. We can fully understand the point of view of those men whose political thinking was formulated a generation ago and who cannot see a safer road for their state to travel on than the one which in their estimation had been tried and found working. But was it really found working? Clemenceau answers that had the Entente been joined then by Italy and the United States the world catastrophe would have been avoided. In other words, the balance of power idea is the correct one, only the scale in which you place your fortunes must be sufficiently weighted. President Wilson is said, while crossing the channel on his return from England, to have remarked: "Let us hope we shall have smooth sailing of the kind we have had thus far". We shall hope, likewise, that he will have smooth sailing in order to convince the statesmen of Europe that a league of some nations which will leave out others must of necessity re-introduce all the conditions which brought on the present war, when a land power thought it could crush a maritime power. No, there must be one league only for all nations, if there shall be a stable peace. And the foundations for a stable peace must be reared upon the rock of mutual helpfulness rather than jealousies, of inclusion rather than of exclusion, of justice towards all and of might founded in right.

HONOR TO WHOM HONOR IS DUE

On Thanksgiving Day the B'nai B'rith wrote another significant page in its history for on that day some of the distinguished members of the Order went to the White House and there presented to President Wilson in behalf of their organization a gold medal in token of what he had wrought for humanity. In honoring the President, the Order of the B'nai B'rith has honored itself. But not only that, it has again demonstrated that it stands for humanitarian ideals and is ever ready to confer distinction upon those who have at heart the best interests of mankind. In making the presentation, Adolf Kraus spoke as follows: "You, Mr. President, have occupied the position as champion on the side of permanent peace, a leader in the fight against militarism, cruelty and misery. The people of this country are fortunate in having, at this time, as their leader a man whose words carry weight, not only with the allies, but even with the defeated nations."

Every member of the B'nai B'rith, every American Jew, yes, every American, no matter what his religious affiliation may be, heartily echoes the sentiments expressed by Mr. Kraus and hopes that through the President's words of wisdom there may come to the world that peace for which we have all so fervently prayed.—Columbus Jewish Chronicle.

A NEW JEWISH INSTITUTE IN RUSSIA

Dr. Czernowitz, the former Crown Rabbi of Odessa, who had resided in Switzerland since the outbreak of the war, has received an invitation from Russia to accept the post of principal of a new higher educational institution which will shortly be opened for the purpose of promoting Jewish knowledge. Dr. Czernowitz has accepted the invitation.

THE LEAGUE OF NATIONS AND JUSTICE TO THE JEWS.

One Phase of the International Question the Congress of Versailles Should Settle.

An Editorial by William Howard Taft in the Philadelphia Public Ledger.

The earnest effort of the Jews of the United States to induce our executive to remedy the intolerable condition of their co-religionists in the backward countries of Europe has often been met and defeated by the argument that our government cannot interfere with the domestic affairs of another nation. This argument has little if any application to the present situation. There is much evidence accumulating to show that the pogroms and abuses of the Jews continue in the countries where they have heretofore existed, and that the chaotic and lawless condition in these countries has offered an opportunity for the cruel gratification of race and religious prejudice. On the whole, it is not too much to say that the people of the Jewish race have suffered more in this war, as non-combatants, than any other people, unless it be the Serbians and the Armenians.

In Poland and in Galicia the true story of their agonies and losses is heartrending. Now we five nations who are to draft the treaty at Versailles are setting up governments in Poland, in the Ukraine and in the Baltic provinces. In all of these the Jewish population is a substantial percentage of the whole. In their sad story we find the Jews in the Middle Ages seeking refuge from the oppression and cruelty of western Europe and rushing to the great empire of Poland, then stretching from the Baltic to the Black Sea, to take advantage of a charter of religious tolerance and opportunity granted by one of the liberal Polish kings. The irony of fate, however, ended the Polish kingdom and a large part of it was turned over to Russia, which ground the Jews under its tyrannous heel. This is why half of the thirteen millions of Jews living in the world were at the beginning of this war to be found in the Russian pale in which Jews were permitted to live, to which they were limited, and which was practically coterminous with the territory which Russia had taken from old Poland.

One of the great projects of this congress of Powers at Versailles is to set up independent governments in these territories of the Russian Jewish pale. We shall be derelict in our duty if we do not require, as part of the fundamental law of these new republics, that the Jews shall have as great religious freedom as they have in the United States. But we must do more. We must have a league of nations to see to it that such fundamental law existed by the treaty shall be enforced. We find full precedent for such a provision in the law in the treaty made by the congress at Berlin in which Bulgaria and Roumania were established as independent countries. Roumania, which had long been a heinous sinner against the Jews, was forced by the Berlin congress to accept as part of its constitution a declaration that there should be complete religious freedom and that no citizen should be discriminated against on account of his religion in any respect. The Roumanian government had the audacity, after incorporating the guaranty in its fundamental law, to declare and hold that Jews who had lived in Roumania for two or three hundred years, father and son, were not citizens, but were aliens. In this way the protection of the Jews provided for in the treaty of Berlin was flouted, and this was after Roumania had secured recognition as a government on an additional promise of fair treatment of the Jews.

Let us have no farcical result in working out this treaty of Versailles. Could we find a stronger argument for the continuance of our league of nations than this ignominious failure of that congress in 1879, under the presidency of Bismarck,to carry out its declared purpose? If there be any people who should be earnestly in favor of a league of nations as the outgrowth and the condition of this treaty now being framed at Versailles the Jews are that people.

JEWISH MEMBERS OF GERMAN GOVERNMENT

Among the members of the new German government, Herr Emanuel Wurm is mentioned as state secretary of the war food department, Dr. David as under secretary at the foreign office. Herr Eduard Bernstein as assistant to the state secretary of the treasury, and Dr. Oskar Cohn as assistant to the state secretary of justice. In an earlier list. Herr Landsberg was named as minister for publicity, art and literature.

HQ. 27TH DIVISION, A. E. F.

Montfort, Dept. Sarthe, France
Dec. 16, 1918

Editor B'nai Brith News:

I was very much pleased to receive a copy of the B'nai B'rith News the other day, the anniversary number. But I missed a report of the Jewish work being done in the A. E. F., although your splendid honor roll showed the nearness of that question to our members. Perhaps I can give you a few facts of the front, although written now from the rear.

At present we have twelve Jewish chaplains here, of whom nine are assigned to divisions and three to cities in training areas. The other day five of us met in Le Mans, together with Dr. Enelow, who represents the Jewish Welfare Board at that city. I had the pleasure of taking part in the dedication of their new club there, the finest soldiers' club I have seen in France—as it is both home-like and club-like. The men living in the city or coming there from nearby points, like our area here, will be more than delighted with it. A fine thing is that the club was begun in the first place by a few of the men themselves, that they were helped by the military authorities, and that finally the J. W. B. stepped in, taking full responsibility for the work, financial and otherwise. I even stopped at the club while I was in the city, although the demand for beds by the workers and guests far exceeds the supply. But they do satisfy the men with shows, refreshments, services, facilities for reading and writing, and a thoroughly congenial place to loaf and meet their friends. The copy of the B'nai B'rith News is on their tables now, another most welcome message from home. I wish I could get it regularly for myself and for the boys.

As you know, the work of a Jewish champlain is a double one. All chaplains are alike in the army, except for religious services. Any man comes to any chaplain for any aid or favor, without regard to his religion. And any chaplain is the friend of every enlisted man and of most officers, again without regard to creed. But religious services are recognized officially as Catholic, Protestant and Jewish, and every effort is made to arrange for all three. Several times I have had chaplains of various faiths come to me, asking when I can come to their unit, and offering tô arrange my services and notify my men. Of course, with an entire division to look after, I can never cover it as fast as I or the boys would like. That is especially complicated by the frequent movements from one section of France to another and the great distances between the units when they are billeted, as at present, in villages of a back area, covering many miles. The army authorities give the chaplains of all faiths full encouragement in their work, but little practical aid in the form of transportation or other facilities. And the men are very glad to see the chaplain, bring him their problems, practical and personal, but they seldom walk ten miles to do it. So the chaplain at division headquarters has a good many obstacles to overcome. All that is, of course, for back areas, where the problems are very similar to those of the training camps in the States, with the one difference that we are here quite without the wonderful backing of the Jewish communities at home. I often wish that I could call upon the Chicago people for advice and assistance, as I did almost daily when I was at Great Lakes. Here we have only our own resources, and the growing, but still small facilities which the Jewish Welfare Board provides on this side. The difficulties of transportation proved an insuperable obstacle for the Board until the armistice was signed. From now on we can count on increasing aid from our co-religionists at home.

Of course, the forward areas (while such still existed) were entirely different. There no difference existed between one chaplain and another—the chaplain was the handy man who had no fixed post of duty, but could help in whatever need arose. As a rule, he was stationed at a first aid post and went from there wherever the need of the moment demanded. For example, during our last push up in the Somme sector (our division fought with the British, you know), I was sent up with one of the regiments in the place of a chaplain who had been wounded. I found the first aid post entirely over-crowded and took charge of the evacuation of wounded, with a group of German prisoners as stretcher bearers to carry patients in and out and to load the ambulances. As soon as I tired out one group, I sent them on to the cage and picked up a dozen or twenty more from the next crowd that came in. As we were located at a cross road and were being constantly shelled, we found our prisoners rather unwilling to stay, although they worked hard enough under orders. A rather striking exception was furnished by two captured physicians, who worked all day as hard and as efficiently as our own surgeons on wounded prisoners and Americans alike. One of them was a Jew from Stuttgart, with whom I had a most pleasant conversation and whom I should like to meet again in happier times.

And so the work went. One day I heard of a group of wounded out on the field and went out with some stretcher bearers to bring them in. Another, I heard of some civilians who were to be evacuated and hunted about for a truck to take them out of danger. A third day I got some comforts from the Red Cross and took them up to the boys in the front line trenches. The chaplain is the handy man, who can go anywhere and can do anything except carry a gun. That is almost the only thing forbidden us. For a week I had no supplies except a mess kit and a shaving kit, slept on a crowded cellar floor on a borrowed blanket, and worked at anything there was to do.

Then the division came out of the lines—never to go back, as it happened; the armistice intervened—and five of us chaplains, all of different religions, remained behind to work with the burial detail. We found our dead out on the battlefield, brought them in, buried them in a special American plot near the civilian cemetery of the village, and kept records of their identification and their personal effects. We buried as many Germans as we could also in the time at our command. And before going back to join the division we held a triple burial service—Jewish, Protestant and Catholic, with the bugle to sound "taps." The fine American flag in the center of the cemetery, the group of British "Tommies" who stopped their work at their plot nearby to listen to our services, the British plane hovering overhead, and the German shells bursting just beyond the knoll, made the scene unforgettable to all of us. It was a war-time funeral, expressing the unity in death as in life of these boys who have done such magnificent work, fighting and dying for America. The papers gave enough attention at the time to the work of the New York National Guard division, with which I am serving, and there is no need for me to add that I have seen plenty of cases of heroism among our Jewish boys, who have stood with the finest men of the division in every way.

But, happily, all that is over now. I shall always consider it the greatest privilege of my life that I was able to serve these boys of ours, Jewish and Gentiles, too, in their extremity. The heroism of the average American under the spur of danger is beyond belief—happy is the man who is able to serve and suffer with such as these!

With best personal regards to you and your co-workers in Chicago, I am,

Very sincerely yours,
LEE J. LEVINGER.
1st Lt., Chaplain,
Headquarters 27th Division.

MUNIFICENT GIFT FOR JEWISH ORPHANS IN GALICIA

Herr Lifshitz, of Drohobycz, has sent a million crowns to the fund in aid of the Jewish War Orphans in Galicia and Bukowina. The interest on the money will be utilized to create scholarships for those orphans.

OFFICIAL.

DISTRICT GRAND LODGE NO. 5, I. O. B. B.

Richmond, Va., Dec. 26, 1918.

To the Lodges of the District, Officers and Members of the General Committee, District Grand Lodge No. 5, I. O. B. B.:

Brethren: As we journey through this life we are interrupted from time to time by the Angel that calls from this to the higher and greater life beyond, and on occasions we find that his shafts of death have stricken one who through genial personality and devoted service has endeared himself to all his associates.

Such an occasion now faces us as I advise you with extreme regret of the death of our good friend and brother, Herman Sternberger, treasurer of District Grand Lodge No. 5, who passed away on last Sunday the 22nd of December, 1918.

Our Order has lost a faithful member and worker—each member has lost a friend. We give honor to his memory and extend every sympathy to his bereaved family.

It is directed that this letter be read at the next meeting of your lodge and included as a part of the minutes thereof.

Fraternally yours in B. B. L and H.,
(Signed) EDWIN L. LEVY.

ARE THEY MEN?

Written for the B'nai B'rith News by Maurice Kahn, Secretary of the Cleveland Lodge No. 16, Independent Order B'nai B'rith.

I met one of my lodge brothers on the street, and greeting him with the insigna of our lodge and Order, I asked him why he is not seen more often at our meetings. The question seemed to remind him of the fact that he was in arrears, and after a few vague excuses, requested that his name be taken off the membership roster. Being aware that he was a member of several fraternal orders, I was somewhat surprised at his request. I did not question him as to why he wants to take such a drastic step, but his request opened the flood gates of my eloquence, which my friends tell me is sublime when I utilize it in elucidating the duty of mankind to make the world happier and better by carrying out the ideals and principles upon which a fraternal order is built.

Great was my consternation when at the finale of my eloquent harangue my friend complimented me on the beauty of my expression, and how he regretted that the world was not richer in men of my type, "but," whispering in my ear, a whisper that sounded like the hiss of a snake, "but ideals, altruism, trying to make the world better will not, does not and never will pay the rent, the bills, etc. I do not belong to any lodge and society unless I can get some business out of them, and the moment there is nothing in it for me I quit."

The opinion expressed did not in any way surprise me, for he was only exhibiting that quality that we term "human nature," and which some of us believe will never be eradicated from human mortals. But why should he be any better than the other member of the lodge who sent in his resignation because the members do not buy hats from him? The fact that we do what he does, buy merchandise where he can get it at the lowest figure, does not enter into the consideration, he sees only one fact, his lodge brothers should patronize him, even if his merchandise is inferior in quality or higher in price.

Men of the type mentioned exist; they are not ficticious characters, they are found in every lodge and order, and they are adamant to the ideals and principles that the order stands for. SELFISHNESS is their ideal. How to get the most out of the Lodge is their principle, and when either one or the other cannot be satisfied, then they "quit."

The man who displays the emblem of his order in a manner to solicit business is not worthy of being a member of the order. The emblem should be to him what the epaulets are to the military officers, an honor, a sign of distinction, an insigna that shows to the world that he is not living a selfish, self-centered life, that he is helping to make life more pleasant and human beings happier. When he uses that emblem for mercenary gain it should be torn from the lapel of his coat, as the epaulets are torn from the officer who has brought disgrace upon the uniform he wears.

Men of the type described should not be tolerated in any order, they make up the quantity, but from far the quality. They do the order no good, and in many instances hinder the work and progress of the lodge. They are false. They violated their obligation. They obligated themselves to help carry out the principles of the order, but when "business" is not forthcoming, then the obligation and the moral of the lodge's ideals and principles are blown to the winds.

After all, this question comes to my mind: Are they, after all, men, men with the spirit of love for mankind, and desire to deal the cards of the game of life to others? No, they are selfish, believing in and playing the game of "solitaire."

GOLD MEDAL PRESENTED TO WARBURG

In recognition of the services of Felix M. Warburg in the recent campaign to raise $5,000,000 for the Jewish War Relief Fund, a gold metal valued at $1,000 was presented to him. The presentation speech was made by Col. H. A. Guinzberg. Others who paid tribute to Mr. Warburg's zeal were Mrs. Alexander Kohut, Cyrus L. Sulzberger and I. Edwin Goldwasser. The medal was designed by Victor Brenner, known throughout the country for his Lincoln one-cent piece. On one side is the inscription, "Blessing on the head of the righteous," and around the edge is "Felix M. Warburg, from the grateful Jewry of New York, December 22, 1918." On the other side is "Sacrifice, Sympathy, Sincerity, Service, Smiles, Self-denial."

WHAT IS TO BE DONE WITH TURKEY?

Herbert Sidebotham, Distinguished Military Critic Proposes an Asiatic Balkans.

DEMAND CONDOMINIUM BE REJECTED.

Asks that Jewish State In Palestine Be Wholeheartedly Established, With Autonomous Armenia, Free Arabia, Revivified Persia.

From Herbert Sidebotham, the military critic of the London "Times," in an article concerning General Allenby's achievements in Palestine comes an insight as to what will be the attitude of Great Britain toward the disposition of the fruits of his victory.

Speaking of the English victory in Palestine, he says in the first place: "We desire to maintain our old policy of setting up a buffer state betwen possible enemies and the Indian Empire. This buffer state in the past was Turkey, but Turkey has proved her unfitness, after long and patient trial, to fulfill what was her true role in the East. She can never again be trusted as an imperial power although it is to be hoped that there may be future for her in the parts of Asia which are still mainly inhabited y the people of Turkish race.

"Secondly, in place of the old Turkish oligarchy we propose to set up an Asiatic Balkans, consisting of a new Jewish state in Palestine, a new Arabia, an autonomous Armenia, and a revivified Persia. What are the conditions of success in the new experiment we are making? They are these: first, there must be an end of Turkish rule under any form in the provinces of Arabia, of Palestine, or Armenia and Mesopotamia. If we are creating new states in which the experiment of freedom is to be tried, et us do it bodily and have done once for all with the old policy of relying on Turkey. Secondly, whatever political solution is reached, the idea of condominium must be definitely rejected. If we are setting up a new Jewish state in Palestine, let us do it whole-heartedly, in reference alike to the historical past of the Jews in Palestine and to the problem of the future defense of the country. On such questions as this, which are partly military and partly political, there is no one who can speak with such authority as General Allenby, and he should certainly be given a voice in their settlement."

And last of all, he effectively disposes of the attempt that has recently been made to create the inference that General Allenby is among those who are thinking of Palestine in terms of internationalism.

3.9 PER CENT OF AMERICAN WAR CASUALTIES JEWISH

It is estimated that there are from 150,000 to 200,000 Jews in the armed forces of the United States. Of these probably 130,000 are in the army, 20,000 in the navy and 1,400 in the marine corps. The records of 65,000 Jews have been classified and filed. Of these 4,910 are commissioned officers. Up to Nov. 1, 1918, there were 2,502 casualties among Jews out of a total of 64,157, or 3.9 per cent. Of the 2,502 casualties noted up to Nov. 1, and which comprises 3.9 per cent of the total casualties, 451 were killed in action; 142 died from wounds, 96 from disease and 73 from accident and other causes, making the total deaths 882 or 4.1 per cent of the total fatalities in the American Expeditionary Forces. The Jewish wounded number 1,397, or 3.8 per cent of the American forces.

ATTENTION

The following communication was received by the President of the Order which, no doubt, was sent at the request of District Grand Lodge No. 11, I. O B. B., of Constantinople, Turkey:

"806 Pullman Building,
Telephone Wabash 8546.
BRITISH CONSULATE GENERAL
CHICAGO
January 15, 1919.

Sir:

I am desired by the Charge d'Affairs of the British Embassy at Washington to communicate to you the following message which has been received from the President of the B'nai B'rith there: 'The Grand Rabbi Chaim Nahoum is traveling on a mission of which we are ignorant. He is not charged by any constituted body to defend the interests of Oriental Judaism. Please inform the various Jewish organizations and the lodges of Stockholm and London.'

I am, sir,
Your obedient servant,
HORACE NUGENT,
Consul General.

Adolf Kraus, Esq., President B'nai B'rith Society, 1248 Tribune Building, Chicago."

JEWS AT INTERNATIONAL DIPLOMATIC MEETINGS

Measures Taken by Jews to Secure Their Civil, Political and Religious Rights at International Diplomatic Congresses and Conferences

BY ISRAEL GOLDBERG

(Written for the Jewish Exponent)

Backstairs diplomacy, which is now so generally and justly discredited, was, nevertheless, the only recourse of a weak people under circumstances when public opinion had no force. At a time when princes and rulers could gather around the green table and secretly dispose of the fates of provinces and peoples with impunity, the just claims of the weak could only be presented indirectly and furtively. Autocracy and secrecy are not obliged to reckon with the demands of justice for the reason that an autocratic regime is not amenable to public opinion. It is only with the rise of democracy and the effective public opinion on which it is founded that backstairs diplomacy becomes obsolete and indefensible.

A study of the various attempts on the part of Jews to secure their rights from national diplomatic meetings proves that the Jews were not committed to the backstairs or shtedlenuth method. They used the method which circumstances indicated would be likely to prove the most efficacious. A steady progression toward the method of dignity and publicity is traceable, becoming more and more open and democratic and keeping steady pace with the general diffusion of democracy. The manner in which Jews reacted to the occasions when the potentates of the earth met to dispose of international affairs is a true gauge of the extent of the democratic sentiment pervading the nations at the time of their readiness to recognize the claims of justice. And this much may be stated with assurance: That the readiness of the world to recognize the claims of justice is in direct proportion to the extent and power of the spirit of democracy. From the Congress at Rastatt in 1797, when the first Jewish attempts were made up to our own times, Jewish diplomacy, as it may be rightly termed, has become more and more dignified and open.

Congress of Rastatt (December, 1797).

The first Jewish diplomats, it seems, were not even Jews. At this international conference which was convened for the purpose of rearranging the map of Germany by providing compensation for these princes whose lands on the left bank of the Rhine had been seized by France, the Jews were represented by two Christians. One of them, Christopher Grund, championed the cause of the Jews with great ability, urging "the abolition of those distinctions under which they live and the granting of greater rights." In this connection, it seems he was working in harmony with the Dutch Jews, who even then endeavored to influence public opinion on behalf of the Jews who found themselves under the unbenign sway of the German princelings. The latter unfortunately remained quite unaffected by the eloquence and logic of Christopher Grund.

The Indemnification Congress (November, 1802).

Christopher Grund figures again as the champion of the Jews at this international congress, which was composed of the ambassadors of eight German princes, who, after the dismemberment of the Holy Roman Empire, assembled at Ratisben for the purpose of bringing their disunited members into some sort of order and of deciding upon the indemnity of the damage suffered. Grund presented a petition which probably originated from the Frankfort Jews, requesting civil rights for the Jews and citing the example of France and the Netherlands who had already emancipated their Jewish subjects. In spite of the support from the Ambassador of the electorate of Austria, the petition was "buried under a pile of state papers."

Congress of Vienna (1814-15).

At this epoch-making congress which was convened for the purpose of making disposition of all countries which the fall of Napoleon had freed from French Suzerainty, Jews appeared for the first time as representatives for their own people. In 1814 the Jews of Frankfort, who were threatened with the loss of their privileges, sent two of their community to Vienna, namely: Jacob Baruch, father of Ludwig Borne, and Oppenheim or Uffenheim. These two delegates delivered to the Prussian plenipotentiary, von Hardenburg, a memorial which was presented to the congress. This memorial invoked on behalf of the Jews the claim that they had purchased equal rights for a large sum and that they had patriotically participated in the liberation of Germany. At the same time, the Jews of three Hanseatic cities, against whom hostile sentiment had appeared, sent to Vienna a Christian lawyer by the name of Buchholz, who had made himself known through a pamphlet in favor of the emancipation of the Jews. During his stay in Vienna, Buchholz published several manifestos and also presented a memorial.

In spite of the fact, however, that both Metternich and von Hardenburg were favorably disposed to the claims of the Jews and that the Congress itself occupied itself with the question several times; in spite also of the fact that the constitution of Germany, drawn up by William von Humboldt, promised the Jews equality, the tide of Teutomania ran too strong, and in the final disposition of the question the matter was left for each German state to settle for itself. In consequence the Jews were deprived of the rights they had acquired from the French conquerors.

At the Congress of Vienna, also, a number of influential Jews worked "quietly and unobtrusively" among themselves of the Rothschild brothers.

Congress of Aix-La-Chapelle (October-November, 1818).

Two memorials on behalf of the Jews were presented in this Congress which met for the purpose of determining upon the conditions for the withdrawal of the army of occupation from France. The first was presented through the Emperor Alexander of Russia, by a Christian minister, Louis Way, an English mystic and religious enthusiast, who quoted prophecy and apocalypsy in support of his contention that the Jews should be emancipated. This memorial was disposed of with courtly, but evasive phrases.

The second memorial was in the shape of a special appeal issued by Michael Barr, son of Barr Isaac Barr, who was a member of Napoleon's assembly of Jewish notables and secretary of the Grand Sanhedrin. In this appeal Michael Barr demanded the reinstatement of the Jews in their civil and political rights. The Italian Jews also combined to send a petition to this Congress which, however, was never delivered.

Congress of Paris (1856) and the Conference of Paris (1858).

The first of these international diplomatic gatherings resulted in the Treaty of Paris on March 30, 1856, which put an end to the war of the Crimea. By the terms of this treaty Russia ceded part of Besarrabia which was united with Moldavia. Wallachia and Moldavia as well as Servia were confirmed in their rights and immunities and placed under the protection of the Powers. The second conference resulted in the Convention of Paris on Aug. 19, 1858, for the organization of the principalities of Moldavia and Wallachia and included the electoral stipulations.

Article No. 46 of this Paris Convention reads as follows:

"All Moldavians-Wallachians are equal before the law and are equally admissible to public functions. The Moldavians and Wallachians of all Christian sects shall enjoy political rights equally. The enjoyments of these rights can be extended to the other religions by legislative enactments."

It was this clause which left the settlement of the Jewish question to the discretion of the Roumanians and enabled them to deprive the Jews of their civil and political rights. It seems that in conjunction with these two diplomatic gatherings the Jews made no attempts to safeguard the rights of their fellow Jews in Roumania. On March 8, 1878, the Jewish Chronicle says:

"A memorial to either of these conferences, from the Board of Deputies, then the only Jewish organization in the world, sent to speak in the name of the Jewish people, through the instrumentality of the British government, would probably have sufficed to prevent the insertion in these treaties of the notorious clauses which enabled Roumania to set on foot the too well-known persecutions of her Jewish subjects."

Conference at Constantinople (December-January, 1877).

This conference was called for the purpose of solving the problems created by the aspirations of the Christians subjected to Ottoman rule and to prevent, if possible, war between Russia and Turkey. On Jan. 18, 1877, the Council of the Sultan rejected the propositions of this conference as to reform in Turkey and Russia declared war on Turkey on April 4, 1877. In connection with this conference, however, the most thorough-going attempt, as yet recorded, was made by the Jews of the world to secure and safeguard the civil and political rights of their fellow-Jews in the Balkan principalities. An international Jewish Congress, representing the principal Jewish organizations of the world, was convened in Paris and held sessions from Dec. 11 to 15, 1876.

The initiative was taken by the Anglo-Jewish Association which, on Nov. 16, 1876, passed the following resolutions:

"Momentous changes being imminent in the East, likely to affect large communities of Jews:

"Resolved, That it be proposed to the Alliance Israelite Universelle to convene as early as possible at a place to be named hereafter, in conjunction with this association, the Alliance in Vienna, and other similarly constituted bodies in Europe and America, a conference composed of delegates of such bodies, in order to deliberate upon and adopt such measures as may seem best calculated to secure to the Jews in the provinces affected by the war the same rights as may be obtained for the Christians.

"Resolved, That such conference shall, if it be deemed desirable, enter upon the consideration of the question of religious liberty generally and the means for promoting its unrestricted enjoyment in those countries in which it is at present, but imperfectly recognized."

Paris was finally designated as the proper place for the holding of this conference, which was convened for Dec. 11, 1876, and continued until Dec. 15, 1876.

This conference, which was perhaps as close in approximation of a Jewish gathering which the times permitted consisted of 65 delegates, of whom 22 were members of the Central Committee of the Alliance at Paris. The delegates representing America came from a Board of Delegates and were Messrs. J. M. Lawrence, Arthur Lewy and William Seligman, all of New York.

At the first session of this conference Adolph Cremieux, president of the Alliance Israelite Universelle, was elected president, and Baron Henry de Worms, president of the Anglo-Jewish Association, was elected vice-president. The other vice-presidents were: M. Astruo. Chief Rabbi of Belgium; Dr. S. Kristeller, Dr. Perlin and Mr. William Seligman, of New York.

At this first session also the question as to whether the conference should be open, that is to agree that all representatives of the press should be admitted to the session, was discussed. The English delegates favored this action as the most effectual means for preventing misconceptions, and at the sessions held the following day, representatives of the press were finally admitted.

Another interesting question came up at this session. This was the question as to the manner in which the memorial to be addressed to the Constantinople Conference should be submitted. M. Cremieux expressed himself of the opinion that the Constantinople Conference should be addressed directly in a joint memorial signed by the delegates present. Baron Henry de Worms, on the other hand, was apprehensive that diplomatic etiquette might prevent the plenipotentiaries in Constantinople from accepting officially the memorial. He suggested that application should be made by the various delegates to their several governments to the effect that the latter give suitable instructions to their plenipotentiaries relative to the purport of the memorial, as otherwise the object of the delegates might fail. On this issue the following resolutions were finally adopted.

1. The meeting of delegates shall address a memorial to the conference at Constantinople.

2. The delegates assembled shall address special applications to their respective governments, that these should favorably receive the memorial intended for the Constantinople conference.

3. That, moreover, all governments represented at the Constantinople conference should be requested to take into favorable consideration the memorial in accordance with resolution No. 2.

The memorial as finally adopted by the Congress may be summarized as follows:

The memorialists set forth that they are delegated by the Jews in various free countries to request the conference at Constantinople to secure to the Jews the same rights as may be granted to the general population of the disturbed provinces of the Turkish Empire. Sad experience had shown in the Danubian principalities the danger of the inequality of rights caused by the Treaty of 1856 and the Convention of 1858, the latter of which contains a clause which by the construction put upon it, enables the Roumanians to exclude Jews from rights enjoyed by their fellow countrymen. The greater part of the memorial consists of a statement of the grievances of the Jews in Roumania, and of the various exclusive laws and disabilities created by successive governments against them. The memorialists urged that Europe can no longer be silent on the subject, and asked whether at a moment when social and political equality is unanimously demanded for the Christians in the East, Europe can permit in Roumania a population of 250.000 souls to remain subjected to unexampled persecution. Protecting the Jews in Roumania, like the non-Mussulmans in Turkey, Europe should proclaim that it could sustain religious liberty everywhere.

The two following propositions are submitted:

1. Religious equality to all non-Mussulmans in the Province of Turkey whose condition is submitted to the deliberation of the conference and to Jews in the Principality of Servia.

2. To revise and complete the Convention of Paris in 1858 in as far as concerns the Jews of Roumania, in order to insure to them the complete enjoyment of civil and political rights.

It is interesting to note that in England three large public meetings were held where the delegates to these conferences reported: In Manchester, Liverpool and Birmingham. These facts afford another indication of the democratic tendency of this movement on behalf of the East European Jews.

The only Jewish organization of consequence which did not participate in this conference was the British Board of Deputies, which even went to the extent of writing to the Foreign Minister, Earl Derby, and informing him of the fact that it had declined to take part in it. This action on the part of the British Board of Deputies is strongly condemned by the London Jewish Chronicle. Stress was laid on the fact that, apart from other considerations the holding of the conference was of great value in the influence which it exerted on public opinion, compelling the European and metropolitan press to give attention to the problem of the Jews of eastern Europe. This conference was hailed as one of the most remarkable events in the Jewish annals of the century. It was regarded as a pledge of the unity of Israel.

It seems, moreover, that the standing of the British Jews with their own government was not only not impaired by their participation in this conference, but was even strengthened, as is evidenced by the response of Earl Derby to a deputation of the Anglo-Jewish Association which came to bespeak his good offices on behalf of the memorial. In his response the Foreign Minister made the following very significant statement:

"I cannot advise you better than to appeal constantly and on all fitting occasions, to that which you will find a stronger support than that which any government can give you, viz.: the support of general public opinion."

The memorial prepared by this International Jewish Conference was submitted to the diplomatic conference at Constantinople by Charles Better, who may be considered the most statesman-like mind of the Alliance Israelite Universelle.

As stated before, the Council of the Sultan rejected the findings of the Constantinople Conference and the Russo-Turkish War followed.

Congress of Berlin (June 13 to July 13, 1878).

As is well known, it was at this Congress that the Jews won what they then thought was a great diplomatic victory. In the final treaty a clause was inserted which seemed able to guarantee the rights of the Jews in Roumania. As it turned out, however, the Roumanian officials proved themselves able to circumvent and frustrate the apparent purpose of this clause.

We are interested here primarily with the measures which the Jews of the world took previous to the convening of the Congress of Berlin with a view to safeguarding Jewish rights.

It is interesting to note at the outset that unlike the action taken in regard to the Constantinople Conference of 1876, no international Jewish gathering ook place and no concerted action by international Jewry was taken.

It is true that at the meeting of the Anglo-Jewish Association held on March 4, 1878, the proposal for holding an international Jewish Conference was made and was very warmly indorsed by the Jewish Chronicle of March 15, 1878, which lays special stress on the value such a conference would have in arousing the public opinion of Europe in favor of the Jews. We find, however, that the British Board of Deputies this time joined in action with the Anglo-Jewish Association, and the guess may be hazarded that the reason no international conference was held may have been due to the attitude of the British Board of Deputies, which had declined to participate in the international Jewish Conference of Dec. 11-15, 1876.

Consequently, we find that independent action was taken by the various Jewries of the wold, each making separate representations to its own government and ambassadors plenipotentiaries thereof, with a view to securing their good will and influence in favor of the Jews in these countries affected by the deliberations of the Berlin Congress.

Under date of May 31, 1878, Baron Lionel de Rothschild addressed a letter to Lord Beaconsfield on behalf of the Jews of Servia and Roumania. As is known, Lord Beaconsfield together with Lord Salisbury were the British plenipotentiaries to the Congress of Berlin. In this letter Lord Rothschild refers to the disabilities under which the Jews of Roumania labored and bespeaks the good offices of Lord Beaconsfield on their behalf at the Congress of Berlin. This letter was read at the Berlin Congress.

In addition, on Wednesday, June 12, 1878, a joint memorial of the British Board of Deputies and the Anglo-Jewish Associations, bearing the signatures of their respective presidents, Mr. J. M. Montefiere and Baron Henry de Worms, was handed in at the Foreign Office. These two bodies decided to restrict their action to memorializing the British plenipotentiaries and not to send delegates of their own to the Congress.

In Germany the leading congregations presented a memorial to Prince Bismarck on behalf of the Jews in Roumania. In Hungary the congregations of Vienna, Prague and Budapest memorialized Count Andrasey. The Jewish community of Venice memorialized the Italian Premiere, requesting him to instruct the Italian plenipotentiary, Count Corti, to raise his voice at the Congress of Berlin on behalf of the Roumanian Jews.

This action on the part of the Italian Jews was part and parcel of the action of the Alliance Israelite Universelle, which prepared a special memorial for the Berlin Congress. It is interesting to know that this memorial was printed in full in the Paris "Temps" of June 19, 1878.

In addition, the Alliance appointed a special delegation to present its memorial to the Congress. This delegation consisted of Charles Netter, Saeki Kann and Emanuel Felix Veneziani. The Vienna Alliance sent as its delegate Moritz Gudemann. These delegates paid visits to nearly all the members of the Congress and everywhere met with a most favorable reception.

On June 16, 1878, these delegates were received by Lord Odo Russel and Herr von Bulow. It seems that the latter told them they must not demand concessions, but rights.

The activities of these Jewish delegates caused considerable alarm to the Roumanian Anti-Semitic press. The delegates, however, did not allow any of their attacks to remain unanswered. It is, undoubtedly, due to these exertions on the part of the Jews on the Continent, as well as in England, that the Treaty of Berlin contains the famous Articles 5, 20, 35, 44, which guarantee eqality to all religions in Bulgaria, Montenegro, Servia and Roumania, respectively.

It is of particular interest to know that even in connection with this Congress, the question of restoring Palestine to the Jews was brought up. In Hungary, Deputy Istooyz proposed in the Diet that in connection with the eastern question the Jewish kingdom in the Holy Land should be re-established and that the boundaries in Palestine should be enlarged for this purpose. That the discussion of this question must have proceeded even further is indicated by an editorial in the "Algemeine Zeitung des Judentums," in its issue of June 11, 1878, which, of course, declares the project of re-establishing the Jewish State as absurd.

The Madrid Congress (May, 1880).

The object of this congress was to regulate the status of the Powers in Morocco. The chief question was the foreign right of protectorate of Moorish subjects. In connection with this congress, also joint action was taken by the Board of Deputies and the Anglo-Jewish Association. On May 21, 1880, a deputy from these two bodies waited on Earl Granville, Secretary for Foreign Affairs, to ask the assistance of the English government in obtaining an amelioration of the social and legal position of the Jews in Morocco. The deputation was led by Mr. Serjeant Simon, M. P., and included twenty-eight others. Mr. Simon pointed out the immense benefits accruing to the 300,000 Jews in Morocco, from the fact that 103 among them received protection. The deputation also presented to Earl Granville a memorial on the subject. The reply of the earl, however, was not favorable.

As in the case of the Berlin congress also, the Alliance Israelite Universelle sent a delegation in order to support the cause of the Jews, this time in Morocco. This delegation consisted of Charles Netter and M. E. F. Veneziavi. These two delegates were also the bearers of a memorial of the Alliance to the congress. The two deputies had interviews with many of the members of the conference, among them Senor Canovas, president of the conference, and the British Ambassador. The "Algemeine Zeitung des Judentums," which in 1878 had declared the project of restoring Palestine to the Jews as absurd, in its issue of April 27, 1880, deplores the fact that public attention will again be directed to the Jews in connection with the Madrid congress on Morocco. It considers this especially unfortunate, in view of the fact that the question to be settled concerns merely the right of protection of 103 Jews. It expressed also the well-known belief that attempts on the part of outside Jews to influence Jewish conditions in any locality is likely to do more harm than good, in view of the retaliation to which the Jews may be subjected by the other population, angered at this outside interference.

Owing, however, to these vigilant efforts on the part of the Alliance Israelite Universelle, the congress of Madrid guaranteed official protection to a certain number of communities containing resident Jews. Moreover, the congress not only made a guarantee of protection, but also demanded of the Sultan of Morocco that full religious liberty be granted to Christians and Jews.

It appears from the record above set forth that, with a few exceptions, the Jews always looked upon an international diplomatic conference as an appropriate occasion for advancing their claims to justice and equal rights. In the methods they used to bring these claims before the conference they had proper regard for the spirit of the times, and on one occasion at least—that of the Constantinople conference of 1876, they approached very closely to what might be considered an international Jewish congress. In reading the record we come across frequently the fear on the part of some Jews that collaboration on behalf of their fellow Jews with those of another country might be construed as a reflection on their patriotism to their own country. A dwindling of this fear, as time goes on, however, may be noted, and while in our own times it has not yet entirely disappeared it plays a negligible part in Jewish psychology.

Hand in hand with the dwindling of this year goes a greater and greater recognition of the power of publicity to aid the Jewish claims. Publicity is essentially a weapon of democracy. The use of this weapon is bound to have its utmost effectiveness in our own day. A democratic Jewish congress in a world rededicated to democracy should obtain the justice which the Jewish people seeks for itself and which has so long been denied it.—The Jewish Exponent.

JEWISH NATIONAL MOVEMENT

The Zionist Proposals—A New Scheme in Preparation

We are informed that the Prime Minister invited Mr. Herbert Samuel and Dr. Weizmann to breakfast with him last week, and took the opportunity of discussing the proposals which the Zionists contemplate making to the government and the Peace Conference for the purpose of putting into effect the Government Declaration in reference to the setting up of a National Home for the Jewish people in Palestine. We learn that on the suggestion of Mr. Lloyd George the scheme which had been prepared, and which Dr. Weizmann alluded to in his speech at the Great Assembly Hall on the 7th inst., is to be recast and considerably strengthened, and that Mr. Herbert Samuel has undertaken the preparation of a fresh memorandum. The representations made by Major Lionel de Rothschild on behalf of the League of British Jews, and which were sent direct to the Prime Minister, also formed, we understand, a topic of conversation.—London Jewish Chronicle.

ROLL OF HONOR

CONTINUED FROM LAST ISSUE.

List of names of Members of the Independent Order of B'nai B'rith who are serving in the United States Army and Navy.

DISTRICT NO. 1.

ABRAHAM LODGE,
Bridgeport, Conn.
Samuel Rickles.
Barney Lebovitz.
Morris Reich.
Morris Shack.
Samuel Reich.
Morris Weisberger.
Irving Lowenthal.
Samuel Lebovitz.

HENRY JONES-LEBANON LODGE,
New York, N. Y.
Philip Reinshreiber.
Samuel Davis.

DISTRICT NO. 3.

WILMINGTON LODGE,
Wilmington, Del.
Abram G. Becker.
Aaron Finger.
Matt Finger.
Dr. Louis D. Gluckman.
Pinkus B. Kanofsky.
Dr. Mark B. Holzman.
Samuel Jacoby
Bennett Levy.
Samuel M. Rachlin.
John Roth.
Isaac Sayer.
Abraham Topkis.
E. Victor Topkis.
Max R. Wainer.
David L. Weinstock.
Dr. Samuel M. Zion.

DISTRICT NO 5.

ARGO LODGE,
Washington, D. C.
Julius I. Peyser.
I. A. Pelzman.
Leopold Glushak.
Abram Simon.
R. Sworzyn.
Louis Pelzman.
Jos. De Young.
Maurice Kafka.
Herbert C. Adler.
Henry Hirsh.
Julius Lully.
S. Oppenheimer.
Jos. Stein.
David Wiener.
L. Canter.
A. S. Grossberg.
Benj. Livingston.
Leopold V. Freudberg.

ASHEVILLE LODGE,
Asheville, N. C.
Simon Argintar.
Oscar Rubin.

CHARLOTTE LODGE,
Charlotte, N. C.
Benj. Jaffe.

COLUMBUS LODGE,
Columbus, Ga.
T. J. Kaufman.
A. T. Hecht.
Max Loeb.
Theo. Kritzman.
H. S. Banner.
A. S. Lowenberg.

DAN LODGE,
Charleston, S C.
Ernest L. Visanska.
Ernest Rosenberg.
Edgar A. Cohen.
C. A. Levy.
J. B. Fatman.
H. A. Monash.
Saul Goldman.
H. Repham.
J. S. Raisin.
Louis D. Rubin.
Isaac Perdosky.

GATE CITY LODGE,
Atlanta, Ga.
H. A. Alexander.
J. G. Bodenheimer.
Nathan Coplan.
S. P. Cronheim.
Lester Einstein.
E. C. Haas.
B. L. Fox.
Sinclair Jacobs.
M. Klansman.
B. Kaufman.
M. Jacobus.
Leopold Hein.
Philip Russ.
M. E. Stahl.
B. A. Asher.

GILEAD LODGE,
Milwaukee, Wis.
Joseph Davidson.

JACKSONVILLE LODGE,
Jacksonville, Fla.
Max Becker.
H. P. Meyerson.

JOSEPH LODGE,
Savannah, Ga.
Morris Abrahams.
B. Birnbaum.
S. B. Collat.
Sam Cooley.
M. H. Cohen.
Morton Deutsch.
Gordon Davis.
H. M. Edel.
H. S. Ehrenreich.
Walter J. Falk.
W. Falk, Jr
Moses J. Ferst.
L. Fisher.
Samuel Gerber.
I. F. Menhard.
Barney Marcus.
Julius A. Meyer.
L. A. Pinkussohn.
Harry Rubin.
George Solomon.
B. Stifkin.
J. M. Solomon, Jr.
E. Stone.
Mark Silver.
L. M. Sternheimer.
Jack Silverman.
Bernard Wolff.

KINSTON LODGE,
Kinston, N. C.
Joe Dromoe.

LEOPOLD ZUNZ LODGE,
Goldsboro, N. C.
Jacob B. Shrago.
Edwin Joseph.
Leon Conn.
M. Y. Margolis.
S. W. Mayerberg.

MALACHI LODGE,
Macon, Ga.
B. M. Goldgar.
M. J. Whitman.
Henry Harris.
H. Doctor.
Clarence Blum.

MENORAH LODGE,
Baltimore, Md.
Benedict S. Berman.
Samuel Miller.
Max Caplin.
Jacob Sachs.
Edward Jacobs.
A. B. Makover.
Poe Solomon.
Emanuel Gladstone.
Isaac C. Rosenthal.
A. Herman Siskind.
Carl Kaufman.
Henry O. Slusky.
Emanuel Gorfine.
Benj. B. Baker.
Samuel Levin.
Harry Israelson.
Abe M. Kramer.
Herbert Levy.
J. Louis Rome.
Fred Katzner.
Sidney R. Traub.
Irving Gordon.
Elmer Greensfelder.
Charles Goldman.
William Bernstein.
Benj. Bank.
Geo. Katz.

MICAH LODGE,
Albany, Ga.
L. R. Brown.
Meyer Rosenberg.
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Harry Reyner.
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Norman Jacobs.
Louis I. Jaffe.
Lewis Kaufman.
Alfred J. Kirsh.
Frank Levy.
Louis M. London.
Irving I. May.
David W. Mayer.
E. Ross Millhiser.
Merril E. Raab.
Myer E. Reinhart.
Sol. M. Schwarzschild.
Henry Stern.
Aubrey H. Straus.
Gordon E. Straus.
Morton G. Thalhimer.
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Israel and America—A Parallel

Ry Rev. William Milton Brundage

There is a wonderful passage in the Book of Deuteronomy, the fourth chapter and the seventh verse: "For what great nation is there, that hath God so nigh unto them, as the Lord our God is whenever we call upon him?" says Rev. Brundage in The Hebrew Standard.

The great monotheistic prophets of Israel actually believed this with all their heart and soul and mind and strength. This very Book of Deuteronomy was born out of this splendid faith. The book purports to be the work of an early age, a book of Moses; in reality, as we have come to see, it is an ideal picture of that early Mosaic age by an unknown prophet of the seventeenth century B. C. It is the prophet's interpretation of the unique history of His people, God's chosen people, chosen to be "a light to the Gentile", chosen to be a blessing to all the world.

The past history of Israel had been full of remarkable characters, such as Abraham, Moses, Joshua, Samuel, David, Solomon, Elijah, and of remarkable events such as the migration of the patriarchs from the Mesopotamian valley, the bondage in Egypt, the conquest of the land of Palestine, the building up of a strong kingdom. But what was more remarkable than anything in the past was the Israel that the great prophets were seeking to create in the eighth, seventh and sixth centures B. C.

It was an ideal Israel, loyal to the God of righteousness and mercy, who required from His people not mere sacrifices and burnt offerings, not a mere religion of form and ceremonial, not an elaborate ritual of prayer and holy days, but a religion of inward holiness and righteous living, of clean hands and a pure heart. The prophets' ideal interpretation of the past was conceived for the purpose of winning the Israel of their own times from its sensuality, its idolatry, its cruel and unrighteous acts. We know now that in the main this interpretation was the creation of their own minds and hearts as one, as they believed, with the righteous God, and yet it was the most profoundly true interpretation that could be attained. This ideal interpretation had never yet been realized, but it could be realized, it would be realized.

"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

"For what great nation is there, that hath God so nigh unto them as the Lord our God is whenever we call upon Him," whenever we turn away from our idolatries and begin to do justly and to love mercy and to walk humbly with God?

It is thus that we in modern America interpret the history of our own nation. As we review that history of the past three hundred years, we, too, say with the prophet of the sixth century B. C.: "For what great nation is there, that hath God so nigh unto them, as the Lord our God is whenever we call upon him?" This is our interpretation of the unique history of America, another of God's chosen people, chosen to be "a light to those who sit in darkness", chosen to be a blessing to all the peoples of the earth.

The past history of our country, too, has been full of remarkable characters, such as William Brewster, John Winthrop, George Washington, William Lloyd Garrison, Abraham Lincoln, and of remarkable events such as the great migration to these shores, the conquest of a continent, the emancipation of the slaves, the building of a great commonwealth. But vastly greater and more remarkable than what has been actually achieved up to the present hour is the American ideal that has taken possession of the minds and hearts of the prophets of the present generation, in the light of which they confidently interpret the history of the past.

It is of the potential America, the America at last reconciled to the God of righteousness and love, the America at last emancipated from the bondage of vainglory and commercial greed, the America of free men and brethren of which the prophets solemnly, reverentially declare, "For what great nation is there, that hath God so nigh unto them, as the Lord our God is whenever we call upon Him?" And this, too, is a profoundly true interpretation of what from the beginning has been hoped for, aye, intended and planned for, never yet fully realized, but to be realized, yes, to be realized.

To us modern men and women, in the light that shines about us, it is becoming more and more clearly understood what the great prophets of Israel meant when they claimed that theirs was a chosen people, a "peculiar treasure", for we are only just beginning to appreciate how notably the people of Israel actually contributed to the progress of the civilization of the world. We are beginning to see that no other single nation of the ancient world, nor all the other nations combined, contributed as much. While it is true that the Eternal God has never been at a distance, afar off, from any people, to no other people has He been "so nigh", so manifestly nigh, as unto the people of Israel, so profoundly understood, as by the people of Israel.

In a similar manner, slowly but steadily, we moderns are coming to understand what our American prophets mean when they call the people of America a "chosen people"; our history, a sacred history; our mission, a peculiar, divine mission: what Walt Whitman means in those lines from "The Song Universal":

"And, thou, America,
For the scheme's culmination, its thought and its reality,
For these not for thyself thou hast arrived,
Thou, too, surroundest all,
Embracing, carrying, welcoming all, thou, too, by pathways broad and new,
To the ideal tendest.
The measured faiths of other lands, the grandeurs of the past
Are not for thee, but grandeurs of thine own,
Deific faiths and amplitudes, absorbing, comprehending all,
All eligible for all."

It is in this ideal America, this America tending to the ideal, that America which "hath God so nigh unto it," that more and more of our people believe (and to which they are dedicating themselves), increasing numbers of our people, foreign born and native born. Mary Antin calls it "The Promised Land," and gratefully describes in what sense it was and is aware of the sins and short-comings to her to so many of her race indeed a promised land. It distresses her, and her compatriots, to gradually become of her adopted country, just as it distressed the prophets of Israel to recognize the sins and short-comings of their country, but her faith does not falter any more than did theirs.

These short-comings may be made good; these sins may be forgiven; and the glorious promise be fulfilled. To the prophet's vision the case is never quite so desperate as to the man or woman without imagination and without faith. No loyal American patriot, acquainted with his nation's peculiar history, awake to his nation's boundless opportunity, can fail to believe that the promise will be fulfilled.

Though like his Hebrew predecessor, the modern prophet may often be constrained to utter his "Woe! Woe!" against all false-speaking, and harsh-dealing, and unjust-living, against all too numerous forms of selfishness and greed and hypocritical pretension, it is never in anger, never in despair; it is never to consign the guilty to destruction. It is only that they may heed his warning, of their own accord renounce their wretched self-seeking, and devoting themselves to the public good, begin to realize the ideals for which their country stands.

The modern prophet is no superficial, feather-brained optimist, forever prophesying smooth, pleasant, agreeable things; neither, on the other hand, is he nor can he be a gloomy pessimist who has lost all faith in God and man. Even when the outlook seems darkest, even when by reason of frivolous negligence, or gross iniquity, the enemy, even as in the past, appears to be at the very gates of the city, he trusts in the future redemption of the city. "For what great nation is there, that hath God so nigh unto them, as the Lord our God is whenever we call upon Him?"

Do we actually believe this? Do we share our prophets' vision, their faith, their aspirations, of gratitude arise within us? Do our hearts break forth into paeans of praise and thanksgiving, not because we will but because we must? Is the future of our beloved country, in spite of all that threatens and even appeals, secure, assured? Do we solemnly resolve that its exalted mission among the nations of the earth shall be fulfilled, gloriously fulfilled, that there shall be transmitted to future generations a purer and freer democracy, political and industrial, than the world has thus far attained—a democracy based not upon the elaborate land defenses as upon simple truth and justice and good will?

Indeed unless we share the faith of our prophets, the faith that "Righteousness exalteth a nation", such a faith as that of Abraham Lincoln in the darkest hour of our country's history, the faith that God is indeed nigh unto us when we call upon Him, when we work together with Him, all our personal efforts must prove of little or no avail. "All things are possible to him that believeth." We must believe. No more than did the prophets of Israel, must we tie our faith to one man or one group of men, to one sect or party.

We must not be perplexed nor grieved because the end we have in view does not seem to be possible of attainment through the means we have so vigorously advocated. Because the particular party of our choice has failed us, and the men in whom we have hitherto placd our trust have proved insufficient for the task, we must not lose our faith in the presence and power of the good God. We must simply resort to other means, work with other parties along other lines, adopt new methods, enlist under other leaders.

The attainment of the desired end, the realization of the exalted ideal, is all that is supremely important. The end must and will be attained; the ideal must and will be realized. For in the birth, and history, and destiny of America, God is. "For what great nation is there that hath God so nigh unto them, as the Lord our God is whenever we call upon Him?"

Surely at this time there is no reason for serious misgiving among us; there is rather reason for great encouragement. There is ground for great encouragement even to the least optimistic in the fact that our country has a president who actually believes in the prophets' interpretation of our country's history and destiny, a man not only conspicuously qualified for his high office, from an intellectual point of view, but as well, morally qualified. President Wilson actually believes that "Righteousness exalteth a nation, but sin is a reproach to any people."

THE JANUARY JEWISH FORUM

With the January issue, the Jewish Forum begins its second volume. The reception accorded the Jewish Forum by the Jewish and general press, as well as by the public, has been widely gratifying. The first bound volume will shortly be ready for use of libraries.

Among the contributors in this issue are:

Dr. Harry Friedenwald, vice-president of the Zionist organization and a leading Baltimore physician, who contributes an article entitled "Zahalon of Rome, Medieval Rabbi, Physician, Author and Moralist."

Dr. David de Sola Pool, rabbi of the Spanish and Portuguese congregation, who has written extensively on Jewish questions, writes an article entitled "Progressive Judaism."

Peter Wiernik, editor of the Jewish Morning Journal, continues his series on the cultural history of the Jews in Russia in his fifth article entitled "The Rabbinical Conference of 1843."

Rabbi B. H. Rosengard contributes an article on "Historical Judaism and Its Connotations."

Hannah Berman, an English authoress, translates the famous story of Peretz, "The Helmer Melamed."

"Mr. Greenberg and Family," a serial story of New York Jewry, by Minnie Scheff, is continued.

In the next number Rabbi Dr. Bernard Revel, head of the Rabbi Isaac Elchanan Theological Seminary, will write on the cultural phase of reconstructing war-stricken Jewry. Jacob S. Raisin, author of the "Haskalah Movement in Russia," will write on the "Jewish Contribution to the Progress of Russia." Max J. Kohler, lawyer and historian, will write on "Educational Reforms in Europe and Their Relation to Jewish Emancipation." Rabbi Meyer Berlin, head of the Mizrahi Movement, writes on "The Duty of the Intellectuals to the Jewish People."

THE MASSACRE OF LEMBERG

The pogrom at Lemberg, which lasted three days, left twenty to thirty thousand Jews in a state of absolute poverty. Huge sums of money were extorted from well-to-do Jews by armed hooligans. The pogroms assumed the character of a regular battle in which bombs, grenades, and bayonets were employed against the Jews. The large number of houses that were burnt and the casualties which mounted to thousands, and which included women and children, testify to the fierceness of the forces of destruction.

WELFARE WORK FOR JEWISH SILDIERS

Scores of families, made destitute by a disastrous fire that swept Wrightstown, N. J., recently, were cared for by the Jewish Welfare Board of Camp Dix. The welfare workers distributed hot coffee, sandwiches and pie among the firemen and military police guarding the city and aided in securing temporary shelter for the families that were made homeless and in transporting them to the city of Trenton, nearby.

Twelve Huts Dedicated

Twelve Jewish Welfare Board huts were dedicated during the last month at demobilization camps throughout the country, it was announced today by Colonel Harry Cutler, charman of the board. Huts were erected at the following cantonments: Camp Bowie, Tex.; Chickamauga National Park, Tenn.; Camp Custer, Mich.; Camp Fremont, Cal.; Camp Funston, Kan.; Camp Grant, Ill.; Camp Johnston, Fla.; Camp Lewis, Wash; Camp Merritt, N. J.; Pelham Naval Training Station, N. Y.; Camp Pike, Ark., and Camp Travis, Tex.

Praises Jewish Soldiers

Maj. Gen. Leonard Wood, commander of the 10th Division, spoke at the dedication of the Jewish Welfare Board building at Camp Funston, Kan., recently. He spoke of the splendid service rendered by Jewish men with the naval and military forces of the United States, and said:

"When the call came for men to fight the battle for democracy, the Jews were among the first to answer the call, their service being given cheerfully and freely. Their work has been done well and they have made good soldiers. The home of the Jewish Welfare Board fills a long-felt need at Camp Funston and adds greatly to the facilities for welfare work on a wider and greater scale."

Singers and Actors Touring Camps

Two units of singers and actors are touring the demobilization camps in the East for the Jewish Welfare Board. The companies, composed of talented professional entertainers and prominent Yiddish theatrical and musical stars, will entertain men waiting to be mustered out of the army and navy, and will perform for wounded and other soldiers returning from European battlefields. This is part of a comprehensive program of recreation undertaken by the Jewish Welfare Board for men in the camps, to provide them with wholesome entertainment during the considerable leisure time at their disposal.

A group consisting of Rashel Rosenfeld, a star of the Tomashefsky Theater; Harry Rosenfeld, comedian; Leon Rosenstein, singer of Yiddish folk songs; Alexander Tannenholz, reader, and member of the cast of the Irving Place Theater; Abraham Raizin, poet; B. Kovner, humorist; Jean Paurel, pianist, and Anna Miltzer, soprano soloist, are already on tour. They will visit Camps Upton, Dix, Devens, Meade, Humphreys, Wadsworth and Spartansburg and Newport News Naval Training Station and the posts around Baltimore.

The second unit will tour Camps Jackson, Wadsworth, Sevier, Gordon, Hancock, McClellan, Sheridan and Beauregard, Chickamauga National Park. The members of the company are Miss Zelda Santley, vaudeville singer; Rose Erlich, concertinist; Gertrude Wolf, interpretive and folk dancer; Sadie Cheifitz, pianist, and Rose Dreeben, soprano soloist. All of the performers have successfully appeared at cantonments around New York City.

DEBATE ON JEWS IN THE MUNICIPALITY OF POSEN

Owing to a strong attack on Jews by Councillor Levandowsky, delivered in the Municipality of Posen, a debate took place on the Jewish problem. The Councillor complained that the Jews had the administration of Posen in their hands, together with all contracts. The Jewish profiteers, he remarked, became rich, and they were anxious to escape to Jerusalem or Berlin. The Jewish representative, Councillor Jaffe, protested against the libels, and the mayor censured Councillor Levandowsky for introducing hatred towards a certain section of citizens at a time of a great crisis. The mayor added that he could point to many services rendered by the Jews to Posen in developing the resources of the province, but he saw nothing harmful in their activities.

WILL PROTECT JEWS

The Wiener Morgenzeitung prints a telegram from Premyzyl according to which a Jewish People's Council, national guard and Jewish soldiers' council have been formed there. The three organizations work together and will actively oppose any attempt of outbreak against the Jews.

RESOLUTION BY CLEVELAND LODGE NO. 16, I. O. B. B.

IN MEMORIAM.

Emile L. Strauss.

"Who shall ascend the hill of the Lord and who shall stand in his holy place?

"He that hath clean hands and a pure heart, who hath not inclined his soul unto falsehood nor sworn deceitfully; he shall receive the blessing of the Lord and favor from the God of his salvation."

Thus spoke the prophet of old, and the soul of Emile L. Strauss has answered the challenge and stands in the holy place of the Lord.

Exalted in service, pure in heart, noble in purpose, he made for himself "fairy places of pleasant thoughts, proof against all adversity, bright fancies, satisfied memories, treasure-houses built without hands."

"Ideals are like stars; you will not succeed in touching them with your hands, but like the sea-fearing man on the desert of waters, you choose them as your guides and, following them, you reach your destiny."

And so to him came destiny, a virile Jewish consciousness, a militant faith, intolerant of bigotry, scattering along life's highways the broken images of superstition and unrighteousness.

And dying "where manhood's morning touches dawn, while the shadows were still falling toward the west," of him it may be said:

"For Justice, all place, a temple, all season, summer."

Patient, gentle, true, he has set the mark of his immortal spirit upon the community which reveres him as an exemplar of devotion, of love sublime, of faith, of sacrifice.

"He's true to God who's true to man.
Wherever wrong is done—
To the Humblest and the Lowest 'neath the all-beholding sun—
That wrong is also done to us and they are slaves most base
Whose love of right is for themselves
And not for all their race."

Carry on, noble spirit, carry on—may the inspiration of your life and your being quicken the human impulse to a just appreciation of the tasks you left unfinished as our noble heritage, and may the sweet memory of your gentle, loving soul radiate the mellow influence of your character unto the "dawn of the perfect day."

"How living are the dead
Enshrined but not apart.
How safe within the heart we hold them still,
Our dead, whatever else be fled.
The midnight moments keep a place for them.
Though we wake to weep, they are beside us.
In joy, in pain, in every crucial hour,
They come again, angelic from above,
Bearing the gifts of blessing and of love,
Until the path they lonely trod,
Becomes for us a bridge,
Which upward leads to God."

Be it resolved, that this memorial shall be entered upon the records of Cleveland Lodge No. 16, Independent Order B'nai B'rith, and that a copy, duly engraved, shall be transmitted to the family of our brother, Emile L. Strauss.

RAINIER LODGE, SEATTLE, WASH.

Election of officers of Rainier Lodge No. 627 of Seattle, Wash., took place on Wednesday evening, Dec. 18, 1918, at Educational Center. Delegates to the coming convention of the District Grand Lodge were also elected. Rev. Dr. R. Kornblith addressed the lodge on the work of the Hebrew Sheltering and Immigrant Aid Society of America.

After a brief statement of the newly-elected President Myer Cohen outlining his program for the coming year, Past President Emanuel Rosenberg gave out valuable hints and suggestions for the furtherance of the welfare of the Lodge.

INTELLECTUAL ADVANCEMENT COMMITTEE, NEW YORK CITY.

The Intellectual Advancement Committee of District No. 1 held a large public meeting at the headquarters of the District Sunday evening, Dec. 29, in honor of the victory achieved by our Allies and the American nation in the interest of democracy, humanity and lasting peace. The meeting was well attended and was addressed by the president of the District, Bro. Maurice P. Davidson, Bro. Dr. Nathan Krass, Bro. Congressman Isaac Siegel, Bro. Dr. Nathan Stern and Ensign M. Miller. The meeting was presided over by Bro. Clarence G. Bachrach, chairman of the Intellectual Advancement Committee.

TOLEDO LODGE, TOLEDO, OHIO.

By M. Elgutter.

On Sunday evening, Jan. 5, Toledo Lodge, No. 183, B'nai B'rith, had what is generally admitted to be the most successful annual dinner, class initiation and installation of officers in the history of the local Lodge.

The affair was held in the auditorium of the LaSalle & Koch building. Two hundred and fifty men were present, including a delegation from Pisgah Lodge, Detroit, Mich., visiting officers from the District Grand Lodge, and a number of other guests from sister Lodges.

The degree team of Toledo Lodge installed a class of twenty-two new members in a most impressive manner, after which the new officers for the ensuing year were officially installed by Joseph Seligman, president of District Grand Lodge No. 2.

A letter was read from I. M. Rosenthal, the first president of Toledo Lodge, expressing his regret at being unable to be present, due to illness in his family, and extending beautifully expressed wishes for the coming year.

Following the ceremonies, members, initiates and guests proceeded to the dining room, where a splendid dinner was served.

At the speaking which followed, L. M. Frank of Toledo Lodge, acted as Toastmaster.

The first speaker called upon was the newly installed President of Toledo Lodge, Morris Newman, who spoke with pride of the splendid growth made by the Lodge during the past year, and called upon the members and the newly installed officers for their enthusiastic support in making 1919 an even greater year.

The next speaker was Rabbi Samuel Meyerberg of Detroit who, in the course of his remarks, declared the B'nai B'rith Order second only to the synagogue in importance in Jewish life.

In a talk replete with a rapid fire of humor, scholarly quotations from the Hebrew and a fervid appeal to members to stand for the high precepts of the Order, Sydney G. Kusworm of Dayton, Ohio, Vice-President of District Grand Lodge No. 2, spoke on Propaganda Work.

Replacing Adolph Freund, of Detroit, who was to speak for District Grand Lodge No. 6, but who was unable to attend because of illness, Milton Alexander, also of Pisgah Lodge, Detroit, spoke briefly on the renewed enthusiasm he would carry home with him, as a result of the meeting. He also proposed a toast in honor of his reverend brother member whom he replaced.

The concluding speaker was the President of the district, Jos. Seligman, of Louisville, Ky., who emphasized especially the part the B'nai B'rith has played in the great war just concluded, and the Order's work, yet to be done, in helping the Jew achieve his rightful place in all nations.

M. G. Bloch, one of the newly initiated members, spoke for the class of 1919. He declared that the precepts set before him in the initiatory work, had become deeply engraved in his mind. He also paid a high tribute to Dr. Julius Jacobson, whose death a few weeks ago robbed Toledo Lodge of one of its most brilliant members, and one who had achieved wide fame as toastmaster at the annual dinners.

Singing of patriotic and popular songs during the dinner and interspersing the speeches was a feature of the program.

LAKE LODGE, GARY, INDIANA.

A most important meeting of Lake Lodge No. 831 of Gary, Ind., was held on Sunday, Dec. 22, 1918, at the Auditorium of Temple Israel.

The business meeting of the Lodge included the election of officers and the initiation of a large class of candidates by the degree team of the Central B'nai B'rith Council of Chicago.

An open meeting, which was unusually well attended was held the latter part of the afternoon and the following program was succeessfully carried out:

Organ Prelude.
Open Address—
Bro. Leo Wolf
Vice-President, Lake County Lodge
Vocal Solo—
Mrs. A. Blumenthal
Address—
Bro. Sidney J. Kusworm
Chairman Propaganda Committee
Organ Solo—"Idyl" ....E. J. Rothleder
Mrs. Maurice Phillips
Address—"The League of Israel and the League of Nations."
Rabbi J. Max Weis
Vocal Solo—
Miss Helen Kollus
"The Star Spangled Banner."

B'NAI B'RITH OF CLEVELAND.

At a regular meeting of Cleveland Lodge No. 16 of Cleveland, Ohio, held on Dec. 12, 1918, nominations for officers for the ensuing term and of delegates to the next Grand Lodge Convention took place.

Resolutions were adopted on the death of Rabbi Moses Gries. The lodge also adopted resolutions of protest on the massacre of Jews in Galicia. The latter resolutions were ordered forwarded to the State Department at Washington. After the business meeting Mr. Stanley L. McMichael, secretary of the Real Estate Exchange of Cleveland, delivered a talk on the "Development of Cleveland from the Early Days Up to the Present."

The semi-annual election of officers of Cleveland Lodge No. 16 was held on Dec. 26, 1918. In addition to the officers ten delegates to the District Grand Lodge Convention were also elected. Plans are being made to hold a memorial service for the late Emile L. Strauss.

Lieut. Samuel Horowitz, who recently received his honorable discharge, is making arrangements for an elaborate reception for the members of the lodge who have been in service and are now returning home. The propaganda committee of the lodge, of which Bro. Eugene E. Wolf is chairman, is preparing a campaign for membership.

Under the auspices of the entertainment committee, of which Bro. Herbert R. Dryfoos is chairman, a New Year's Frolic was held on Dec. 31, 1918, which proved the biggest affair ever given by the lodge.

The B'nai B'rith Forum inaugurated its session for the year on Sunday afternoon, Jan. 5, 1919. Arrangements have been made for speakers, and discussions will be held every Sunday afternoon. At the meeting of Jan. 5 the speaker was Prof. J. S. Royer, an authority on physical culture. Speakers for the other metings will be Congressman Emerson; Benjamin Karr, editor of the News and Leader; Victor Morgan of the Cleveland Press; Lamar Beman, director of public welfare of Cleveland, and J. J. Sullivan.

The Jewish Welfare Board Club held its first dinner at the B'nai B'rith Building on Wednesday evening, Jan. 1, 1919. At the close of the dinner Maurice Kahn, Secretary of Cleveland Lodge of the B'nai B'rith, made a short address.

On Wednesday evening, Jan. 8, 1919, the opening night of the B'nai B'rith Dancing Circle took place. There was a large audience on hand to witness the artistic dancing of Mrs. Kove and Mr. Brenner and their efforts were heartily applauded.

That the late Emil L. Strauss was esteemed for his sterling qualities was manifested by the large audience who attended the memorial service in his memory held by the Cleveland Lodge, I. O. B. B., on January 8, 1919, at the B'nai B'rith building. Mr. Philmore J. Haber, president of the lodge, presided. Rabbi A. H. Silver of The Temple and Dr. Daniel Huebsch made eulogistic and eloquent addresses. The Kaddish was recited by Rabbi Silver. A resolution expressing the loss sustained by the Lodge and Order in the death of Mr. Max Strauss was introduced by Mr. Max Meisel, who, before introducing the resolution, made reference to the life and accomplishments of Mr. Strauss.

B'NAI B'RITH OF SAN FRANCISCO.

Activities for the coming year were discussed at the December meeting of the Committee of Fifty, representing the B'nai B'rith Lodges of San Francisco The annual election of the committee officers will be held at the first meeting in 1919.

Officers for the ensuing year were elected at the business meeting of Columbia Auxiliary No. 1, Daughters of the Covenant, which was held in B'nai B'rith Hall on Wednesday evening, Dec. 11, 1918. An enjoyable musical program was presented.

Mr. I. Irving Lipsitch, Superintendent of Social Service of the Federation of Jewish Charities of San Francisco, was initiated as a member of Unity Lodge No. 273 on Monday evening, Dec. 9, 1918. The meeting was largely attended and Mr. Lipsitch gave an interesting address on the work of the Federation.

MONTEFIORE LODGE, BUFFALO, N. Y.

Montefiore Lodge No. 70 of Buffalo. N. Y., held a meeting on Wednesday evening, Dec. 4, 1918. The chief business of the session was election of officers for the ensuing term.

Following the election, the ladies, wives of the members of the Lodge, served a buffet luncheon and a program of varied numbers was successfully carried out.

HARMONY LODGE, BRIDGEPORT, CONN.

Harmony Lodge No. 711 is [illegible]tensive preparations for the [illegible]ment of the delegates to the [illegible] of the District Grand Lodge of the I. O. B. B., to be held in Bridgeport for three days beginning Saturday, Feb. 1, 1919. This district comprises all the New England states, New York state and the eastern part of Canada. This is the first time that a convention of the Order, which is 75 years old, is to be held in that city and every effort is being made to give the visitors a good time.

It is planned to have an informal reception for the delegates on Feb. 1 and a banquet at which many speakers of national prominence are to be present. The following Monday, the sixth annual charity ball of Harmony Lodge is scheduled.

The executive committee is planning many new features in the way of entertainment at the ball and to provide amusement for the gathering of the delegates from the various cities of the district. Arrangements are being made for a tour of the city, an inspection of many of the industries located in this city and for a visit to some of the local factories.

At a largely attended meeting in their rooms, No. 15 Fairfield Ave., Harmony Lodge No. 711 held its annual election of officers on Dec. 26. Representatives to the District Grand Lodge convention were also elected.

The installation of officers is to take place on Jan. 14, 1919, and Joseph H. Ullman of New Haven is to be the installing officer at a public installation. At the same time it is planned to dedicate the honor roll of Harmony Lodge of about twenty-five members who are in the service.

More than 300 people attended the Victory whist, pinochle dance and entertainment given by Harmony Lodge No. 711, in its rooms in the Staples Bldg., on Dec. 18, 1918. The affair was one of the most successful held by the Lodge, and it also marked the first reunion of the soldier members since leaving for camp. Cards were played from 8 until 10 o'clock and a number of handsome prizes were given to the winners. The entertainment in charge of Harry Cohen was then enjoyed. Ira Lipson rendered a number of vocal selections. "Smiles," sung by little Miss Sunshine was the hit of the evening; Lashar, Garrison and Mooney entertained with a number of vocal selections in a pleasing manner.

More than $300 derived from the affair will be turned over to the United War fund committee. Refreshments and dancing followed the entertainment. The committee in charge was Abraham Schnee, chairman; Joseph Solomon, M. Stein, Bernard Rubenstein, Charles H. Shapiro, Harry Cohen, Mrs. L. S. Kinkelstone, Mrs. Charles H. Shapiro, David Bresky and Joseph Hirchfield.

AKRON LODGE 719, AKRON, OHIO.

The B'nai B'rith Lodge met at Temple Israel Thursday evening Dec. 26 and held a live and interesting session.

Election of officers took place:
President—Mr. Jacob Vineberg.
Vice-President—Dr. M. C. Tuholske.
Secretary—David Tuholsky.
Assistant Monitor—Rabbi Abraham Cronbach.
Warden—Mr. Bernhart Segal.
Trustee—Mr. Louis Freiberg.
Delegates to District Lodge—Mr. Maurice Krhongold, Mr. Henry Fuerst, Mr. Samuel Friedman.
Alternates—Mr. A. B. Rose, Mr. Louis Freiberg.

Notice was taken of the death of John Harris. killed in action in France and also of the death of Samuel Richman.

The campaign for 150 new members will be started immediately with Mr. Louis Freiberg as director.

Plans were instituted for B'nai B'rith day to be held in January and also for some attractive social event to be held in connection with the initiation of the new members and the annual installation of officers.

The Big Brother movement was enthusiastically discussed. A motion was passed endorsing the Big Brother movement and pledging the support of the lodge financial and otherwise.

HERZL LODGE, HOUSTON, TEX.

Herzl Lodge No. 608 of Houston, Tex., held a very well attended meeting on Tuesday evening, Dec. 10, 1918. Several candidates were initiated and election of officers for the ensuing year was also held. The Lodge presented resolutions containing vote of thanks to the outgoing Secretary, Max Westheimer, for the efficient and creditable manner in which he attended to the duties of that office within the past four years.

B'NAI B'RITH OF CHICAGO

Ramah Lodge

An unusually well attended meeting of Ramah Lodge No. 33 was held at the Covenant Club on the evening of January 13, 1919. More than 250 members were in attendance at the business session of the lodge, which opened at 7:30. The special features of the meeting were the initiation of a large class of candidates, installation of the officers for the present term, the introduction of a considerable number of petitions for membership. After the business session was closed, the doors of the hall were thrown open to the public, and several hundred ladies, wives and daughters of the members, joined the members to listen to an extremely interesting address by Professor Dr. Gotthard Deutsch of the Union Hebrew College of Cincinnati, on the subject "The Problem of the Order After the War and the Philadelphia Congress". Dr. Deutsch spoke for almost an hour and kept his large audience interested to the very last minute of his address, and at the conclusion an ovation was tendered the Doctor by all those present rising and applauding. A social hour was afterward spent, during which elaborate refreshments were served to the members and their ladies.

Covenant Club

The entertainment committee of the Covenant Club of Chicago has inaugurated a new feature which consists of Club Night held weekly on Wednesday evenings, which is restricted to the members of the Club and their families. These weekly Club Nights consist of a dinner, dance and entertainment and have been well patronized and are seemingly popular with the members.

The intellectual Advancement Committee of the Club has arranged for an address by Captain Charles E. Merriam on the subject "Italy's Part in the War" on Saturday noon, January 18, 1919.

B'nai B'rith Cemetery Association.

The annual meeting of the B'nai B'rith Cemetery Association was held in the early part of January and was attended by all the representatives of the Lodges. Reports of the officers for the year 1918 were presented showing the Association to be in an excellent condition. Election of officers for the year 1919 also took place. As a result of the excellent financial condition of the Association it was unanimously resolved to declare a dividend of $35.00 per share for all outstanding shares, the par value of each share being $250.00. This is the sixth dividend declared by the Association.

Oriental-Hillel Lodge.

Oriental-Hillel Lodge No. 72 held a meeting on Monday evening, Jan. 6, 1919, at the Covenant Club, at which time they installed as officers Julius H. Meyer, president, and Adolph D. Weiner, vice-president, both of whom are Past Presidents of the District Grand Lodge. Bro. Adolf Kraus, President of the Order, installed the officers. A large class of candidates was initiated and the lodge was favored with an excellent address by the President of the Order, giving considerable information concerning the Peace developments with reference to the Jewish people the world over.

MEMPHIS LODGE, MEMPHIS, TENN.

Memphis Lodge No. 35 of Memphis, Tenn., held a most interesting meeting on Sunday morning, Nov. 17, 1918. One of the principal topics for discussion was the membership campaign launched a few days ago, with the object of securing 100 new members within the next four weeks. Great progress was reported by the committee which has the matter in charge.

Charles J. Haase, Past President of District Grand Lodge No. 7, made a most pleasing address touching upon many subjects of vital importance.

A pleasant surprise was experienced by the members of the Lodge when Phillip P. Russ, Supervisor of the Jewish Welfare Board, was presented. Mr. Russ, in addressing the Lodge, spoke of the work the Welfare Board had undertaken and had successfully accomplished during the war.

An interesting discussion was brought up in regard to whether the Jewish Welfare Board and like organizations formed for the duration of the war would become permanent organizations after all need for war work had ceased.

CINCINNATI LODGE NO. 4.

A special meeting of Cincinnati Lodge No. 4 was held on Monday evening, Nov. 30, 1918, on which date election of officers for the ensuing year took place; also a large class of candidates awaiting admission was initiated by the Degree Team of the Lodge. Special feature of the meeting was the celebration of B'nai B'rith Day which took place with appropriate ceremonies.

B'NAI B'RITH BANQUET BY MINNESOTA LODGE OF ST. PAUL.

Minnesota Lodge, No. 157, of St. Paul, Minn., held its annual B'nai B'rith Day "Get Together" banquet on Tuesday evening, Dec. 10, 1918, at Athletic Club.

The affair was one of the most successful ever held by the lodge, the spirit of Victory and Peace, with a thankful feeling for same, which predominated throughout the crowd of over one hundred fifty members, wives and friends, seeming to be the principal motive for the splendid success. The leaders of the Orpheum Concert Orchestra furnished music during the meal which was followed by a program of speakers, interspersed by vocal selections by eleven year old Lillian Litman, and piano selections by Miss Nettie Greenberg, both of whom have already attained much success as artistic musical entertainers, Rabbi Eugene Mannheimer of Des Moines, vice-president of District Grand Lodge No. 6, delivered a splendid address on B'nai B'rith, Peace and Victory Day, enunciating the necessity of standing steadfast behind President Wilson, and the need for further intensifying ourselves for the reconstruction work which of necessity will take years to complete, before it can actually be said that the war is over. H. D. Frankel, president of the district, acted as toastmaster. Other guests and speakers were Charles D. Orekovsky, Duluth, Rabbi C. D. Matt, Jones Weil, and A. H. Karatz, Minneapolis, Gustavus Loevinger, Sylvan E. Hess, Rabbi Philip Kleinman. The dinner opened with a toast to the boys in service, by J. B. Calmenson, president of the lodge, the singing of America, a prayer of thanks by Rabbi I. L. Rypins, and concluded with the singing of The Star Spangled Banner, followed by informal dancing.

B'NAI B'RITH OF PORTLAND.

The B'nai B'rith Building Association of Portland held their annual meeting on Dec. 1, 1918, in the B'nai B'rith Building. Special order of business was election of officers for the ensuing year. It was resolved at the meeting that the War Camp Community Service continue in charge of the building for the soldiers and sailors.

Resolutions for consolidation of Theodor Herzl and Portland lodges of Portland, Ore., have been passed by the two lodges, and the consolidation when effected, will cause the new B'nai B'rith lodge of Portland to be known as Portland Lodge No. 416.

At the meeting of Theodor Herzl Lodge No. 314, held on Tuesday evening, Dec. 10, 1918, the resolution was carried unanimously. Addresses were made by Dr. Jonah B. Wise, Hon. Ben Selling, Isaac Swett and many others.

At the meeting of Jacob Bloch Auxiliary, Daughters of the Covenant, held on Dec. 10, resolutions were passed to consolidate with Oregon Auxiliary No. 2, Daughters of the Covenant. This step was taken in view of the consolidation of Portland and Theodor Herzl lodges.

The B'nai B'rith Girls' Club gave a hiking party for soldiers and sailors on Sunday, Dec. 15, 1918. After the hike they returned to the B'nai B'rith Building where they were given supper by the war camp community service, and the rest of the evening was spent in dancing.

Consolidation of Theodor Herzl Lodge No. 314 and Portland Lodge No. 416 was held on Tuesday evening, Jan. 7, 1919. District Deputy Alex Bernstein presided. Officers for the consolidated lodge were elected.

Oregon Auxiliary No. 2, Daughters of the Covenant, gave their postponed card party on Tuesday evening, Jan. 4, 1919, at the B'nai B'rith Building.

JOHN HAY LODGE, FARGO, N. D.

Brother Hiram D. Frankel of St. Paul, President of District Grand Lodge No. 6, paid an official visit to John Hay Lodge No. 634, of Fargo, N. D., on Sunday, Jan. 12, 1919. Upon his arrival, President Frankel spent the forenoon in discussing the work of the Lodge and the Order with a number of prominent members of the Lodge, and in the afternoon attended a very fine meeting. The attendance was not as large as the president expected, and this was for the reason that more than one-half of its members are serving the United States Government in various capacities. President Frankel found the Lodge active and fully alive to the problems of the Order, which he discussed with them with a clear insight into Jewish conditions, and the meeting as a whole was most interesting and profitable to all those who attended. A class of six candidates was initiated.

In the evening President Frankel addressed a public meeting which was well attended and enthusiastic, and after the installation of officers and the address delivered by him, dancing was indulged in by over one hundred couples.

NEWPORT NEWS LODGE, NEWPORT NEWS, VA.

By M. Speier.

A very enthusiastic meeting of Newport News Lodge No. 783 was held on Dec. 29. The meeting was fairly well attended, and a good deal of business transacted. Among others it was unanimously decided to aid Bro. Sol. Peyser, Chairman of our Local J. W. B. in his excellent work. A committee of three, consisting of Brothers J. H. Kass, H. A. Morewitz and Sam Mirmelstein, was appointed to represent our local Lodge in the J. W. B. Since our city is one of the most important ports of debarkation, it is expected that the members of Newport News Lodge No. 783 will be kept quite busy entertaining our returning brave boys in uniform, and bringing cheer to the wounded ones among them.

Bro. H. A. Morewitz volunteered to assist Bro. Secretary Rabbi M. Speier in some of his work so that Bro. Speier will be able to devote ample time to visiting the various camps and hospitals. Bro. Speier has been appointed Camp and Hospital Chaplain of the Port of Embarkation by command of the commanding general.

The officers for the ensuing year were elected as follows: Bro. E. J. Graff, President; Bro. J. H. Kass, Vice-President; Bro. A. Rosenbaum, Treasurer; Bro. M. Speier, Secretary. The Lodge will be represented at the convention of D. G. L. No. 5 by Bro. P. P. Sol Peyser, L. B. Mirmelstein and H. A. Morewitz.

BROOKLYN LODGE, BROOKLYN, NEW YORK.

Brooklyn Lodge No. 753 of the Independent Order of B'nai B'rith held a large and successful theater party at the Orpheum Theater on the evening of Dec. 19. Members and their friends to the number of almost 600 attended the performance and at the close of the excellent programme the party adjourned to the Rockwell Terrace Restaurant where tables had been reserved.

The purpose of the affair was to raise funds for the social service committee of the Lodge, which has been actively engaged in providing recreation for blind children and in developing the commercial field for the adult blind. Copies of the annual report of the committee showing in detail the splendid work done for the blind kiddies and the important experiments conducted among the adult blind, as a result of which the wages of individual blind workers had been raised from an average of $4 to an average of $8.50 per week, were distributed among the members and their friends and resulted in the immediate receipt by Herbert T. Rosenfeld, Chairman of the social service committee, of several substantial voluntary contributions to the social service fund.

The occasion marked the close of the term of office of President Clarence G. Bachrach, who has held the presidency of the society for two years. The arrangements were in charge of Eugene H. Levy, Jr., the newly elected President, at present Chairman of the Entertainment Committee.

BARNETT LODGE, FORREST CITY, ARK.

Under the auspices of Barnett Lodge No. 754 of Forrest City, Ark., a mass-meeting was held recently in the Methodist Church for the benefit of the Jewish War Sufferers. The affair proved a success in every particular.

The addresses of W. H. Brough, governor of Arkansas, and Rabbi William H. Finescriber of Memphis, Tenn., were masterpieces of logic and eloquence, and held the undivided attention of a large audience. Non-Jews contributed generously to the cause. L. Barnett, secretary to the Lodge, presided, and in the appeal made for funds in behalf of the Jewish War Sufferers, nearly $1,100 was raised. This is a splendid showing for a town the size of Forrest City, and the Jewish people feel grateful to their generous response to the appeal made.

HENRY JONES-LEBANON LODGE, NEW YORK.

On Thursday evening, Dec. 12, 1918, Congressman Bro. Isaac Siegel of New York, who recently returned from Europe, addressed the members of Henry Jones-Lebanon Lodge and their friends on the subject, "My Trip Abroad." The special committee of the lodge, who had charge of this feature, reported that a large sum of money was contributed by the lodge in the United War Work Campaign Fund.

Nomination of officers for the ensuing year were also held. The meeting was unusually well attended and proved a great success.

PORTLAND B'NAI B'RITH LODGES CONSOLIDATED UNDER THE NAME OF PORTLAND LODGE NO. 65.

Members of Theodor Herzl Lodge and Portland Lodge met at the B'nai B'rith Building on Jan. 7, 1919. District Deputy Alex Bernstein presided. After the business of both Lodges was closed, E. N. Weinbaum was appointed temporary secretary. A letter was read from the Grand Lodge authorizing the consolidation, and another letter was read from the General Committee of the B'nai B'rith approving the consolidation. District Deputy Bernstein addressed the officers of both lodges in behalf of the Grand Lodge and thanked them for the good work done the past year.

A beautiful gold emblem was presented by Theodor Herzl Lodge to Simon Cohn, who was president of the Lodge last year. The District Deputy made the presentation speech.

Election of officers for the year 1919 was then held.

District Deputy Bernstein installed the officers, and a talk was given by Dr. Kornblith, representing the Hebrew Sheltering and Immigrant Aid Society of New York, who addressed the members on the work of the society.

The Lodge resolved to send a telegram of condolence to Mrs. Theodore Roosevelt.

WORCESTER LODGE, WORCESTER, MASS.

The first meeting of the season of Worcester Lodge No. 600, of Worcester, Mas., was held on the evening of Jan. 8, 1919. Installation of officers was one of the main features of the meeting and Brother Charles Hartman, of New York, Past President of the District Grand Lodge and member of the Executive Committee of the Order, acted as installing officer. Brother Hartman delivered an address on the present work of the Order. Other speakers were Rabbi Kaufman, of New Britain; Brother A. Hillman, member of the General Committee of the District Grand Lodge. The retiring President, Brother Max Feiga, presented his annual report. At the conclusion of the meeting dinner was served at Hotel Bancroft.

FRESNO, CAL.

The outstanding feature of the results of the year's work of Fresno Lodge No. 723 is a surprising increase in its membership. At the outset of the year two competitive membership teams were formed with the slogan: 100 per cent increase in membership in 1918, and as a result thereof Fresno lodge will show the largest per cent in increased membership for the second successive year for the District.

The activities of the lodge and the Sabbath School were temporarily annulled on account of the influenza epidemic, and as soon as conditions will become normal again an intensive campaign for increased membership in the lodge and its Ladies' Auxiliary will be inaugurated.

ZION LODGE, COLUMBUS, OHIO.

On Monday evening, Dec. 23, 1918, Zion Lodge No. 62 of Columbus held the banner meeting of the year. A class of candidates was initiated and officers for the new term were elected and an elaborate Dutch lunch was served.

Brother Sidney G. Kusworm of Dayton, Ohio, First Vice-President of the District Grand Lodge delivered an eloquent and instructive address on the work of the Order.

Mr. Joseph Hyman, formerly Superintendent of the Federated Jewish Charities of Columbus, and now with the Jewish Welfare Board stationed at Washington, D. C., spoke of the activities of the Jewish Welfare Board and the B'nai B'rith in caring for Jewish soldiers and sailors.

The newly elected officials were duly installed at a meeting of the Lodge on Jan. 13, 1919. It is planned to conduct a very active campaign for members at the beginning of the new year.

BUTLER LODGE, BUTLER, PA.

Butler Lodge No. 772 held its regular meeting on Thursday afternoon, January 2, when its newly elected officers were installed by Bro. Abe Levine of the New Castle Lodge and member of the Propaganda Committee of the District. The President of the District, Bro. Marcus Feuchtwanger, was present at the ceremony and delivered a stirring address. Butler Lodge is a real live lodge. They have just finished furnishing their own home and expect in a very short time to occupy it.

HOREB LODGE DEDICATES ROLL OF HONOR.

Simultaneously with the British celebration, Horeb Lodge No. 25, of New Haven, Conn., before an enthusiastic and large audience, on Dec. 9, 1918, dedicated its honor roll of 103 men in service.

Rabbi Louis L. Mann, president, called attention to the fact that Horeb Lodge, like the Britons, gave one man out of every seven to service; Horeb Lodge having given over one hundred men out of its seven hundred membership.

Attorney Charles H. Shapiro, of Bridgeport, vice-president of the district, delivered the oration of the evening and in a stirring and brilliant address, emphasized the 100 per cent patriotism and loyalty of the Jews throughout its history.

Charles Hartman, member of the Jewish Welfare Board and a member of the executive committee of the district, presented in his usually delightful manner, the large silver cup to Horeb Lodge, for the prize given the degree team in 1917 contest.

Mr. Shapiro brought special greetings and congratulations to Horeb Lodge from Simon Wolf, of Washington, D. C., the oldest living member of the Independent Order of B'nai B'rith.

The second and final nominations for officers resulted in the following: For president, Joseph Koletsky; for vice-president, Dr. Louis R. Gans; for secretary, Abram M. Friedman; for treasurer, Leo Links; warden, Meyer Stodel; outside guard, Frederick Goldbaum; trustee, Seligman Loeb, and for sick visiting doctor, Dr. Louis H. Levy.

For representative to District Grand Lodge: Rabbi Louis L. Mann, Joseph H. Ullman; second, Abram M. Friedman, Benjamin F. Goldman, Samuel J. Nathanson, Samuel Campner, Robert E. Hyman, Jacob Caplan, Seligman Loeb, Samuel J. Witz, Jacob P. Goodhart, Barnett Berman, Benjamin Bretzfelder and Lewis P. Weil.

READING LODGE, READING, PA.

On Sunday evening, the 6th of January, Reading Lodge No. 768, held an open meeting for the installation of the newly elected officers. The President of the District Grand Lodge No. 3 was present and performed the function, after which Bro. Jacob Singer, member of the Executive Committee of the Order, delivered a most wonderful address touching upon the ideals and work of our Order, to one of the largest Jewish audiences ever gathered together in the city of Reading. This lodge is to be congratulated upon its efforts and is one of the best lodges in District No. 3. The exercises were closed with a prayer offered by Rabbi Frank, in which he asked God's blessing for our boys who died in the service of their country, as well as the loss just sustained by the death of our beloved ex-President, Theodore Roosevelt.

VICTORIA LODGE, VICTORIA, B. C.

At the annual meeting of Victoria Lodge No. 758 of Victoria, B. C., officers for the ensuing term were elected. Bro. Joseph Katz, who is a charter member of the lodge, was elected President.

At the meeting of Baron de Hirsch Lodge No. 420 of Butte, Mont., held in December, the election of officers took place. Installation of officers will take place at the first meeting in the year 1919, at which time the committee is also arranging to have a smoker and entertainment.

NEWPORT NEWS LODGE.

By M. Speier.

Newport News, Va.

Due to the general conditions of the times, and, in particular, due to the fact that Newport News, Va., is one of the most important ports of embarkation of the United States, Jew and non-Jew alike were unusually occupied during the outgoing year. It was, therefore, natural that the monthly meetings of our local B'nai B'rith Lodge were, more or less, neglected. Nevertheless, our Lodge has not failed to take active interest in all affairs whenever an opportunity presented itself. Special interest was manifested in the N. N. Branch of the Jewish Welfare Board: whenever boys in uniform entered a brother's home, they were welcomed in the real B'nai B'rith spirit. In this manner, and in several other ways, the Lodge has contributed its share toward the cause of Democracy.

Several members of our Lodge are in the active service of the U. S. Army. Bro. Stanley Garner, whose father, Bro. Wm. Garner, is also a most devoted Ben B'rith, has been in France practically since the very beginning of the war, and has been serving our country with a devotion and zeal that reflects naught about his life in order to serve brother nor his dear ones at home felt distressed about it. Bro. Garner cared naught about his life in order to serve our glorious country to the very best of his ability. Thank God, our brother is cured, and returned at once "to the front" again.

Bro. Harry Reyner, P. P., a Captain in the R. M. C., is said to be indispensable, since his knowledge and experience along business lines are unique. Newport News Lodge is proud of their brother, Captain Reyner. He, as well as his parents, Mr. and Mrs. J. Reyner, deserve congratulations, and so do we ourselves, for having furnished such able and conscientious men to aid our sacred cause.

Bro. and Mrs. Sol Peyser have done their full share, too; they have succeeded in raising two sons of whom every Jew may be proud. The excellent intellectual and moral qualities of his boy, Theo. Peyser, were soon appreciated by the U. S. Army. He is a first lieutenant "somewhere in France," and a well-liked company commander. Philip Peyser, at present in an officers' training school, also justifies the highest expectations.

These are but a few examples of Newport News Lodge No. 783 that illustrate its fine sense of patriotism, and the excellent influence exercised by B'nai B'rith parents on their children.

DISTRICT NO. 1.

The sixty-seventh annual convention of District No. 1 will be held this year in Bridgeport, Conn. Bridgeport has two of the most prominent lodges in the New England states—Abraham Lodge No. 89 and Harmony Lodge No. 711.

Manhattan-Washington Lodge No. 19 held a social re-union Wednesday evening, December 25, which was unusually well attended.

Edward Everett Lodge No. 97, in conjunction with its efficient Auxiliary, will give a dance at the B'nai B'rith headquarters, Saturday evening, January 8. The proceeds will be devoted to charity. Edward Everett Auxiliary is particularly interested in social service work.

Maccabee Lodge No. 71 will hold this year a public installation to be followed by a dance. Bro. Charles Hartman, member of the Executive Committee from District No. 1, will act as the installing officer.

District No. 1 mourns the loss of Bro. Abraham Anhalt, who was president of the Henry Jones-Lebanon Lodge No. 79 for upwards of eighteen years and governor of the Home for the Aged and Infirm for many years. The funeral was held at the Masonic Hall. Bro. Dr. Samuel Greeneld was the officiating minister. The funeral was very largely attended. The late Brother Anhalt had a great many devoted friends.

The annual meeting of the Ladies' Auxiliaries of the B'nai B'rith will take place on Sunday morning, Jan. 19, 1919, at the B'nai B'rith Club. The various annual reports will be presented and election of officers for the year 1919 will also take place.

DISTRICT NO. 2.

Kansas City Lodge No. 184 of Kansas City, Mo., gave a luncheon and musical on Monday evening, Dec. 9, 1918, in the vestry rooms of the Temple. Dr. H. H. Mayer was the speaker of the evening.

On Monday evening, Jan. 13, 1919, Bro. Alfred A. Benesch of Cleveland, former Director of Public Safety of the city of Cleveland and Second Vice-President of the District Grand Lodge, addressed the members of Zion Lodge No. 62 of Columbus, Ohio. At this meeting the newly elected officers were installed.

Emek Beracha Lodge No. 61 of Ft. Wayne, Ind., reported a very successful year at the meting of the lodge, held on Jan. 10, 1919, at which occasion officers for the year were installed by Past President Bro. Julius Nathan.

DISTRICT NO. 3.

On Sunday, January 12, the President of the District Grand Lodge No. 3, Bro. Marcus Feuchtwanger, installed the officers of Braddock Lodge No. 516. A most enthusiastic reception was tendered the President. Past President of the District, Bro. L. Sulzbacher, delivered a most stirring address and spoke of the orphanage and work of the Anti-Defamation League.

At a meeting of Rodef Sholem Lodge No. 139 of Wilkes-Barre, Pa., held on Sunday evening, Dec. 8, 1918, Rev. A. Lyons of Brooklyn, N. Y., delivered the principal address on the occasion of the celebration of the Diamond Anniversary of the Order, held under the auspices of the Lodge.

An open meeting of Homestead Lodge No. 586 of Homestead, Pa., was held on Jan. 5, 1919. Prominent speakers representing the District Grand Lodge were present and addressed the audience. Public installation of officers was one of the features of the meeting.

The officers of McKeesport Lodge No. 573 of McKeesport, Pa., were installed by Bro. A. L. Solomon of Pittsburgh, Past President of the District Grand Lodge, at an interesting meeting of the Lodge, held on Jan. 5, 1919. A class of 25 new members was initiated.

DISTRICT NO. 4.

The Ladies' Auxiliary to Fresno Lodge of Fresno, Cal., held a successful meeting on Thursday evening, Dec. 12, 1918, at which time election of officers for the ensuing year was held.

Etham Lodge No. 37 of Sacramento, Cal., gave a farewell dance on Saturday evening, Dec. 14, 1918, in honor of the Jewish soldiers who are scheduled to depart from neighboring Mather Field.

DISTRICT NO. 5.

District Grand Lodge No. 5 will hold its annual convention in the city of Charleston, S. C., on Jan. 19, 20, 21, 1919. A record attendance at this convention is expected, especially so in view of the fact that the Hebrew Orphan Home of Atlanta will have its annual meting in the same city jointly with the District Grand Lodge.

DISTRICT NO. 6.

Flint Lodge No. 656, Flint, Mich., is arranging for an elaborate meeting, to be held on Sunday, Jan. 26, 1919. It is expected that the members of Bay City and Saginaw Lodges will turn out in large number to attend the meeting, and the officers of the three lodges will be installed by representatives of the Grand Lodge, who will pay an official visit to the lodge on that occasion.

Illinois Lodge No. 794 of East St. Louis, Ill., is preparing for an interesting meeting, to be held on Sunday, Jan. 26, 1919, at which the installation of officers will take place. The lodge expects to initiate a large number of candidates at that meeting, and a number of members of Missouri Lodge No. 22 of St. Louis have promised to be in attendance to aid in the work.

The annual meeting of Gilead Lodge No. 41 of Milwaukee, Wis., was held on the evening of Dec. 26, 1918. Election of officers and delegates to the coming convention of the District Grand Lodge also took place. The lodge has a membership of over 500, and a number of candidates waiting to be initiated. Gilead Lodge is proud of its Service Flag of 27 stars.

DISTRICT NO. 7.

A petition for a charter signed by 37 applicants for a lodge to be instituted at Wharton, Tex., was filed with the District Grand Lodge. The committee having charge of this work is hopeful of uniting a number of co-religionists in the neighboring cities of Richmond, Bay City and other towns. Any one interested or desiring to affiliate with this new lodge at its institution should communicate with the President of District No. 7, Sol Schoenman, Houston, Tex.

The B'nai B'rith of Houston, Tex., gave their annual Channuka Ball for members of the Order and their friends on Sunday evening, Dec. 1, 1918, and it proved a success from every angle. The attendance was large, and all came prepared to have a jolly time, and all agreed that they had one. During the evening refreshments were served by the Ladies' Committee.

LONDON LODGE, LONDON, ENG.

A meeting of London Lodge was held at the Masonic Temple on Sunday evening, Dec. 8, 1918, when a discussion took place upon the subject, "Jewish Representation and the Jewish Program at the Peace Conference." The meeting was open to the public and was largely attended.

CALUMET LODGE, HOUGHTON, MICH.

Calumet Lodge No. 502 is arranging for a public installation of officers to be held some time in January. Rabbi David C. Matt of Minneapolis, Director of Intellectual Advancement of the District Grand Lodge will pay an official visit to the Lodge on that occasion.

DJEMAL PASHA'S REGIME

That the reports emanating from Pro-Ally sources of Djemal Pasha's hostility to the Jews are not exaggerated is proved by the following passage from the Deutscher Livantz Zeitung:

"It cannot be denied that many measures of the Djemal Pasha regime have created an intense bitterness among the Syrians and also among the Jews of Palestine, and have thus given rise to many incidents which might have been avoided by a milder and more considerate attitude".

LETTER FROM CORP. I. H. HUROWITZ,

Member of Horeb Lodge No. 25, of New Haven, Conn., Who Is with the American Expeditionary Forces in France, to President of District No. 1, I. O. B. B., Maurice P. Davidson.

My Dear Brother Davidson:

Each time I receive a leter from you I, too, feel highly elated. Although Jerry was sending his shells all around me last night, I gave them little thought, for I was too much interested in your most welcome epistle.

Jerry has got us on the run, and we're running like old Harry, but we're chasing Fritz, you see, on toward the Rhine. We have been very busy lately, and no doubt you've read of the splendid successes which we are meeting with.

The weather here is very bad now—rain, rain, rain all the time, and the mud is thick and glue-like. If Sherman were alive now he'd surely find a far more impressive word as a simile for war. Even now it is raining in torrents, and the day is dreary and miserable. Did you hear that song. "Somewhere in France There's a Lily"? Well, in my opinion, the words ought to go something like this: "Somewhere in France it is chilly, and it is cold and wet; when we hike o'er its lands, oh, so hilly, it gets our goat, you bet", etc. But the boys are withstanding the ordeal most nobly, and I hope that it will soon be over, with the flags of the Allied Powers flying over the Kaiser's palace.

It pleases me to note that you enjoy my letters, and I can assure you that they'd be far more interesting if the censor would permit it. Now that the new draft age has been ratified and passed, I believe that most of our lodges will be depleted of membership. But not for long, I hope.

It delighted me to know that you are well and that all my brethren feel nicely, too.

May the New Year be full of prosperity and happiness for all of you.

Here are a few verses which were prompted by certain circumstances, etc.

MY PAL.

I.

Good-by, old pal, for you this gruesome war,
Isidore, for you, dear chum, at last 'tis o'er;
You've fought with might and main, you gave your life
That Kaiserism might be quelled, you've stormed the strife
With smile upon your face, with ne'er a growl,
You put your shoulder to the wheel and gave your all.

II.

Remember how we used to sit, 'midst flickering lights
Of candles, muse away the weary nights
With dreams and thoughts of those across the sea,
Who pray and wait for us so anxiously;
And how we yearned to be with them once more,
To live, enjoy—like in the days of yore?

III.

Remember how, 'midst drizzling rain, in mud
Knee deep, we stood and dodged the roaring thud
Of Jerry's shells, and how we used to josh
Each time we ducked in time, and fooled the "Boche",
And how we read each other's mail—compared
Our sweetheart's notes, our loved ones "over there"?

IV.

Remember how we hiked o'er hill and dale,
And though our feet were swelled, still ne'er a wail,
And though we've slept in open field and wood,
We laughed it off, and said fresh air was good?
Remember when we often made our homes
In barns, on dirt—our pillows oft were stones?

V.

And now you've left me, my belovevd pard;
My heart is filled with grief, to part is hard.
You've joined the angels up above—tonight on high
A bright new star will gleam up in the sky.
Farewell, I leave thy lonely grave till then,
When in the great beyond we'll meet again.

I sincerely trust and hope that you'll always keep well, and I beg that you convey my best wishes to all.

Yours in B. B. L. & H.,
CORP. I. H HUROWITZ.

WHAT IS A JEW?

What is a Jew? This question is not at all so odd as it seems. Let us see what kind of peculiar creature the Jew is, which all the rulers and all nations have together and separately abused and molested, oppressed and persecuted, burned and hanged—and in spite of all this is yet alive! What is a Jew, who has never allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him in order that he should change his faith and forsake his own Jewish religion?

"The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring, and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

"The Jew is the pioneer of liberty. Even in those olden days, when the people were divided into but two distinct classes, slaves and masters—even so long ago had the law of Moses prohibited the practice of keeping a person in bondage for more than six years.

"The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is today in civilized Europe. Moreover, in those wild and barbarous days, when neither life nor the death of anyone counted for anything at all, Rabbi Akiba did not refrain from expressing himself openly against capital punishment, a practice which is recognized today as a highly civilized way of punishment.

"The Jew is the emblem of civil and religious toleration. 'Love the stranger and the sojourner,' Moses commands, 'because you have been strangers in the land of Egypt.' And this was said in those remote and savage times when the principal ambition of the races and nations consisted in crushing and enslaving one another. As concerns a religious toleration, the Jewish faith is not only far from the missionary spirit of converting people of other denominations, but, on the contrary, the Talmud commands the rabbis to inform. and explain to every one who willingly comes to accept the Jewish religion all the difficulties involved in its acceptance, and to point out to the would-be proselyte that the righteous of all nations have a share in immortality. Of such a lofty and ideal religious toleration not even the moralists of our present day can boast.

"The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world—such a nation cannot be destroyed. He is everlasting as is eternity itself."

Leo Tolstoy.

JEWS IN LITHUANIAN GOVERNMENT.

Jewish participation in the Lithuanian government has been arranged announcing that the government accepted all of the conditions formulated by the Lithuanian Jewish parties and the Zionist Conference. The following Jews have entered the government: Advocate Rosenbaum as Under State Secretary of Foreign Affairs; Dr. Rachmilliewicz as Under State Secretary of Trade and Industry, and Dr. Wygonski as State Minister for the Department of Jewish Affairs.

A banquet tendered in honor of the new Bishop of Lithuania is described as being an impressive demonstration for equal rights for all nationalities in Lithuania.

WARSAW JEWS CLAIM REPRESENTATION IN THE MINISTRY

Responsible Jewish circles in Warsaw have resolved to demand that the government should appoint a Jewish assistant minister of education to take charge of Jewish religious and educational affairs, and to attend cabinet meetings in the Jewish interests.

GOD'S TREE.

Written by Sidney G. Kusworm of Dayton, Ohio, First Vice-President District No. 2, I. O. B. B., in honor of the Diamond Jubilee of the Order:

Threescore and fifteen years ago
God sent His angel to earth below,
And bid him travel far and wide,
In city, hamlet and country side.

His object was to have him see
Why brethren dwelt not in harmony;
Why benevolence and brotherly love
Existed not, as in Heaven above.

So he came quietly and unannounced;
First, upon God's Jews he pounced,
And found there the sick and lame,
Widows and orphans weak of frame.

These people knew not where to turn,
To ease their plight all did yearn;
They knew not which way they should go,
Earth's sad waves rocked them to and fro.
God heard His angel's sad report,
And to him He made this retort:
"I'll plant a seed and help it grow,
So from it great philanthropies glow."

The seed was sown in fertile soil,
Hearts with thoughts of love did boil;
There grew an oak of sturdy form—
'Twas thus the B'NAI B'RITH was born.
God watched his tree and gave it power;
Over great obstacles it did tower;
Its branches spread o'er earth's domain,
Its leaves with tenderness did burn.

Caught to its branches were hearts of gold—
They yearned to live within its fold—
They helped their fellowmen to right;
From it there shown God's brightest light.
The B'NAI B'RITH is Heaven's tree;
BENEVOLENCE, BROTHERLY LOVE and HARMONY
Are waters that are poured all 'round
To lessen sorrow's wail and sound.

The sick, the weak, the frail are fed,
The orphan finds soft, downy bed;
And those who fall along the way
Are carefully uplifted day by day.

Oh, may this tree, Divinely grown,
From which true love has brightly shown,
Continue in its growth and life,
To lessen sorrow, tears and strife.

SCHOOLS AND INDUSTRIES.

Seventeen cities and eight states were represented at a conference of superintendents, principals and interested agencies called by Dr. P. P. Claxton at the offices of the Bureau of Education of the Department of the Interior, in New York, 29 West 39th Street, to discuss the problem offered by the labor shortage and the demand for children of school age to solve it; and as to how the schools and industry can best co-operate in conserving the educational interests of the boys and girls. Since many of these are foreign-born or of foreign-stock, the implications in the propositions discussed at the conference were of particular interest to Americanization and racial workers.

The conference was unanimous in favoring modifications of the part time plan for children 14 to 18 years of age mentally and physically qualified to work and study. These modifications embrace half-day attendance, the duplicate school plan; classes in industrial plants; the continuation school plan, and all-year schools, work-days and school-days, or work-weeks and school-weeks alternating. A motion was also adopted by the conference calling upon legislators everywhere throughout the nation to pass compulsory pastime attendance laws for children of the prescribed ages.

Mr. M. E. Siegel, assistant superintendent in charge of evening schools and continuation classes of New York City, said that the experiment of work-and-study, study-and-work, is being tried here on 600 boys and girls, evenly divided. The discussion developed the fact that it is also being tried in many other localities. Supt. D. B. Corson, Newark, N. J., said that the all-year school plan, in his opinion, was especially valuable in foreign neighborhoods, but did not think it would work out as well in purely American localities. This plan, as it works in Newark, gives pupils and teachers a two weeks' rest in August, but aside from this consumes the rest of the year, on a half-time basis. Many foreign-born or foreign-stock pupils are enabled by it to complete their high-school education where otherwise they could not. He added that the schools were better attended in the summer than in the winter.

CENTRAL CONFERENCE OF AMERICAN RABBIS.

The twenty-eighth volume of the year books of the Central Conference of American Rabbis has just appeared and is being distributed. It contains the account of the business transacted at the Chicago convention and the papers there presented. The closing year of the war was one of increased activity for the Conference. Not only did it co-operate actively with the Welfare Board in looking after the religious needs of the men in service, but all its activities were carried on with even greater earnestness. The report of the Committee on Relief should have the attention of every friend of the Conference. Through the kindness of a few friends and of an increasing number of congregations, the Conference has been enabled to meet the increasing task of caring for deserving colleagues who through old age or illness are no longer able to care for themselves. Last year five colleagues or their widows and orphans were on the list. Two more have since been added, making the outlay greater than the income. It is to be hoped that there will be a goodly reply to help the conference in this emergency. But this will only be a temporary relief. The hope is that the Synagogue Pension Fund, fathered by the Union of American Hebrew Congregations, will now become a fact, taking from the Conference the burden of caring for the members who are no longer able to serve and support themselves. A beginning has been made through the generosity of that benefactor in Israel, Mr. Jacob Schiff, who by his gift of $100,000 started this fund with the hope that it will grow to be of sufficient size to take care of the aged rabbis in Israel.

The Publications Committee report notes the appearance of the revised Volume I of the Union Prayer Book, which has been anxiously awaited by the congregations.

Perhaps the most interesting report is that of the Committee on Model Constitution for Congregations, in which a constitution containing all the newer ideas for congregational management is included.

A most interesting report of the Committee on Responsa answers from the rabbinical and traditional standpoint such questions as, "Must the Jewish soldier eat Kosher food while in active service?" "Is it wrong for the Orthodox Jew to remove his hat while the national anthem is being sung?" "Shall a rabbi officiate at the funeral of a Christian Scientist?"

The Appendix contains in addition to the President's message and the Conference Sermon and Lecture two unusually interesting papers—one on Isaac Leeser, by Rabbi Henry Englander, and the other on the Hamburg Prayer Book, by Rabbi Joseph Rauch. The volume was edited by Rabbi Isaac E. Marcuson.

LONDON TIMES ON POLISH POGROMS.

The London Times, commenting upon the massacres of Jews in various parts of Poland, states that it is established beyond doubt that these atrocious outrages have been committed. After pointing out that nothing is more likely to prejudice the Polish cause in the eyes of the civilized world than any attempt at systematic violence against the Jews, the London Times proceeds to discuss the question of the Jewish problem in general, and that of the Polish Jews in particular, which it states "will remain to tax the wisdom of Allied statesmen. But," the Times adds, "there must be justice for the Jews—impartial justice based on knowledge of their needs."

SKETCHES OF MODERN JEWISH HISTORY

(Continued from page 3.)

the revolution. We understand it in the light of present movements. Reaction was successful because it was backed by popular sentiment. In the city of Krems, from which Jews had been excluded for four centuries, a few Jews had taken up residence. The infuriated citizens mobbed them when they held Yom Kippur services, and they had to spend the chilly night of Oct. 6 in the open air. In December, 1848, Isaac M. Wise, a native of Austria, published his call for a union of American Israel.

Dr. Max Nordau has been elected corresponding member of the Academy of Medicine at Madrid. Professor Richard Gottheil, of New York, and Senor Ignace Bauer, of Madrid, an earnest Jew who has made valuable researches into the Jewish antiquities, have been elected corresponding members of the Academy of History, also at Madrid.

THE NATIONAL FARM SCHOOL.

Free Farming Course Opens in March.

The National Farm School, located in Bucks County, Pa., and established in 1886, is now preparing for the enrollment of its twenty-third class of students for the term beginning March, 1919.

The National Farm School gives a three-years' course of instruction in the practice and science of agriculture to such young men who desire to make farming their life's work, a calling which presents a splendid field of opportunity to ambitious young men, and in which they can render a great patriotic service to their country by fitting themselves to become leaders in what is today considered America's greatest and necessary industry—the raising of food to feed the nation.

Tuition, books, board, lodging and other necessities are furnished free of charge to all students, irrespective of creed.

Applicants for admission must be between the age of 16 and 21 years; must be graduates of grammar schools; and must be of good physical, mental and moral health.

As there are always many more applicants than the school can accommodate, and as all applications are considered in the order in which they are received such as desire to avail themselves of the opportunity offered by The National Farm School and wish to enroll the new term should lose no time in applying, either in person or in writing, for admission blanks , to the office of the National Farm School, 407 Mutual Life Bldg., Philadelphia, Pa.

DEMANDS CESSATION OF MASSACRES

Congressman H. I. Emerson of Cleveland has introduced a resolution in Congress expressing the sentiment of Congress that our peace commissioners see that the peace treaty provides for the safety of Jews in all countries. The resolution follows:

"Be it resolved by the Senate and the House of Representatives of the United States of America in Congress assembled.

1st—That our peace commissioners insist as a part of the peace treaty that the lives and property of Jews be made secure in all countries of the world. 2d—That said peace commissioners insist that the outrages against Jews in all countries be discontinued."

ITALIAN JEWS' GIFT TO WILSON.

Illuminated Address on Parchment Tablets Presented by Zionists of Rome to President.

When President Wilson visited Rome recently he received an unique gift from a deputation of Italian Zionists. The gift, which the Zionists of Italy hope will be deemed worthy of a place of honor in the Blue Room of the White House, was an address, designed in most artistic fashion, and inscribed on illuminated parchment, modeled after the tablets of the Ten Commandments, one column in English, the other in Hebrew. The text of the address was forwarded to Justice Brandeis by the late David Lubin, director of the International Agricultural Institute, shortly before he died, and which he helped to draft.

ISRAEL AND THE NATIONS

"The Jew has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. The Egyptian, the Babylonian, and the Persian rose filled the planet with sound and spendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind."—Mark Twain, 1898.

JAPAN ENDORSES JEWISH HOMELAND.

The Jewish Daily News of New York has a special cable from its London correspondent that the government of Japan has authorized its English ambassador to announce its approval of the project for the establishment in Palestine of a Jewish national homeland in accord with the principles enunciated in the Balfour Declaration of Nov. 2, 1917.

The Jewish Morning Journal has a special cablegram from its Paris correspondent stating that at the presentation to Dr. Wise of the Legion of Honor the French government promised to exercise all of its power in support of the Jewish aspirations in Palestine, and also of the demand made by the American Jewish Congress for equal rights for all lands.

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B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

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THE DIASPORA

Monthly Review of Events in the Jewish World

By Gotthard Deutsch

THE STORM CENTER

In the middle of the seventeenth century the Polish kingdom was shaken by the first internal strife which a century and a quarter afterwards led to its dismemberment. The two main factions, Poles and Ukrainians, divided by both racial and religious differences, grappled in a death struggle. The historic instincts of the Jewish people, then lulled by the predominent forces of legalism and mysticism, were undeveloped. Yet a few writers in crude style left to posterity some records of the horrors suffered by the innocent victims of this civil war, and some congregations recorded the names of the martyrs in their "Memor-books" to be recited on the holydays during the memorial services. May we hope that with our well-trained sense of history, with better facilities for the gathering of the material and with the larger means at our disposal in countries enjoying peace and prosperity, the memories of the tragedies consequent upon the World's War will be accurately and systematically preserved as a duty of the Jewish people to its martyrs and as a lesson to posterity.

The reports of pogroms which reach us almost daily have to be authenticated. We find in them well-known names like Przemysl, Berdychev, Chrzanow, Tarnow, etc., and many others, mutilated in transmission, like Lussi (Lutcza), Remeluct (Remenow or Rymanow ?), but always the same story of murder, loot, desecration of synagogs, extortion and other outrages. In Chrzanow the military commander, implored by the Jews to render them protection, demanded 100,000 crowns and 100 suits of clothes. In Ustrzvki the commander demanded outright 300,000 crowns under the threat of blowing up all Jewish houses with dynamite, and in Wisnicz the commanding officer seized the opportunity, when asked to intercede in an internal Jewish affair, to order the flogging of 130 people, among whom were boys of 12 and old men of 72, after previously amusing himself by frightening the community with the order to shoot every tenth person. In Jaworzno the nine Jewish members of the city council were forced to resign, in Tarnow people were beaten for talking Yiddish, in Lemberg the Jewish periodical Nowodziennik was suspended, and in Lublin Jewish schools and libraries were closed.

KRAPULINSKI AND WASCHLAPSKI.

Who does not remember Heine's splendid satire of "Krapulinski and Waschlapski, Polen aus der Polackei" who would not allow that the other fellow should pay for him, and therefore, to make it sure, neither of them would pay his bill. The various factions of the resuscitated Polish nation are still acting on the same principle in the Jewish question. The Catholic episcopate issued an appeal, urging the people to preserve the Polish national character by the proclamation of Roman Catholicism as the state's religion, and warning against separation of state and church as a program of socialists, radicals and Jews. Moraczewski, the Polish minister, declares he is first Pole and then socialist. Therefore he must oppose group rights for the Jews. Pilsudski, the commander in chief, declares that he is for absolute equality of the Jews. A London cable, dated Jan. 12, which reports this announcement, adds that Pilsudski, and not Paderewski, will be recognized as the legitimate representative of the Polish nations by the Paris Congress. Meantime we have received official proof to the contrary. Paderewski and Dmowski, the latter well known as antisemitic member of the Russian Duma and in pre-war times a henchman of the czar's government, were appointed delegates to the Peace Congress, and an Associated Press dispatch, dated Jan. 29, gave us a message of the American secretary of state, Mr. Lansing, in which Paderewski was congratulated on the achievement of Poland's liberation with the expression of sympathy for the Polish aspirations. His recognition is therefore well assured. The message did not contain any allusion to the situation of the Jews which has been so often and so impressively brought to the attention of the department of state and which, involving the future of 3 to 4 millions, representing about 16 per cent of the population of the prospective state, ought to be a matter of some concern to the Allies, who must wish to see peace established between the various sections of the population in the newly formed independent countries. The most important testimony on the gravity of the Jewish situation in Poland is furnished by the socialist paper, Robotnik (Laborer), of Warsaw, which published a letter from the conservative Bobrianski, who, being an eyewitness to the atrocities perpetrated in Lemberg, estimates the number of victims as 3,000, of whom 60 were burned in a synagog, 260 in their homes, the pogrom lasting from Friday, Nov. 22, to the following Monday. Bobreianski sent his letter first to other papers, but none except the socialist organ would publish it.

POLONAIS SANS PATRIE.

When, at the time of the rivalry between Russia and France during the Crimean war and for two decades afterwards, public sentiment in France was overflowing with sympathy for the Polish victims of Russian despotism, the Poles were the pets of French society. This condition, dormant while France saw in Russia her ally in a war for "Revanche," and wildly acclaimed Nicholas with wife and baby on his visit to Paris, is very strong again. It manifested itself clearly at the expense of the Jews in a reply given by M. Pichon, minister of foreign affairs, to an interpellation by M. Ernest Lafont who brought proofs that the Polish Legion, formed of volunteers and commanded by two French generals, refused to accept Jews among whom were some who had come from South America to render service to their native country. M. Lafont even stated that general Archinard, who had organized the two divisions formed from these volunteers, had protested against such discrimination in an army fighting under the French tricolore, but the above named Pan Dmowski replied: "en Pologne cela se passe ainsi." The reply of M. Pichon was actually comical. He said these refusals were not due to the fact that the volunteers were Jews, but to their being pro-German. The only answer to such perversion of facts was that given by M. Cachin, a member of the chamber of deputies, in the words: "c'est grotesque." The attitude of M. Pichon has an exact counterpart in the article of M. Stephane Lauzanne, given wide publicity in the Jewish press of this country, which maintains that the Dreyfus affair had nothing to do with antisemitism. This again is on the same level with the reply given by the German minister, von Heeringen, in the Reichstag on March 17, 1910, when he declared that there was no obstacle in the way of a Jew who desires to become an officer in the army, and that it was merely accidental when for 27 years not a single Jew had obtained a commission even in the reserve corps. It is really astonishing how some people count on a poor memory of their readers. There are some of M. Lauzanne's readers who do remember the series of articles, signed "de Lamazae," which, beginning May 23, 1892, in "La Libre Parole" attacked the Jewish officers in the French army as a menace to France's safety, and remember how the Jewish captain, Armand Mayer, was killed in a duel with Marquis de Mores, June 24, 1892, and how after two years of antisemitic agitation a "real" traitor had to be apprehended in Captain Dreyfus when all indications pointed to his innocence and to the guilt of Eszterhazy, and how the Paris mobs howled "mort aux juifs" when Zola raised his voice to vindicate the innocent man. M. Lauzanne is a worthy nephew of M. Adolphe de Blowitz, misnamed for "Bluffitz," who had the effrontery to write in his memoirs that he was born in the chateau (read: ghetto) of Blowitz as the son of the chevalier Kasper de Blowitz and baptized on the day following his birth, and that his father was hunting (read: peddling in the country) on the day of his birth, and other romances of the same character, published while any number of people were still living who had gone to school with him and a sister was living as a Jewess in Vienna. There are daily experiences which are very discouraging to a teacher of history.

VOICES IN THE POLISH WILDERNESS AND THEIR ECHOS.

At a Polish Day celebration held in New York, Jan. 26, resolutions were passed, demanding a reconstitution of Poland as it existed in the seventeenth century with Silesia, the seaport of Gdansk (Danzig), the Ukraine, and, of course, Posnania (Posen). No word was said about the Jews and religious liberty, but vice-president Marshall and Mr. McCormick, senator elect of Illinois, complimented the liberty loving Poles and wished them success. On a more private occasion Father Urbin of Perth Amboy, N. J., developed his plans for an effective boycott of the Jews who had brought unfounded charges of pogroms against the liberty loving people. He was seconded by Rev. Charles E. Eaton, at one time Rockefeller's pastor, who denounced in his sermon on the same day the Russian Jews as America's greatest peril compared with which Prussianism is a Sunday school picnic. An obscure monthly, "The Anti-Bolshevist," published in Brooklyn, is exclusively devoted to antisemitic propaganda, declaring that all Jews are Bolsheviks. The nature of the sheet is sufficiently characterized by its inclusion of Jacob H. Schiff among the Bolsheviki. This charge is the most convenient weapon in the hands of the Polish military authorities, who explain the pogroms as measures of protection against the Bolshevist agitation. The members of the Polish Legion recruited in the United States did not find it necessary to look for a pretext justifying pogroms, when they departed for Europe, for they declared to all bystanders that they were going to settle their accounts with the Zydi. Only among the neutral nations of Europe—and this is rather discouraging — protests were voiced gainst the barbarity of a nation fighting for self-determination and complaining of oppression. The senate of Holland passed a resolution condemning pogroms, and the government of Sweden addressed a circular note to the allied powers in the same sense. The French socialist paper, "L'Humanite," had the courage to do the same, and George Brandes, the famous Danish essayist, complains bitterly that the Poles, whose cause he always championed, should have been so ungrateful. He had expressed the same sentiment with regard to the Finns, whose part he formerly took to such an extent as to justify their hostility to the Jews as an unassimilative element. Experience has brought the aged literateur back into the Jewish camp. The most important political factors are surprisingly cool in their attitude. Mr. Balfour, the British minister of foreign affairs, said in his reply to a committee of the Board of Delegates that "it was the earnest desire of His Majesty's government to see that equal rights should be granted to the Jews in all countries." The "Times," while admitting the fact of the atrocities, indirectly justifies them by the charge that the Jews were not in sympathy with the Polish struggle for independence. The position of the Jews is extremely critical. In territories disputed by the Poles and Ukrainians the Jews were charged by both sides with hostility even if they remain neutral. In Cracow, which has enjoyed immunity from pogroms, the great mass of refugees has created a serious economic condition. The Jews of Lemberg, in spite of these difficulties, manifested their self-respect by refusing to accept a gift of $100,000 from the Warsaw government, but the Jews of Posen, yielding to pressure, signed a statement declaring that the riots in their city had no antisemitic character. In strange contradiction with all these reports is the news that the Jewish writer, William Feldman, was appointed Polish ambassador to Germany.

ROUMANIA AND OTHER INCORRIGIBLES.

A meeting of the American Union of Roumanian Jews, held in New York, Jan. 26, clearly voiced the conviction that the present Roumanian government can no more be depended on as to honesty of purpose than the one which hoodwinked Europe at the congress of Berlin. Mr. Louis Marshall stated correctly that a guarantee of emancipation will have to be demanded from the Allied powers. The emancipation bill passed Dec. 28 is a fact confirmed in a Washington dispatch of Jan. 18, but its wording is again so as to allow its evasion. The Jews are still treated as aliens who have to prove their nationality by documents which are practically unobtainable. They have to prove that they never claimed any other nationality. The antisemitic member of the parliament, Cusa, professor of law in the university of Jassy, had at least the decency to declare that the Jews will not benefit by any law giving them political equality. He is consistent. In his campaign speeches in 1907 he stated frankly that the Jews can only be taxpayers, and the proper policy in dealing with the Jewish question was blood and trickery. In an article, published in "Neamul" in 1908, he stated bluntly that a judge hearing a case between a Jew and a Christian must always decide in favor of the Christian even when the Jew is right, and as late as 1915, when the ex-minister Fleva attacked the renewed anti-Jewish policy of the government, Cusa said in reply: the last speaker referred to Roumanian Jews. There are no Roumanian Jews. The situation is illuminated by the report of Secretary Lobin of the Union of Native Jews of Roumania, who says that the new bill is worse than the one passed under the pressure of Germany. The Jews of Besarabia, meantime annexed to Roumania, are denied the rights which they possessed under the Russian republic, and pogroms on which no definite information is allowed to be given have occurred in Bucharest and Braila. One may imagine what is in store for the numerous Jews of Bukowina, if the annexation, desired by Roumania, shall be granted. The Jews of Bukowina, forming 16 per cent in the province and one-third in Czernowitz, the capital, enjoyed under Austrian dominion not only full equality, but twice elected a Jew mayor of the capital and had several university professors, some of whom served as deans (rector magnificus). Just for the present Roumania was compelled to yield to the wishes of the Peace Conference and to withdraw her troops from Bukowina. But there are serious internal problems of an agrarian character cropping up which in 1907 led to an open revolt against the large landowners and incidentally ruined thousands of Jewish families. There is a sinister indication that such revolts will be charged against the Jews, for we learn that Dr. Berman, a Russian Jew, was hanged for Bolshevist propaganda.

No student of history could expect that the henchmen of the czarist despotism would go out of existence with the new order of things introduced by Nicholas' abdication. At present Admiral Kolchak seems to represent the traditions of autocracy. He claims the assassination of the late czar, which as yet has not been officially confirmed, and is even denied by his mother, was due to the Jews who furnished eleven members of the band of seventeen who killed the ex-czar and his family. General Rasnoff re-introduced the prohibition of residence in Rostov regardless of the protest of the municipal authorities. Rostov and Taganrog were by an order of May 17, 1887, added to th district of the Don Cossacks from which the Jews were excluded. The Cossack, for centuries the chief support of czarism, was to be kept free from the Jewish contagion to such an extent that a Jew whose father and grandfather had served the prescribed lifetime service in a Cossack regiment was expelled from the territory in which the law gave him a share. A strange story is reported from the new Caucasus republic. It is claimed that the government in this most complex mixture of races, religions and nationalities offered to the Jews a proportionate representation in the parliament, but that the latter declined, declaring themselves as Grusini professing the Mosaic religion. It would require strong evidence before we would be willing to give up our belief that some humorist played a joke on the newspaperman who told this story to Abraham Cahan, the editor of the "Vorwaerts," at present in Paris. The 50,000 Jews of the Caucasus to whom 15,000 Jewish proselytes of Great Russian nationality must be added, are very devout and strong nationalists. A deputation of these people appeared at one of the Zionist congresses in Basel, and escorted Theodore Herzl to the Torah in their picturesque costumes with daggers and cartridge belts. A number of them are living in Palestine and others make annual pilgrimages to the Holy Land. It seems absurd that in a country divided between Tartars, Slavs, Greeks, Lithuanians, Rumanians and what not, should develop among the Jews an opposition to the national idea. On the other hand the various factions make life exceedingly difficult for the Jews of Russia who, according to stories told by refugees who have reached this country via Japan, are accused by Bolshevists and anti-Bolshevists alike with supporting the other side.

THE DARK CONTINENT.

The caption may be misleading, and therefore it shall be stated at the outset that we are referring to Germany and Austria whence news reach us only indirectly. We do not know how many Jews were elected to the constituent assembly which is to meet in Weimar, the old Athens of Germany. Neither the city of Goethe, Schiller, Herder and Wieland, nor the duchy of Saxe-Weimar, have ever played a prominent part in Jewish life. Weimar itself has less than 100 Jews, but its famous theater had various Jewish celebrities [illegible] congregation of any consequence in Stadt-Lengsfeld, the birthplace of the genial Rabbi Liebman Adler, has in one respect become a typical factor in modern Jewish history. The duke was busy "civilizing" the Jews to such an extent that he prescribed the form of worship in the synagog which was to be largely German and permitted intermarriage with Christians much to the dismay of his excellency, Herr von Goethe, who saw in it the undermining of Christian morals on which he was an undisputable authority. Leaving ancient history alone, it appears in spite of the interruption of communication that antisemitism has grown in the fatherland. Handbills and posters spread broadcast over Berlin charge the Jews with responsibility for the war, with responsibility for its prolongation when the outlook had become hopeless and with being slackers. The liberal party distributed handbills refuting these charges, evidently originating with the Junker class whose activity was only recently recalled in this country upon the death of Theodore Roosevelt, who, as police commissioner of New York, forestalled the effect of Ahlwardt's agitation by sending a squad of Jewish policemen to the hall where he lectured. Hermann Ahlwardt was not, as Roosevelt said, speaking of this incident, a minister, but a discharged school principal who served as a tool in the hands of the military Junker class when he published his pamphlet "Judenflinten," in which he charged the Jews with a design on Germany intended to bring about its defeat in war. From the little we know it seems that the military group is down and out, for a Jew, Levinson, was elected head of the soldiers' council of the fourth army, and another Jew, Sobernheim, is reported as having been appointed to the enigmatic post of councillor on Jewish affairs in the foreign office. There are a number of other names reported as holders of prominent positions, most of which are unknown to us who have not heard directly from Germany for three years. Among the known names are those of Hugo Haase and Hugo Preuss. The former said to be minister of the republic of Baden, which is somewhat unlikely as he represented a district of East Prussia in the Reichstag the latter German secretary of the interior. Hugo Preuss was some twenty years ago quite effectively advertised by the kaiserin who in a letter addressed to the president of the city council expressed her indignation at the Jew—of course not named as such—who had quoted Paul Gerhardt's verse: "Vertraue deine Wege und was dein Herze kraenkt" in a humorous application to an arbitrary ruling of the minister. Her majesty forgot that this beautiful hymn of the famous poet was merely a poetical rendering of Psalm 37, and that Dr. Preuss, if he intended to ridicule religion, would have turned against his own. Another Jewish celebrity, raised to a position in the cabinet as undersecretary of state is the well-known Zionist worker and sociologist, Dr. Franz Oppenheimer, the son of a minister of the radical reform congregation of Berlin, who was once on a lecture tour in this country in the interest of the co-operative colonies which he established in Palestine.

Conditions in the old dual empire are highly critical, and the future is fraught with portentous possibilities. Except for the Italian section which has only one community of considerable size, that of Trieste, no one can foretell how the Jewish inhabitants are going to be treated in the new states arising from the ruins of the old Hapsburg curio shop. Only the Poles have given us a specimen of their statesmanship, and this is far from inspiring confidence. Czecho-Slovackia collided already with Poland on the east and with the Magyars in the south. The city of Teschen was a bone of contention between Poles and Czechs, and in Balassa Cyarmath a battle was fought between Magyars and Slovacs. All these places have considerable Jewish populations who may be sure that whatever they do will displease some party. No matter whether they will join the Czechs, the Poles, the Germans or the Magyars or whether they will remain neutral, they will be somebody's enemies. The numerous Galician refugees in German Austria and in Bohemia were ordered to leave their places of refuge and to return to their former homes, which in many, perhaps in most, cases was nothing less than an order to plunge into a pogrom area. The orders were according to the latest advices revoked. An order of the military authorities in German Austria, dated Nov. 18, excluded all soldiers who are not of German nationality from commissions. Upon protest on the part of the Jews it was declared that this order would not affect Jews who register as [illegible] language in other countries. Masaryk, the president of the Czech republic, indorsed these demands, proclaiming separation of state and church.

THE HOME LAND.

Among the many conflicting and obscure reports, one deserves the first place. An Associated Press dispatch, dated Jan. 31, informed us that the Peace Conference had agreed on placing Palestine under the protection of the Allies, who shall designate one power as exercising this protectorate in their name. This sounds very much like the compromise in the question of Crete. Nominally the protectorate will be exercised by the allied council, but practically England will administrate the affairs of Palestine as she did those of Egypt for nearly thirty years until the time was ripe to make it a British colony. This solution was forecast in a report from Paris, dated Jan. 15, according to which President Wilson informed Dr. Weizman that the U. S. will support the Zionist scheme and watch over the rights of the Jews in lands where they are oppressed. It smacks, however, of secret diplomacy, in opposition to which the Jewish Congress movement arose, when we are told that Dr. Wise advised the Congress delegates to await the return of President Wilson before starting for Europe. The convention of the Order Sons of Zion, held in Hartford, Conn., Jan. 19, indorsed England as the power which shall protect Palestine, and Abraham Cahan telegraphed from Paris the sensational news that Israel Zangwill was proposed as governor of the Jewish homeland. With Masaryk, the philosopher, and Paderewski, the musician, Zangwill, the poet, will form a trio to prove that Schiller's "Theilung der Erde," at which the poet arrives too late. needs revision. The error of the antisemites who spread the fable of a powerful international Jewish body directed by a united will cannot better be refuted than by the fact that the Jewish Labor Congress, held in New York, and meeting simultaneously with the Sons of Zion, voted, on Jan. 19, against the Jewish homeland. The Poale Zion fraction indignantly left the hall, but returned soon again, declaring that they are socialists first and Zionists afterwards.

Indorsements of the Zionist scheme by various states and politicians show a remarkable political constellation. The most surprising of these manifestations was a mass meeting held in Rome, Dec. 9. It was attended by U. S. Ambassador Page, by members of the British and other embassies, by ex-Premier Luzzatti and numerous Italian statesmen. It indorsed the Jewish homeland in Palestine (lo stabilimento in Palestina . . . di una sede nazionale del popolo ebraico) and Jewish autonomy in lands where the Jews form large groups and desire it. In view of certain fears that the Jews by indorsing these principles will undermine their position in countries where they enjoy full equality, it is certainly significant that Luigi Luzzatti, the only Jew who was prime minister in any country, saw nothing compromising in his attendance at a meeting which indorsed "una sede nazionale del popolo ebraico in Palestina" instead of "di un popolo," as some Americans might demand. Luzzatti, now a man of 78, was the first Jew of Italy to be a member of the cabinet, and in former years a strong assimilationist who had once in reply to antisemitic attacks declared that he had abandoned "the narrow circle of his ancestral religion," but who was brought back to the Jewish people by the treachery of Roumania and similar occurrences. He is, however, at least socially within the Jewish fold, for his two daughters are married to the two sons of the late Rabbi Ezra Pomtremoli, at one time editor of "Educatore Israelita." They were married in a synagog, and Luzzatti himself is an occasional Yom Kippur Jew.

The indorsement of the Jewish homeland by the Jugo Slavs and by the Greek premier Venizelos is hardly of any weight, and the same position taken by the senate of the republic of Cuba has a touch of the comic opera, but on the other hand the absence of the diplomatic corps of France from the mass meeting in Rome coupled with the eloquent silence on the subject of Palestine in the opening address of the Peace Conferenc by President Poincare seem to indicate that the raising of the white and blue flag over the ancient citadel of David is not to become a fact without some protest. Emir Feisul, the son of the king of Hedjas, who is in Europe making propaganda for a new kingdom of Arabia, displayed before the American journalists in Paris a map showing the new kingdom which is to include Palestine and Syria, though he declared to [illegible] ntative of the [illegible] that the Arabs [illegible] their nearest [illegible] uscitating the [illegible]. The appeal seems sincere, for London "Spectator" finds it necessary to warn the Arabs against the "clannish and intolerant Jew who will compel both Christians and Mohammedans to emigrate and who ought to be cuffed as the Huns would have done to them." The International Zionist Conference to be held in London will give us an opportunity to see how far the antisemitic press of England is the echo of genuine public opinion. Headquarters for all Jewish committees represented will be opened in Paris, and a project of a permanent international tribunal for dealing with Jewish questions is being seriously discussed. Hopeful signs of an agreement between various Jewish factions are seen in different quarters. Mr. Jacob H. Schiff's appeal on behalf of the Palestine Restoration Fund, and an agreement between the orthodox Mizrachi fraction and the American Federation of Zionists on the apportionment of the funds collected point the way to the much desired goal of indorsing agreements above differences.

CLOUDS PASSING THE SUN.

If a proof were needed for the fact that a calculation may be flawless in theory and yet fail in its practical application, this proof was furnished by the latest events in South America. A Buenos Aires dispatch, dated Jan. 24, informed us of antisemitic riots in Buenos Aires which were caused by a strike in which it is reported the Jews took a prominent part. Similar reports came from Montevideo and from Chile. A warship deported 1,400 Bolsheviki, most of whom Russian Jews, and a Jewish committee waited on President Irigoyen of Argentina to ask him for protection. The Jewish settlement in Argentina is only thirty years old. Its originator was the German botanist, Wilhelm Loewenthal (1850-1894), who was called to Argentina by the government as expert on agricultural problems in 1889. At that time Baron Maurice de Hirsch had announced that he wished to do something substantial towards solving the Russian Jewish problem which grew more and more serious. Loewenthal suggested to him Argentina as an emigration area on the ground that it had room to spare for all the Jews of the world, and that its climate and agricultural possibilities would make colonization profitable and immigration welcome. The baron accepted the plan and outlined his intentions in an article which was published in the North American Review, July, 1891. The first immigrants landed on Argentinian soil, Dec. 16, 1891. The result never came up to the expectation of the great philanthropist, but the calculation that a thinly populated country would not furnish opportunities for antisemitic movements proved optimistic. The total Jewish population of Argentina will hardly surpass 30,000, that of Chile is estimated at 500, of whom 300 live in San Jago and that of Uruguay at 1,700, most of whom are living in Montevideo. Yet it seems that there are already too many.

We have to become reconciled to the sad lesson that we are still the servant of the Lord "crushed for the world's iniquities." We are either too influential or too weak. The "Courier Citizen" of Lowell, Mass., grew unnecessarily alarmed at the report that Justice Brandeis was selected as one of the delegates to the Peace Conference, and that the President once more displayed his "passion to be surrounded by Hebraic assistants." A New York Yiddish paper reports that discharged Jewish soldiers were refused positions by a U. S. Employment Agency with the point blank information that neither Jews nor Germans would be considered. The anti-immigration bill is certainly not without anti-Jewish motives and not entirely free from the ideas voiced by the London "Evening Standard" (Dec. 11), pleading for stricter anti-immigration laws, because: "they take a lot of trouble with the dogs to prevent rabies. Why should they not do it with the Polish Jews?" It is not only the Prussian junker of the Count Pueckler type who places signs over the entrance to his castle warning dogs and Jews to keep out. Not offensive in form, but offensive in spirit was the proclamation of the English minister of food, warning Jews who obtain larger amounts of meat and butter than the law permits. Free Switzerland is not free from the contagion either. The "Basler Nachrichten" published an article deploring the domination of the world by the Jews in the press, in finance, in theater, in socialism and in all political parties. Nevertheless an attempt is being made by the Jews of Switzerland to have the prohibition of Shehitah repealed when the revision of the constitution, decided by the Great Council on Nov. 14, 1918, begins. This article 25, prohibiting Shehitah, was adopted by a referendum vote, Aug. 26, 1893, and was suspended by a war emergency law. March 23, 1918. While passed originally as prevention of cruelty to animals, at least ostensibly, it was not free from antisemitic motives. The strike of the Jewish street vendors in New York to whom licenses are refused shows clearly that the homeland in Palestine cannot solve all economic problems of the Jewish people, and opens sad aspects for countries with ill-feelings against the Jews which can find easy methods to harrass the Jews without violating the letter of a constitution, no matter how carefully drafted and how solemnly sworn.

BREAD AND TORAH.

A relief ship sent to Europe to bring food to Poland will carry relief to the Jews, suffering both from famine and from the ill will of their neighbors. The Joint Distribution Committee took a wise step by insisting that Dr. Bogen shall personally superintend the distribution so as to give assurance that the Jews are not discriminated against. It is sad that the ethics of the Talmud requiring that the poor of the non-Jews shall be supported together with the poor of the Jews (Gittin, 61a) does not work both ways. With the heavy responsibilities resting on the Jews of the small neutral countries it is refreshing to read that the Jews of Switzerland are making the first preparations towards the establishment of a tuberculosis sanitarium in Davos. In Eastern Galicia, right in the midst of the district where Poles and Ruthenians are struggling for their different interpretation of self-determination, Mr. Lifshitz of Drohobycz gave one million crowns for the education of Galician war orphans in Palestine. Strictly cultural affairs arouse little enthusiam, and this was probably so in ancient times, for the rabbis found it necessary to teach: the true bread is the Torah. The Anglo-Jewish Association, whose object is mainly educational, complains in its last report that its income was reduced in 1918 by about $800, and its total income is less than $10,000, so that the Bene Israel community in East India receives not more than 1,000 dollars a year. The Jew of Eastern Europe will have to be depended on in maintaining the spiritual life of Judaism. The nascent republic of Ukraina announces the establishment of a chair of Jewish history and literature at the university of Kamenetz Podolsk. The place is well chosen. It was the home of the enthusiastic worker for progress, the Russian Mendelssohn,

(Continued on page 11.)

Sketches of Modern Jewish History

By Gotthard Deutsch

XV.

From the July Revolution to the February Revolution (1830-1848).

While on the continent of Europe the fight for the emancipation of the Jews was part of the general program of liberalism and was finally won when the democratic principles prevailed in the state, the condition in England was entirely different. Here the battle for Jewish rights was an independent movement and to some extent supported by conservatives. A brief survey of the history of the Jews in Great Britain is necessary for the full comprehension of the situation.

The Jews who had come to England with William the Conqueror (1066) as financiers, aiding the conquest, were expelled by Edward I in 1290. From that time on we find no Jews on the British Isles for nearly four centuries, although there may have been some individuals living there incognito, especially fugitives from the Spanish Inquisition in the sixteenth century. Instances of this kind, some of which are fairly well established, while others are doubtful, though probable, hardly enter into historic consideration, for legally the Jews did not have an existence in England, although James Howell wrote in 1653 to a friend in Amsterdam: "Touching Judaism some of the corners of our city smell as rank of it as yours doth there." The mission of Rabbi Manasseh Ben Israel to Cromwell in 1655 is well known. It has been presented in historic monographs, in fiction and in art. It did not lead to any tangible result, and like elsewhere the Jews were not admitted to England by an official legal enactment but as a matter of fact. They represent the mole in the Irish bull when Pat upon Mike's question, how the mole could get into his hill without leaving a hole behind, answers: He came in from the other side. The first official document, recognizing the existence of a Jewish community in London, is a charter granted by Charles II in 1664, but the old cemetery in Mile End shows that five persons were buried before 1660.

From that time on the Jewish settlement developed rapidly, first through Sefardic Jews, principally from Amsterdam, but occasionally also directly from Spain and her colonies, and soon afterwards Ashkenazim followed. Their condition was that of toleration, not much different from that of their brethren on the continent, although they were not restricted to a ghetto, to the wearing of a distinctive badge, and, although an attempt in this direction was once made, not to special Jew taxes. On the other hand they were not only excluded from all political rights, but also inasmuch, as some occupations, e.g. the right of keeping an open shop in the City of London, required that the owner be a freeman of the city, also from some civic rights. In many other respects they enjoyed certain civic rights merely through toleration and through humane application of the laws by the public officials. As aliens e.g. they could neither make a legal will nor own real estate in His Majesty's dominions, except in some of the colonies overseas, but as a rule the courts overlooked these disabilities, and wills of Jews were probated, and real estate acquired by them was recorded under silent toleration. Finally in 1753 an attempt was made to legalize this practice, and a bill of emancipation was passed. This fact created such an excitement all over the country, posters were printed, showing Samson Gideon Abudiente on the throne of England, pamphlets were distributed denouncing the Jews as enemies of Christendom and exploiters of their neighbors, so that the bill had to be repealed in the same year. One cannot forego the temptation to expose the idiocy of antisemitic charges. Samson Gideon—he dropped the Abudiente in later life—had one son who turned a Christian in order to be able to buy a manorial estate, and became a Lord Eardley. The latter's grandson, the Rev. Eardley Childers was a rector of the Church of England and had a son, Hugh Culling Eardley Childers, who was member of Gladstone's cabinet. The latter's son, by the same name, died as member of the House of Commons in 1912 at the age of fifty. So if the dynasty of Samson Gideon Abudiente should ever occupy the throne in England, Judaism would not be the gainer by it, and the "Hashkabah," recited in memory of Samson Gideon in the Portuguese synagog of London on Yom Kippur, is the only relic left of the great eighteenth century financier in the Jewish community.

We hear very little afterwards of the political affairs of the Jews in England except an occasional reference, e.g. that they were permitted to vote by proxy in municipal elections, when the elections were held on a holy day. So without any legal measure they were given the right to vote. It was different with other political rights which were not won until after a hard struggle. The occasion came when the medieval privilege of the Established Church whose members had alone the right to political offices was abolished by the Test Act of 1829. Up to that time every official or member of parliament had to recognize the king's supremacy in religious matters and had to subscribe to the Thirty-nine Articles of the Anglican Church. The new law opened the doors of the Parliament to Roman Catholics and non-conformists, while it created a new disability for the Jews. The House of Lords, always the bulwark of rigid conservatism, had passed the bill with the amendment that for the oath on the principles of the Established Church the formula "upon the true faith of a Christian" was substituted. Under the former conditions the Jewish disability was exactly like that of all non-conformists, but now the Jews were, inasmuch as Mohammedans or pagans were not affected by British law, the only class of the population excluded from the franchise.

The fight began in the following year, when Robert Grant, a liberal member of the House of Commons, moved on April 5, 1830, to remove the disabilities of the Jews. The bill was promptly defeated, but received support by petitions from the most different sections of the population. The earl of Limmerick and the archbishop of Dublin were joined by the freethinker, Richard Carlile, who spent nearly ten of the 53 years of his life in prison for "blasphemy" in their indorsement of the demands of the Jews. It is highly significant and may be a valuable lesson for posterity to learn that Carlile's petition was laid on the table because the petitioner was an infidel.

In 1833 the House of Commons passed the bill, re-introduced by Robert Grant, but the House of Lords voted it down Aug. 10. From now on for fully twenty-five years the fight centered in the bulwark of Toryism. Meantime, however, a certain relaxation is seen in the application of the laws of disablement. Francis Goldsmid, member of a Dutch family of financiers who, in the eighteenth century, occupied the place of the Rothschilds, was in 1833 admitted to the bar. A strict interpretation of the law would have excluded him, but the Chamber of Barristers—as we would call the Association in order to avoid long explanations of the British term of office, a principle that shall be maintained throughout this essay—admitted him, alloting him to omit the objectionable words from the formula of the oath. Similarly was David Salomons admitted to the municipal office of sheriff of London and Middlesex by such a rule in 1835. David Salomons, who became the indefatigable protagonist of the political emancipation of the Jews of England, was succeeded in the same office by Moses Montefiore in 1837, the year of Queen Victoria's ascent to the throne, during whose government with the exception of the two cases mentioned the removal of the Jewish disabilities took place. It is also, as in the case of Samson Gideon, an illustration of the tragedy of modern Jewish history that most, if not all, the descendants of David Salomons are now members of the Established Church. Salomons was a year afterwards elected as first Jewish alderman of the City of London, but could not serve. It took nine years until a bill providing that Jews, elected to municipal office, had the righ to omit the words "upon the true faith of a Christian" from the oath of office passed the House of Lords. Other cities had allowed Jews to sit on their councils, and in other instances autonomous bodies had acted in like manner without awaiting remedial action by legislation. Thus the University of Dublin had in 1836 allowed a Jew to take a degree, while the Universities of Oxford and Cambridge retained their privileges, excluding Jews, until the passage of a law in 1871. It may be that the temperament of the British people, which is conservative, expressing itself in the retention of the silk wigs for judges, in the bear muffs for the soldiers, in the perpetuation of guilds representing trades that for centuries did not exist, like the guild of spectacle makers, and whose members practice neither this nor any other trade, was responsible for the slowness of the progress made in the emancipation movement. There was, however, also a distinctly hostile attitude to the Jews underlying the opposition. The newspapers of the period prove it, and newspapers are the truest mirror of popular sentiment. The Morning Post wrote in February, 1844: "The Jews have been from time immemorial incarnations of usury . . . in direct proportion to the growing influence of the Jews has been the abasement of the laboring classes. Wherever the Jews flourish, there will be found the arts of usury, of money jobbing and extortion."

Some of the measures of relief were actually no relief at all, but the legalization of a practice so well established that even learned jurists did not know of its illegality. So it was not until 1846 that the yellow badge and the prohibition of lending money on interest were abolished. The former never existed since the readmission of the Jews, and no one knew that the "Statutum de Judaismo," issued by Edward I, c. 1280, which ordered it was still the law of the land. It was on similar suppositions and encouraged by the success of David Salomons' fight for the right to hold the aldermanic seat that the fight for the right of holding a seat in the Parliament was continued. Instead of fighting for the principle, it was decided to establish a test case on which the Parliament was bound to act. Lionel de Rothschild presented himself as candidate for the House of Commons in the city of London in 1847 and was elected.

The Rothschild family had sent one branch to England in 1797, when the third of the five sons of Mayer Amschel Rothschild opened an export house for calicos in Manchester. This business belongs to Jewish history, notably to the economic part of it which is not yet sufficiently appreciated. The Jew, living mostly in villages, had almost a monopoly on the retail dry goods trade which he carried on, mostly peddling the goods through the country, carrying his pack of 100-150 pounds for twenty miles a day, besides attending fairs, and only exceptionally keeping a store in small towns. From the wholesale trade the foresight of legislators like those of Frankfort on the Main, who declared that "every state has the duty to so arrange the legal stauts of the Jews that the Christians can exist," had excluded him. So in Frankfort, which was a business center for the numerous Jews living in the Hessian territories, the wholesale dry goods business was in the hands of the city patricians, who grew rich on the poor Jewish peddlers who in the sweat of their brow barely eked out an existence and were in addition called exploiters and treated like dogs by the wealthy merchants whom they helped to enrich. Nathan Rothschild, the financial genius of the family, saw his opportunity and went to Manchester, whence he exported the English goods for the Frankfort market. Soon, however, he found a much better opportunity to lay the foundations for the fabulous wealth of the family. England, threatened with financial ruin by the Continental blockade declared by Napoleon, used all possible means to defeat him with an energy which led to America's war in 1812. It subsidized the various German princes for the sake of carrying on the war against France, which was terminated on the battlefield of Waterloo, where Bluecher and Wellington shook hands, as did Foch and Haig on the battlefield of the Marne, a little over a century later. The sending of these subsidies to Germany was a risky but naturally also a profitable business. This is history, which to the popular mind is not interesting enough, and so the legend arose of Mayer Amschel Rothschild sacrificing his money in order to protect that of the elector of Hesse and of Nathan Mayer risking his life crossing the channel in a rowboat and utilizing his knowledge of the battle of Waterloo on the London stock exchange. N. M. Rothschild became the leading power on the London exchange. The five brothers were raised to the Austrian baronetcy in 1824, and their descendants in France and England still claim this nobility, with the exception of the one member who is peer of England. Nathan married a daughter of Levy Barent (Loeb) Cohen, a very orthodox Dutch Jew, and the first son was, as is customary, named for the grandfather, Loebele, in English Lionel.

A little religious history belongs to this sketch to avoid the error of Karl Marx that history is only a fight for the daily bread. Levy Barent Cohen was, as has been stated, an observant and learned Jew. By the end of the eighteenth century liberal tendencies had crept into the London Jewish community. The rabbi (probably Tebele Schiff, a native of Frankfort and a member of the family to which Jacob H. Schiff belongs) may have believed in Milton's advice: "Observe the rule of not too much, by temperance taught." Some wicked fellow about that time had invented the umbrella, and people of little faith carried it even on Sabbath, forgetting that opening an umbrella is tantamount to the erection of a tent, and the latter to building a house, which is one of the 39 cardinal kinds of labor prohibited on the Sabbath. The rabbi offered a compromise. He would allow them to use an umbrella if they would keep it partly open on Friday so that the operation of opening it would be like the stretching of tent ropes, which is permitted. Levy Barent Cohen was not satisfied, appealed to R. Ezekiel Landau of Prague, who declared that opening an umbrella on Sabbath was a mortal sin, and such a circumvention as the rabbi of London proposed was a very dangerous policy in our days of religious laxity. Levy Barent had a great-grandson, Arthur Cohen, an authority on maritime law, who died in 1914 at the age of 85. His descendants will not recognize the chief rabbi of Prague in questions of conscience. If they need a spiritual adviser they will find him in the archbishop of Canterbury.

At any rate, Lionel de Rothschild was a native subject of His Majesty George III, and therefore entitled to a seat in the House of Commons. He was elected July 26, 1847, and when he appeared in the House he stated his objection to the oath. The honorable member was told to retire. The House took the matter up and declared his seat vacant. On Dec. 17 the resolution to admit the Jews to Parliament was repeated, and again voted down. Sion College of Cambridge petitioned the Parliament against granting the franchise to the Jews, "whose exertions would be directed to the overthrow of Christianity in the British empire." Blackwood's Magazine published in July, 1848, an essay entitled "American Thoughts of European Revolutions," which declared that the act of emancipation meant "a coalition with people loaded with the hereditary burden of Jesus' blood," but Gladstone, a staunch high church man, voted for the act, much to the discomfort of his teacher, Pusey, the leader of the high church movement named for him. The city of London stuck to the baron faithfully, and reelected him, with the result as before. Meantime David Salomons, once before a candidate for Parliament and defeated, was elected in 1851, took his seat and voted without having been sworn in. He was "ejected" by the usher and fined £500 for illegal voting. His seat was, of course, also declared vacant. He had the satisfaction of being elected in 1855 Lord Mayor of London, the first Jew to hold this office, which has since been occupied by five other co-religionists.

The resistance to the emancipation was finally overcome in the House of Commons, but the House of Lords stubbornly refused to concur in it, until on July 23 a compromise was agreed upon. Either House of Parliament should have the right to admit a member of the Jewish persuasion, allowing him to omit the words: "upon the true faith of a Christian." This "Act to Provide for the Relief of Her Majesty's Subjects Professing the Jewish Religion, Vic. 22," was signed July 23, 1858, and three days later Lionel de Rothschild took the oath with covered head, on the Hebrew Bible, without the true faith of a Christian. Four weeks previously, June 24, 1858, a troop of papal soldiers entered the house of Solomon Mortara, in Bologna, with a warrant for the arrest of his six-year-old son, Edgar, on the ground that a nurse girl had baptized him a few years before, and that he belonged to the church. In the papal states the canons of the Lateran Council of 1215 were still

(Continued on page 5.)

THE ESSENCE OF JUDAISM

Address of Prof. Theodore Reinach Before the Judeeans, January 30, 1919.

Mr. Chairman, Ladies and Gentlemen:

I will first express my deep gratitude for the cordial greeting which I just received from you, and although your praise has made my modesty suffer very much, I accept it as going beyond and above my head to my own country, for which I know your well-deserved feelings, and your sincere sympathy.

When I was first asked, a few months ago by your distinguished secretary, Mr. Max Kohler, to deliver a lecture before your society, I declined the offer. The reason was that I am, I will not say a scholar, but a would-be scholar, and therefore, when I give a lecture, I want it to be treated in a scholarly manner and on a subject familiar to my studies. Well, I had not prepared and I had no means to prepare something interesting or original, connected either with the history, archaeology or literature of the past of Judaism, and I had too much respect for yourselves and for myself to substitute for a meditated and worked-out memoir, some hasty and insignificant gossip. Since then, the call having been modified to suit my possibilities, I am very glad to find myself to-night among you, and to be allowed to repay in some measure my debt of gratitude by a very short address, the subject of which, as your chairman has just told you, is simply my personal feeling about the essence of Judaism.

I remember that some twenty or twenty-five years ago, in writing the second edition of a small book on the history of the Jews, which has been perhaps more copied than quoted, I ventured to express the opinion that Judaism, which in old times had been an Asiatic fact, which in the Middle Ages and modern times had been a European fact, would, perhaps, in the course of time, become chiefly an American fact. What did I mean by this rather adventurous prophecy? I did not mean only that in point of number the Jewish population of America, which was then increasing in a particularly rapid manner, at the beginning of a great stream of immigration from the eastern countries of Europe. I did not mean only that in point of numbers the Jewish population of America would soon be larger than that of perhaps any other country in the world; I meant also that the legal and social conditions of the Jews in America, that their internal organization, that the forms of their worship and even the contents of tenets of their faith, would be likely to serve one day or other as pattern for Judaism in the remainder of the diaspora.

Events have occurred since my writing these lines which by no means oblige me to retract them. It is not that I am prepared to underrate or to ridicule the movement which has arisen under the name of Zionism. The longing of many persecuted and suffering Jews destitute of any fatherland, to find a home and a shelter in Palestine, is justified, even were it under the protection of one or of several of the civilized nations of Europe. Nor am I blind or unfair to the efforts that have been made and are being made by some generous minds in that direction. But it is my intimate and my ripely weighed conviction, that even under the best administration, even under the best economic organization and management, Palestine is hardly able to provide food for the twentieth part of the Jewish population of the world. It is also my intimate conviction that every action tending to retransform Judaism from a religious and spiritual fact to a national and material fact, is an endeavor not only to stop, but to reverse, the natural flow and stream of its history, an attempt of reaction doomed to bankruptcy, and the only practical result of which would be to foster, by new arguments and by new weapons, the most dangerous and loathsome form of anti-Semitism. I mean that anti-Semitism which affects to consider and represent the Jew as a foreign and unassimilable element, thrust in the core of modern communities, harmful as every strange body of the kind, and which had better be thrown out or destroyed altogether. Therefore, the solution of what is sometimes called the Jewish problem, taking it as a whole, is not, in my opinion, the "return to Jerusalem." We have to accept present conditions, historical facts, stern realities, and do our best to adjust ourselves to them. Now in no country in the world, as it seems to me, is this process of adjustment more easily to be carried out than in the United States. For you American Jews, it is a simple question to know how you can manage or rather how you can continue to be true Americans without denying your Judaism, or, if you prefer to put it in other words, how to remain true and good Jews without betraying in any way your duties, your feelings, your interests, as true Americans.

If, instead of America, I had to speak of the Russia of yesterday, or perhaps of the Turkey of today, I might perhaps use another language, but I am speaking to Americans and of America. Now I know not whether there have been at any time in this country people of high or low standing inclined to deny or to conceal their quality of Jews in order to better their social position, in other words, people ashamed of confessing their origin and their faith. I hope not, but if ever this has been the case, I strongly feel that in the present time, such an attitude, independently of its baseness, would carry in itself the stamp of absurdity. For at no epoch in the history of America has the natural bent of civilization, and I may say the program of the best part of mankind, agreed more closely than nowadays with the permanent aims and principles of Judaism, and with those moral discoveries of Jewish thought in which reside its originality and its titles of nobility. In this present dawn of the twentieth century a Jew by birth, objecting to be known as such and trying to sneak out of Judaism, reminds me of a man who, chancing to be called Fulton or Morse, would try to change his name, for fear of being thought related to those great benefactors of humanity.

This opinion may seem at first view rather a paradox. I will justify it in a few words. You know that the final result of the critical and painstaking labor bestowed on the Bible by several generations of scholars in the past century has been to demonstrate beyond any contest the overwhelming importance of prophetic thought in the making of Judaism, and consequently in the genesis of all those religions which have sprung from Judaism as from a common source. In the words of my great and lamented friend, James Darmsteter, the prophets who, according to the old traditional conception, appeared as men, who, in times of defection, came to recall to Israel forgotten truths, were in reality the creators or, if you prefer, the discoverers of these truths, and prophecy, instead of being the flower of Judaism, was in reality its root.

Now, which are the leading ethical principles of prophetism as they have been handed down to us in hundreds of striking passages, in lines of burning passion, of wrath, of sorrow, of joy, of scorn, as well as of high and profound wisdom, which make up the books of the prophets? These teachings may differ somewhat in expression according as you look for them in the earlier works of an Amos or Hosea, or in the glowing oratory of Isaiah and Jeremiah, or in the lofty poetry of the great Anonymous of the Exile. But the nucleus, the spirit, is always the same; always and everywhere you hear the prophets proclaim, cry out, shriek out, I may say, two sublime truths: First, that, inside of a nation, justice must reign among men, not only justice in the vulgar sense that judges have to decide honestly and candidly according to the law, but in that higher sense, that the law itself has to be shaped so as to protect the weaker, the poorer from oppression, from overtoil, from iniquity and from cruelty, so as to put also a restraint to the excessive accumulation of power and wealth in the hands of a few monopolists. This is the first principle, and the second is that among nations themselves, the barbarous process of war, of conquest, of pillage and destruction, as it has gone on for centuries after centuries, must come at last to an end; that nations have to learn to adjust their differences without bloodshed; that they have to establish a common rule and an everlasting peace; that they have to gather together in a holy brotherhood under the auspices, under the hand, of their acknowledged Father, the God of Israel, become, by a wonderful process of widening and purifying, the only God of mankind. Social justice on the one hand, organized peace on the other—such are the prevailing principles, I may say, the sole articles of the moral faith of our prophets, and I may add of Israel itself, for the "essence of Judaism" which I am trying to define, it is precisely in the speeches of the prophets, and only there, that we have to seek it. Even the Torah—I mean the chief and finest code of the Torah, the so-called Deuteronomy, is, as you well know, nothing else than a systematic co-ordination of the principles of prophetism by one of the prophets. Everything else in Judaism is, to use the words of Shakespeare, "nothing but the trappings and outward show," things historically and sometimes emotionally very interesting to us, but of no deeper, no wider, signification for the salvation of Israel and for the happiness of the whole world.

That such is really the moral import of prophetism, I ought to be dispensed with proving, after the evidence accumulated in the past century by such scholars as Rouse, Wellhausen, Renan and many more. Besides, anyone of you has only to turn over the pages of the Bible to find there the passages alluded to and which are among the greatest words which have eyer been uttered before mankind So, you will hear Amos proclaim that Israel must expiate her sins because she sold justice for silver and the poor for a pair of shoes. You will hear Hosea putting in the mouth of the Almighty the words, "I desire mercy and not sacrifice." You will hear Isaiah uttering: "Woe to those that join houses to houses, field to field, till there is no place left and they may be there alone," and gasping for the stream of righteousness and the flow of justice. You will hear Jeremiah summing up in these words the commands of God: "Fulfill justice and charity; deliver the despoiled from the hand of the oppressor; do not ill-treat the stranger nor shed innocent blood." You will hear Habakkuk asking how long we will see them—that is the kings, the emperors, and other conquerors—always emptying their nets to begin again to slay the nations without pity. You will hear the great Anonymous, the so-called Deutero-Isaiah, announcing in that wonderful vision, "You believe Israel stricken of God, whereas it is to reclaim them from their sins that she was afflicted. It was for their salvation that she was chastised and she neither grows weary nor discouraged, that justice may be established upon the earth, for the far off islands (including, I suppose, America), await her instructions, for the house of Israel shall be called the house of prayer for all people."

And last, but not least, the prophet Micah will unfold to you the features of regenerated humanity. "God shall be judge between the nations and shall decide for many peoples, and they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

Such was the hope of the Prophets; such was their teaching, and a great novelty it was in the history of human thought, for you must go down several centuries before hearing similar ideas, much more timidly expressed, under the pens of the Greek and Roman philosophers.

And now, let us revert to the actual needs, cares and aspirations of modern humanity, and chiefly of those who have the best right to speak in its name. What has been for a century, the great subject of inquiry, the great care of modern economists and moralists, the great effort of modern internal legislation? It has been to protect the poor and the weak against overwork and against insufficient wages, to insure against illness and old age; to raise their standard of life by better housing, better clothing, better food and better education; to put some limitation to the possibility of monopolizing public wealth and necessary commodities in the hands of a few powerful tyrants, in other words, an endeavor to effect social justice. Even now, in the conference of Paris, or of Versailles, a special committee has been appointed to try and establish certain rules of social justice applicable to all civilized nations. So here you have one of the two ideals of the prophets that the world is trying to carry out, and Isaiah would be quite in his place if he had a seat in that committee of the quai d'Orsay.

And what is the other object on which, since about forty years, so much ink has been spent in time of peace and, alas, during these last four years of war, so much blood spilt? It is to try to put an end to that intolerable state of so-called "armed peace" which fatally always leads to "armed war," which has strewn the world with hatred, with havoc, with misery, with millions of widows and of orphans, with cities reduced to ashes, fields turned to stony deserts, whole populations dragged from their homes into exile, and forced labor, as in the times of Tiglath Pileser, Sennacherib, and Nebuchadnezzar. It is also to organize somehow and somewhere a tribunal of nations, a league or society of peoples, a lasting and real, not a sham and precarious, peace, enforced by some supreme council and some effective police force, so as to enable the poor remainders of mankind to breathe, to readjust, to rebuild, their shattered homes, and to mend their scathed garments, to live, to work, to thrive and to love. That is the aim for which twenty civilized nations are at present uniting their efforts; that is the great message that the President of the United States has proclaimed to the world, and that is also the second article of faith, the second moral principle of the old prophets of Israel, and here again the prophets Micah and Deutero-Isaiah would be entitled to have a seat of honor at the table of the Paris Conference.

Ladies and gentlemen, I have said enough to prove that not only can there be no contradiction, no friction, whatever between the ideals of civilization and the moral principles as they are accepted by modern Europe, and by modern America, and the essence of Judaism. but that, on the contrary, those very principles which today guide humanity. those principles which dominate and inspire the thought and action of the loftiest minds in mankind, are precisely those which have been proclaimed more than two thousand five hundred years ago by your spiritual and bodily ancestors, by the founders of the religion which you have preserved in its integrity since those days. Not that I deny that a great part of the teaching of the prophets has been incorporated in other creeds, especially in those that have originated in our own; but, without entering into any detail nor in any controversy, I should like to point out that the gospel, for instance, having developed in a period of general despondency, of infinite woe and almost of despair, has, since that time, kept up, consciously or not throughout the centuries, an underneath spirit of resignation, a spirit of renunciation concerning this lower world, a spirit of exclusive interest for "the undiscovered country" beyond the grave, and of exclusive hope in sanctions of another life. This tendency is very far from what I would call (allow me to coin the term) the realistic idealism of our prophets; it is also very far from the actual tendencies of civilized humanity. Our old prophets, as well as the leading minds, the leading thinkers. of modern Europe since the times of the French Revolution, have not been content with picturing a realm of God in after life; their firm hope, their earnest, firm will is to realize that realm of God in this life; to establish not only mercy, but justice, as far as men can realize justice among men, and also peace, peace material and moral, among the nations in this world.

A witty critic some years ago wrote a book about the "romanticism of the Classics," in order to make them thus more actual, to enliven the interest of the public for these old writers. Well. in some sense, we may confidently speak today of the actuality of prophetism. We may speak of Judaism, notwithstanding its venerable age, as of the most up-to-date of all religions, as of the most modern, because it is the most closely in touch and harmony by its ethical tendencies, with the beliefs, the aspirations and the wants of the present age.

To realize those ideals, of which I have given so short an outline, can certainly not be the work of a few years. Generations will have to strive, to struggle, to suffer, in order to work out and to carry out entirely those principles. That is not an easy task, but it is a great task, a noble task, and I may say almost a holy task, well worthy of our efforts and of our pains, and to which the best among us, and especially the youngest, will have to devote their brains. their hearts, and maybe their lives.

American Jews have, I am convinced, a great part to play in that new crusade for justice and peace, and you have the satisfaction to be able to play it in full community of thought and of feeling with the great nation to which you now belong; in undertaking the task I have defined, you will remain faithful to yourselves and faithful to the past. It is your rare privilege to be able to be proud, alike of being the grandsons of those who first of all in the world have spoken those great words and sowed those glorious seeds, and of being the countrymen of those who have just given to the world the noble example of rushing into a gigantic war for the sake of those same principles of justice, peace and humanity.

NEW ANTI-SEMITIC PARTY IN GERMANY.

A new organization has been formed in Baden under the name of "Christian People's Party." The principal aim of the party is to procure the enactment of measures "safeguarding Germany from Jewish despotism, and to prevent Jews, who only seek financial interests, from controlling the country."

FINNISH JEWS HELP SUFFERERS ABROAD.

The Jews in Finland have collected 900,000 marks for the needy Jews in Palestine, Poland, Galicia, and Lithuania.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Jan. 14, 1919.

The three months of comparative peace which have now passed over the world have not brought many changes in Anglo-Jewry. In common with the rest of their fellowcitizens, Jews heaved a sigh of relief that the long-drawn-out holocaust came to an end, and now the call is for reconstruction. Precisely what form of reconstruction is desired it is as yet impossible to foresee. But so much stands out already—that all sections of the community wish to co-operate in trying to do something. This communal co-operation is a welcome sign of the times. Hitherto the various groups kept to themselves. The three wings of the community, the United Synagogue, the Sephardi Section and the Reform Congregation, each plowed its own furrow, and Anglo-Jewry was the poorer for not having that strength which comes of union. Today the desire for union is uppermost in every direction. It manifested itself first in a determined policy in the matter of looking after ex-soldiers. There were several bodies in existence for various aspects of the problem. From the first they determined to coalesce, and now the community has a single society for the purpose of this necessary work.

The same tendency is showing itself in wider spheres. There is a feeling that East End work in Whitechapel will become of paramount importance, and that this should not be left to private enterprise, as it were. There are a number of Jewish clubs for working boys and girls; the Jewish elementary schools need assistance from prospective managers, visitors and members of what are termed "after care" committees, and there is no little religious constructive work to be done. Volunteers for all manner of social activities are thus required, and an attempt is being made to furnish a supply on a communal basis. There has been propounded a rather novel scheme—novel for London—with which it is believed the name of the Reverend A. A. Green is connected, whereby the whole of East London is divided up into areas, and workers from every synagogue in the metropolis are to be assigned to each. The scheme will be twice blessed: it will bless those who give and those who take. If on the one hand the Jewish residents of Whitechapel, and especially the young people, profit by this arrangement, the synagogues in the West End will profit no less. At present members of synagogues hardly know each other, unless it be by accident. The new proposals will bring them together for a common purpose wherein they will be occupied both as citizens and Jews. The synagogues will thus tend to become, what at present they are not, centers of communal life and work. Perhaps as symptomatic of this tendency must be placed the appearance of the Rev. Morris Joseph, the respected minister of the Reform Congregation, in the pulpit of the East London Synagogue, one of the constituent bodies of the United Synagogue. True, it was at a children's Chanucah Service. But it is something to have this religious co-operation, which is full of promise for the future.

An interesting adjunct to the Synagogue scheme described above is the proposal for the establishment of a Jewish settlement in East London. Toynbee Hall, which early in the war moved from its old habitation further east, has now returned to its old home, and has restarted its former activities. Toynbee Hall is right in the heart of the Jewish quarter in Whitechapel, and needless to add, a large proportion of its clientele is made up of Jews. But there would be room also for a specifically Jewish settlement, and it is pleasing to chronicle that the Berkeley Street Synagogue is greatly interested in this movement. It remains to be seen how far the paper scheme will be carried out. But at any rate the desire for all these innovations promises well for the future. It is only on the same level with the suggestion for a League of Religions, as an organization parallel with the League of Nations. Possibly, too, the life and movement in the East End may lead to life and movement in the West End. The West no less than the East requires intellectual and religious edification. Not necessarily in synagogues. There is much to be done outside the synagogue. Perhaps this is the opportunity.

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The great event of the last month in this country has been the Parliamentary elections. A number of Jews were among the candidates, and the new House of Commons has a goodly portion of members who are Jews, including Maj. J. B. Cohen, a son-in-law of Sir Stuart Samuel, who has lost both his legs in the war. Another pathetic incident in the election was connected with the name of Colonel Lucas. The colonel was a candidate for one of the London boroughs, but died just before the election. His wife was requested to take his place, but though she made a brave fight, she was unsuccessful. One of the features of the election is that the principal Liberal leaders were not returned this time. The list includes Mr. Asquith himself, and also Mr. Herbert Samuel. Mr. Samuel has held high cabinet rank and is destined to do so again, unless indeed he is thinking of Palestine, as is suggested in some quarters.

* * *

The Palestine movement in this country has grown in strength. The general public is becoming more and more interested; books on Palestine and on a Jewish settlement there are being issued from the press, and Jews are taking a greater and greater interest in possibilities there. The League of British Jews, which is here generally regarded as the organized opposition to Zionism, has published the first number of a review of its own under the style of "Jewish Opinion." A cynic might say that this increased activity on the part of the League only shows the increasing strength of Zionism. It is a pity that the general tendency to union manifested at present in the community in other directions should be lacking in the matter of Palestine. The differences of opinion, deeply felt no doubt, turn largely on terms and their definition. Are the Jews a nation? Are they a religious community? These questions have received ample treatment in the past, and agreement upon them as academic problems is difficult. But what does the answer matter while at Paris the Peace Conference is settling the destinies of many lands on the face of the globe, including Palestine? What does the answer matter while Colonel Patterson is able to write as follows:

"Since my last letter to you great things have happened, and fortunately the Jewish battalions contributed their share towards the grand ending. Soon after I wrote to you in July we were ordered to proceed to the Jordan Valley, and our march took us through Jerusalem, and proved most interesting. The 38th Battalion went down to Jericho and then ten miles north of that ancient city to the banks of the famous Jordan. Here, on a wadi called 'Mallahah,' we encamped against the Turks, who surrounded us on three sides. We held this extreme right flank of the British Army—the post of honor on the whole front—for over five weeks. All through this trying time we were more or less 'on our own,' as nearly all the mounted men and guns were moved out of the valley to make a dash along the coast. We put up a great 'bluff,' made the Turks imagine that we were always on the point of attacking them by putting out 'snipers' and fighting patrols, got the upper hand, and held the Turk to his own lines. We made a number of prisoners, inflicted many casualties and generally 'put the wind up' the enemy. We suffered little ourselves in those five strenuous weeks, which in the circumstances was little short of a miracle. One way we did indeed suffer. The 'Mallahah' was terribly unhealthy, and men went down with malaria and other fevers like flies. Then eventually came the great day of the advance, Sept. 18-19. Our orders were to hold the enemy to his trenches, and to prevent any reinforcements from crossing the east side of the Jordan. This we did by constantly hammering away at the Turks opposed to us, and finally we assaulted their trenches on the night 21-22, and got possession of the ford that they were holding over the Jordan. . . . Finally we entered Jerusalem in triumph, bringing with us about 4,000 prisoners. The 38th and 39th are now encamped some nine miles from Jaffa, resting after our arduous fights and marches. How arduous these were will be gathered from the fact that I have, at this moment, 27 officers and over 300 men of the 38th Battalion in hospital, mostly fever cases from the Jordan Valley. I am very glad to see that we have been mentioned in the official dispatch, as the men indeed deserve great credit for the part they have taken in the crowning victory. Is it not a strange thing that the whole movement which led to the freeing of Palestine was actually pivoted on Israel (i. e., on Jewish battalions) holding the enemy on the Jordan?"

The whole of the Palestine question seems simple enough, and if there are difficulties they are rather of a practical than of a theoretical character. Whether the Jews are a nation, a race, a religious community, or all three combined, is of small moment. What is of real consequence is that those Jews who wish to settle in Palestine should be enabled to do so by the establishment of sound economic conditions and by the provision of proper government. With regard to the latter there is little doubt that Jewish opinion is united in wishing to see British rule in Palestine, whatever the precise form of that rule may be. The tradition of England as the protector of the oppressed and the champion of liberty is very strong, and the great Pax Britannica is an ideal understood by the masses. The final settlement of this question rests with the Versailles Conference; the preparation, however, for the material wellbeing of the country is being made already. The National Fund is collecting wherever it can, and it has to its credit a promise from the Right Honorable Alfred Mond, Bart., M. P., a member of the last and of the present British cabinet, of a sum of £25,000 (say, $125,000) for the purchase of land in Palestine.

Meanwhile the spiritual consolidation of the Zionist Movement proceeds apace. It says something for the hold of the movement on the masses that even the extreme orthodox wing—the Mizrachi—is joining forces with the main body, on whom it has bestowed its blessing. The Chief Rabbi is being invited to take the lead in the fusion, and it is significant that he is lending his moral support in this process. Another piece of constructive work is the sending out to Palestine of workers from Euorpe. These may form the nucleus of a civil service in the country. Captain Stein is already on the spot; the latest messenger of peace to go out is Mr. Benjamin Grad, a brother of the London Lodge, who has always been an enthusiast in every forward intellectual movement in Anglo-Jewry.

While the news from Palestine is good, reports from lands nearer home are very disquieting. From Galicia comes the intelligence of organized pogroms. Naturally, contradictory reports are in circulation in these times of uncertain news. The Polish authorities, warned by the British government, are obviously anxious to excuse themselves. But before any right judgment can be formed what is necessary is precise information. Mr. Israel Cohen has been sent out on behalf of the Zionist organization in London in order to report at first hand. He has already reached Lemberg, and now another emissary—that of the Board of Deputies—in the person of Mr. Joseph Prag, is also being sent thither. It is pretty evident that this is a bad business; how bad we shall learn when the reports by Mr. Cohen and Mr. Prag are available.

The Lodge hopes to take up its normal activity in the coming year. During the four years of war it has been handicapped by unavoidable difficulties. Members were occupied in various branches of national work, or were serving in the army. Among the latter we have to deplore some who laid down their lives for their country. Yet limited as was the scope, the Lodge carried on, and it has something to its credit. Much praise is due to those who became officeholders in a trying time, and the thanks of the Lodge and of the Order should be recorded to Bro. F. S. Spiers, the retiring President. His year of office was perhaps the most difficult of all the war years, but with his usual persistence and cheeriness he carried the Lodge safely over into the period of peace. His successor will in all probability be Bro. Paul Goodman, the Vice-President of 1918, and the Honorary General Secretary of 1917, who has already done yeoman service to the London Lodge. The other officeholders will be duly announced in the next issue.

One of the most fruitful activities of the London Lodge has been to act as a clearing-house of ideas for questions of communal interest. The next meeting arranged for the purpose, which will be held towards the end of the present month, will be reported in the next London letter. Meantime we may say that the meeting promises to be a great success, the list of speakers including the Chief Rabbi, Miss Nettie Adler, Bro. S. Rowson and Dr. A. Eichholz. The occasion will form an excellent beginning for the year's activities, and with an accretion of membership, which might seem to be possible, the Lodge may look confidently to the future. It will also be a source of strength and encouragement to get into touch regularly with Grand Lodge and with sister lodges. In its limited way the Order will thus contribute its quota to bring about that for which the great mass of mankind is longing—the Parliament of Man, the Federation of the World.

ANTI-DEFAMATION LEAGUE.

A new report has been issued by the Anti-Defamation League under date of September 1st, 1918. The pamphlet contains fifty-four pages, consisting almost entirely of correspondence between the officers of the A. D. L. Committee and the various newspapers, resorts, motion picture houses, publishers, etc. The report again stresses the need of referring all cases to the office of the A. D. L. Committee.

As a result of the past years' activities, there has been continued assurance on the part of motion picture producers and vaudeville circuit managers that there will be an end soon to the caricature of the Jew on both the screen and the stage.

Jokes still continue to appear from time to time, but in each case a letter was addressed to the editor of the publication in which the "joke" appeared, and invariably there has been an apology with the promise of more caution in the future.

Several songs of an offensive nature have been removed from circulation.

"Life" still continues it's vicious policy. but we are told that the editors of this publication have been warned by the postoffice authorities to be more careful of their writings.

Grimms Fairy Tales will no longer contain the fable "A Jew Among Thorns."

The "Book of Knowledge" will not continue the picture showing Shylock being jeered by the inhabitants of Venice.

Nelson's Loose Leaf Encyclopedia will omit the drawing of a "Jewish" nose.

The Goodrich Transit Co. will no longer carry advertisments of resorts who discriminate against "Hebrews."

New Hampshire and Illinois are taking steps to pass anti-discrimination acts.

A number of insurance agents have been warned by the insurance companies not to discriminate against "Jews."

Newspapers have promised to be more careful with their "Ads."

The Columbia Grafaphone Co. will no longer use the cut advertising the "Levinsky" records.

The Fosdick Commission promised not to use any Jewish comedians on the stage of any of the Liberty theaters.

The War Department will not again issue a manual to its Medical Advisory Boards, advising them to be particularly careful to be on the lookout for Jews who "more than others are apt to malinger."

The good work goes on every day. The Administrative Committee meets each week to consider all cases. While the task seems to be endless, it is gratifying to know that certain types of discrimination have ceased to exist. That time may yet come when the work of the A. D. L. will no longer be required. For the present the work must go on just as energetically as ever.

SKETCHES OF MODERN JEWISH HISTORY.

(Continued from page 3.)

the law of the land. England had in the same year emancipated itself from the claims of Roman theocracy, by the Magna Charta, and a historic coincidence in 1858 showed the wide chasm between the medieval and the modern conception of the state in two simultaneous events in both countries.

The House of Lords had saved its face by a compromise, and in 1885, when Baron Lionel's son, Baron Nathaniel, entered the House of Lords as the first Jew, no objection was raised and no remedial legislation was needed. The last House of Commons had seventeen members of "the people loaded with hereditary burden of Jesus' blood," but Christianity has as yet not been overthrown in the British empire, nor is it likely to be done through the present House, which probably has an equal number of Jews, not counting two Jews in His Majesty's cabinet.

CITIZEN RIGHTS FOR JEWS IN ROUMANIA.

The Roumanian Minister in Paris announced that in the near future a measure would be introduced in Parliament granting rights as citizens to all Jews born in Roumania.

THE ELECTION OF ISRAEL

By Dr. Max L. Margolis

Written for the B'nai B'rith News

"The notion of the election (of Israel) always maintained in Jewish consciousness the character of at least an unformulated dogma." So wrote Schechter in 1909. Kohler pronounces it a fundamental doctrine and gives credit to the reformers for placing it "at the very center of their system." A little further back, in 1905, in a printed article, the present writer said: "The Roman Catholic Church answered the hostile movements of the nineteenth century with the dogma of the infallibility of her head. Israel, with equal firmness, must meet the Anti-Semitism of the day with the unequivocal reaffirmation of her divine election." Combining my own remark with Schechter's I would say now: The election of Israel is unformulated dogma which must be formulated in our own day. Formulated by whom? If we are true to history, taking things as they were, not as they might be, the answer can be only: By the tacit assent of the Jewish people. The formulation may and must be made by an individual or individuals, but the acceptance need not take place in convocation. Exactly as was the case with Maimonides and his creed. An individual formulated it; the people accepted it. Nor is it necessary to reiterate here the ancient quarrel as to whether Judaism has dogmas and again as to what constitutes a dogma. Any and every faith, made articulate, has its articles, its fundamental doctrines. But the analogy of the Catholic Church which is invoked in the citation from my own previous paper brings home the following important thoughts. The formulation of a dogma becomes inperative at a certain juncture. At other times it may be there, but it is not stressed. When conditions arise that call it into question it becomes necessary to stress it. Every faith is on the defensive. It possesses a body of doctrine necessary to its eixstence, it posits certain truths. So soon as one of the positions is attacked, it calls for fortification. To illustrate: With other positive religions Judaism is theistic. Now theism and particularly the belief in a personal God to whom you can pray and with whom you can commune is opposed by modern science and modern philosophy. It follows that the positive religions must stress and defend theism. Judaism is monotheistic. That point was stressed against pagan polytheism; in the middle ages against Christian trinitarianism; today it must be reasserted against modern polytheism or pluralism. And so it is with the doctrine of the election. It was not stressed by Maimonides, because in a measure Christianity concedes it. Only that Christianity grants it the historic claim; that is to say, in the period of the education of the human race (to borrow Lessing's term)through the Jewish people it was a fact, but so soon as the time was ripe for the Jewish truth to become the common possession of mankind it passed away from the Jew and became vested in the Christian church, the heir to the fruition of Judaism in the founder. All that was necessary for Maimonides was therefore to reassert the Messianic doctrine: the Messiah is still to come. The Jewish truth, for which, as Maimonides held, Jesus and Mohammed paved the way, will be unfolded in its fulness through the Messiah for whom we are waiting. Judaism did not therefore abdicate in the times of Jesus. But today the conditions are different. I spoke of the assault of Anti-Semitism. The sum and substance of the literary Anti-Semitism, of which the practical variety in the form of Judenhetzen and pogroms and boycotts is an offshoot, is that the world was inveigled into taking the Jew at his own valuation. By a stupendous array of learning it is sought to demonstrate that none of the things which have been credited to the genius of the Jewish people is original with it; that Israel was even of old the great middlemen who carried Oriental, Babylonian, Sumerian wisdom beyond the Mediterranean. In other words, even the historical claim is denied. It goes without saying that it is dinned into our ears that for the last two thousand years we have been sterile; that Judaism is an anachronism; that the Jew who forsakes his religion is leaving something inferior for something superior. But we have also our Anti-Semites within. They have been with us at all times. I do not mean the vulgar Jew Anti-Semite who hates his people, who calumniates his race. There is another species. Their honesty, and in many a case their nobility of character and courage of conviction, shall not be gainsaid. But in casting about for a reason for their abandoning their ancestral faith they consciously or unconsciously strike at the root of the doctrine of the election. Thereby they show that it is a vital matter to Judaism. Hence the attack from within as well as that from without should force the Jewish people to recommit itself to the dogma of the election. It is interesting to see that those teachers, like Christianity of old, acquiesce in the historical claim. They would, had they lived in the days of the Deuteronomist, have approved of its formulation. The formulation then, I am convinced, proves by the way that there were Jews in those days who were opposed to it. What these modern teachers deny is our right in the present to hold to that doctrine. That, of course, is the Christian position pure and simple. Who shall say that our spiritual task, our mission, is done and executed in the world? But, they say, the prophetic ideals of justice, social justice, are not adequate for modern conditions. We answer: the method may not be adequate, but the principle remains. The world today is thirsting for social justice. The prophetic ideal therefore remains to be carried out. The prophets were not political economists nor even theorists. But the gospel of justice remains theirs. Then again it is maintained that an elect people must be perfect as a pattern in all its individuals. How can we impress the world when we have the rapacious and the greedy and the impure among ourselves? That is to mistake the difference between the corporate body and the individual. The Christian whom I meet on the street may not be a perfect specimen of Christianity. Nevertheless I recognize a Christian ideal and a type of Christian piety and sainthood. There may be Jews who are horse thieves; yet the Jewish people is the elect of God. Furthermore, it is said that, assuming (the hypothetical tone reminds us of Spinoza's If) that the Zionist dream might become a reality, the new state could not serve as a pattern for far-away nations whose conditions are totally different. We in America lay claim to a new type of democracy; we consider that as the mission of the American people, we have taken it with us for the time being to Paris and there our President is injecting the American spirit of democracy into the very peace convention. Does he expect that all nations old and new shall copy our constitution? By no means. But our constitution remains the pattern. The arguments are thus shown to be specious. The severnace from Judaism is honestly and conscientiously conceived. We honor such men for their convictions. But what interests us is that in divorcing themselves from communion with Israel they single out for attack the doctrine of the election. It follows as a corollary that the bulk of us who remain to fight the battles of Israel tacitly accept the doctrine of the election. and a doctrine universally accepted is a dogma. And it makes no difference whether we be orthodox or reformers, internationalists or nationalists. In view of the attack from within and without make bold proclamation: Israel is the elect of God.

CHARLES H. SHAPIRO,

Bridgeport, Conn.
President District Grand Lodge No. 1, I. O. B. B.

The Sixty-Seventh Annual Convention

OF DISTRICT No. 1, I. O. B. B.

The sixty-seventh annual convention of the District No. 1, I. O. B. B., was held in the city of Bridgeport, Conn.

The convention began with a speical B'nai B'rith service at the Park Temple, Friday evening, Jan. 31. Dr. Bernard M. Kaplan, Secretary of the District, was the speaker on the occasion. Dr. Kaplan spoke on "Jewish and Amerian Ideals as Fostered by the Independent Order B'nai B'rith." The service was read by the Rabbi of the temple, Bro. Dr. S. Abrams. There was a speical musical service arranged for the occasion.

Saturday evening, Feb. 1, an informal reception was given to the delegates and their guests at Hotel Stratfield.

The convention proper opened Monday morning, at which over a hundred delegates were present. President of the District, Bro. Maurice P. Davidson, read an inspiring message reviewing the events of the year. He dwelled with special pride on the patriotic work of the Order and the District in the great world conflict. He expressed appreciation of a number of lodges of the District which sold thousands of dollars' worth of Liberty Bonds. In the third Liberty Loan Campaign active brothers of the District sold bonds amounting to $1,369,800. He called special attention to the fact that in the city of Springfield, Mass., the Second Vice-President of the District, Hon. Henry Lasker, had practically complete charge of the sale of bonds in that community, and that his most ardent workers were members of the Springfield Lodge. He also referred to the fine patriotic services rendered by the Pine Tree Lodge No. 817 of Bangor, Me., one of the youngest lodges of the District, which received special thanks from the Chamber of Commerce in that city, citing the activities of that lodge as "model patriotic activities for other citizens to follow."

Brother Davidson pointed out with much satisfaction the meritorious services rendered by Bro. Judge A. K. Cohen of Boston, Past President of the District, who was designated by the Federal government as chairman of the State District Boards in connection with the Administration of the Selective Service. Bro. Col. Isaac M. Ullman was chairman of the state of New Haven. Bro. Charles H. Shapiro, First Vice-President of the District, rendered special service to the government in connection with Food Conservation. Bro. Col. Harry Cutler served as chairman of the Jewish Welfare Board. Bro. Albert Moritz, Past President of Brooklyn Lodge, was in charge of Ship Construction at Camden Yards, not to speak of many brothers who served in the ranks.

President Davidson paid a high tribute to the Ladies' Auxiliary of the Home, which as Unit No. 112 of the American Red Cross prepared thousands of garments for the Red Cross Society, receiving special honorable mention from that organization.

President Davidson appealed to the brothers not to abate their zeal, but continue their activities in the work of reconstruction.

President Davidson called special attention to the Anti-Defamation League work of the Order, which is doing so much to safeguard and protect the good name of the Jew.

The message was couched in beautiful and eloquent language and made a deep impression upon the delegates present.

President Davidson was followed by Bro. Myron Sulzberger, who read a very interesting report, outlining the work of the Home for the Aged in Yonkers.

A feature of the morning session was the reading of an interesting report by the President of the Ladies' Auxiliary Society showing the work of the benevolent and patriotic activities worthy of true mothers in Israel.

In the afternoon of Sunday, Feb. 2, a large number of candidates were initiated, the ritual being exemplified in a most expressive manner.

The following brothers were nominated and elected for the ensuing year.

Bro. Charles H. Shapiro, Bridgeport, President of District.

Bro. Henry Lasker, Springfield, First Vice-President.

Bro. Myron Sulzberger, New York, Second Vice-President.

Bro. Herman Asher, New York, Treasurer.

Bro. Dr. B. M. Kaplan, New York, Secretary.

Bro. Dr. J. L. Blumenthal, New York, President of Board of Governors.

Bro. Julius Illch, Albany, Chairman of the District Court.

Bro. William H. Silk, New York, Chairman Committee of Finance.

Bro. Archibald M. Hillman, Worcester, Chairman Committee of Laws.

Bro. Myer L. Victorius, New York, Chairman Committee of Endowment Reserve Funds.

Bro. Richard Hermann, Boston, Chairman Committee of General Funds and Charitable Objects.

Bro. Rev. Dr. Joseph Silverman, New York, Chairman on Religious Activities.

Bro. Louis Osterweis, New York, Chairman on Committee of Intellectual Advancement.

Bro. Rabbi Herbert S. Goldstein, New York, Chairman on Committee of Social Service.

Bro. Clarence G. Bachrach, New York, Chairman Committee on Employment and Rehabilitation.

The following brothers were elected members of the Board of Governors: I. H. Kempner, Henry Meyers, William Goldschmidt, Simon M. Platt, I. B. Schmidt, I. Golland, M. D. Saxe, I. Sanger.

The newly elected officers were installed by Bro. A. B. Seelenfreund, Executive Secretary of the Order.

A very elaborate banquet at the Hotel Stratfield followed the afternoon session.

The following is the program of the speakers at the banquet:

Address of Welcome—Abraham Schnee, President Harmony Lodge No. 711, I. O. B. B.

Toastmaster, Rabbi Samuel J. Abrams.

His Excellency. Lieut.-Gov. Clifford B. Wilson.

Maurice P. Davidson, Past President District Grand Lodge No. 1, I. O. B. B.

Charles H. Shapiro, President District Grand Lodge No. 1, I. O. B. B.

Justice George W. Wheeler, Supreme Court of Errors of Connecticut.

Charles Hartman, Executive Member from District No. 1.

Rev. Dr. William Horace Day, United Congregational Church.

A. B. Seelenfreund, Secretary Executive Committee, I. O. B. B.

Col. Harry Cutler, Past President District Grand Lodge No. 1, I. O. B. B.

The convention continued the following day, on which important business was transacted. Among the resolutions adopted was one on the death of the late Theodore Roosevelt, ex-President of the United States. A resolution on the death of the late Bro. Jacob Furth, the late venerable Treasurer of the Order, was also adopted.

The convention adjourned with a determination on the part of many brothers present to continue their B'nai B'rith activities with renewed zeal in the coming year.

RESOLUTIONS

We recommend that a resolution be adopted expressing the thanks of the District for the hospitality which we have enjoyed and such resolution be in substantially the following form:

"Whereas, The convention of the District Grand Lodge No. 1, I. O. B. B., for the year 1919 has been held at Bridgeport, Conn., upon the invitation of Harmony Lodge No. 711 of the city; and

Whereas, The members of Harmony Lodge and their ladies and their fellow speakers of Bridgeport have manifested a spirit of hospitality and fraternity in the very highest degree and have made the visit of the delegates and those accompanying them most pleasant and happy; now, therefore be it

Resolved, That the thanks and appreciation of District Grand Lodge No. 1, in convention assembled, and of District No. 1, I. O. B. B., represented by said District Grand Lodge, is hereby tendered to the officers and members of Harmony Lodge, their committees and ladies for the hospitality and entertainment extended on the occasion of this convention; and be it further

Resolved, That District Grand Lodge No. 1, in convention assembled, and District No. 1, represented by said Grand Lodge, hereby expresses its appreciation and thanks to his Honor, Hon. Clifford B. Wilson, mayor of Bridgeport, and lieutenant governor of the State of Connecticut, for his cordial greetings and kind wishes so ably and earnestly expressed, and also expresses its thanks to the Bridgeport Chamber of Commerce, to the Bridgeport Press, to the Bridgeport Life and to the other organizations and the officials and other speakers of Bridgeport who have contributed so splendidly to the pleasure of our stay here; and further, that the secretary be instructed to communicate the action taken by this convention to the Hon. Clifford B. Wilson, mayor of Bridgeport. Respectfully submitted,

COMMITTEE ON RESOLUTIONS.

A Memorandum on the Modality of Settling the Jewish Question in Roumania

By Our Special Correspondent

Roumania's Obligations.

The Jewish question in Roumania has a pronounced international character. Article 44 of the Treaty of Berlin makes it incumbent upon Roumania to grant full citizen rights to all Jews who have never been subjects of any foreign power. After accepting this treaty Roumania refused to carry out the terms of the aforesaid article. However, under the pressure of the representations made by the Great Powers, who demanded the fulfillment of Article 44 as a condition of their recognition of Roumania's independence, she saw the advisability of making up her mind to certain concessions. She was compelled to make formal declarations (see the Notes of Aug. 19-31, 1879, and Dec. 21-23, 1879,) that she "would cease treating the Roumanian Jews as aliens" and would adopt a benevolent policy towards them in the future. She also promised to enter upon a policy which would lead to a speedy emancipation of the Jews. In other words, Roumania promised that even if she did not carry out Article 44 immediately, as provided for in the Treaty of Berlin, she would do so in as short a time as possible.

Moreover, Roumania's independence was only acknowledged on the condition that she fulfilled the aforesaid promises.

But Roumania did not keep her promises. On the contrary, she continued regarding her native-born Jews, i. e., Jews that were not subjects of any foreign power, as foreigners and treating them as such. In place of the benevolent policy which Roumania had solemnly promised to adopt towards the Jews, an attitude of hatred and intolerance manifested itself. No attempts were made to naturalize the Jews even by a gradual process.

We will refrain from depicting the inexpressable moral and material sufferings which the Jews of Roumania underwent during the last 50 or 60 years; we will also leave unmentioned the sad events caused by the hundreds of laws and regulations specially promulgated and passed to exclude the Jews from all the benefits of the country. We will not harrow our readers' feelings by a description of the tragedies caused by the emigration of almost 100,000 Jews. We will enter upon no plea to prove that our sorrowful fate was quite unmerited and that we have always been the victims of outrageous injustice. We want to forget the past. We will only make mention of these events to the extent that it appears inevitably necessary for us to do, if we are to justify the means which we propose in this Memorandum as being necessary to guarantee us a future.

The Solution Proposed by the Roumanian Political Leaders.

Being Roumanian Jews, we know the conditions which the Roumanian government wishes to impose on us before permitting us to become naturalized. Roumanian politicians have even today no intention of settling the Jewish question in the way such settlements have always taken place in other parts of the world, i. e., by a simultaneous naturalization en bloc of the entire Jewish population of the country; on the contrary, they wish to grant naturalization to **separate individuals only.** They purpose to entrust the courts or specially nominated tribunals with the task of examining the applications of Jews, which must be sent in **singly by single individuals.** They also think that applicants ought to produce documents to furnish proof that they are able to comply with certain conditions imposed upon them by the Naturalization Act. These conditions relate generally to the birthplace, nationality, etc., of the applicants.

However, the Roumanian Jews declare that they must most decidedly oppose a solution of their questions upon such a basis. They give the following reasons against it.

(1) The documents likely to be demanded by the Roumanian government are very hard to obtain in Roumania. Civil registers (birth and death certificates, etc.) were not introduced into the country till the year 1866, and some time elapsed before the regulations concerning such regulations were carried out with any strictness. Until the last twenty or thirty years the state of Roumanian administration was such that it would be no easy matter to obtain documents of older date; indeed it would be absolutely impossible in many cases.

(2) If a solution by means of documentary evidence and the decisions of tribunals were to be accepted, there would still be no guarantee that the officials whose duty it would be to apply the law would not put every possible and impossible obstacle in the way of applicants for naturalization. The hostile attitude adopted by the Roumanian bureaucracy towards the Jews is sufficiently well known. The Emancipation Act, which was voted by the last Roumanian government and which has been happily repealed, is an example which should be decisive enough. An attempt was made with this law to settle the enfranchisement of the Jews in the way I have already described, i. e., by means of documentary evidence, tribunals, etc. In cases where documentary evidence was unprocurable the testimony of sworn witnesses was permitted. However, this system broke down completely during the few weeks that the law was in force. The reason of this was that all officials who were called upon to take any part in the administration of the act, whose duty it was to issue certificates, swear in witnesses, etc., commenced a series of obstructive actions to lay obstacles in the way of applicants and prevent decisions being given under various pretexts. We have in our possession documentary evidence which proves these accusations up to the hilt.

(3) The great mass of Roumanian Jews consists of an exceedingly poor working and trading proletariat. These people would be unable to make efforts to obtain papers of naturalization, which would only be granted after the fulfilment of numerous formalities and after applicants had been put to considerable trouble and expense.

Let us assume a solution on the lines proposed by Roumanian politicians; the consequence would be that more than 100,000 Jews, men and women (all males who were of age, widows, guardians of orphans, etc.) would be hunting for papers or seeking out witnesses. They would then have to appear singly before the courts or tribunals which would have to pronounce a separate decision upon each individual case. The ill-will toward Jews, for which Roumanian officials are notorious, would be a certain guarantee that the greater part of the Jewish proletariat would prefer to renounce all their chances rather than make efforts to obtain papers of naturalization in this fashion. Anyone who knows the state of things prevailing in Roumania will have no doubt that in the event of a settlement of the Jewish question under the conditions set forth above at the very best many tens of thousands of Jewish men and women would remain excluded from the benefits of naturalization.

We have given a short summary of an essentially complicated question. We refrain from going into details, as we do not wish this Memorandum to be too long drawn out. Meanwhile we are ready to give any necessary explanations and to prove by means of documentary evidence the strict accuracy of our assertions.

The Form of Settlement Which We Propose.

The Roumanian Jews are ready to propose their own modality of settling this question. It is the only one which will effect complete and final enfranchisement without requiring the entire administrative machinery of the country, without calling upon an entire population to fulfil impossible conditions and without causing throughout the whole country a violent and tenacious agitation which could easily lead to persecutions and even to massacres. This settlement is based upon consideration of justice and historical facts. The native Jews, i. e., Jews not under the protection of a foreign state, have formed a special category in Roumania for hundreds of years, a class which at one time enjoyed certain privileges. The Note, drawn up in February, 1880, by M. de Freycinet, the then French Minister of Foreign Affairs, and relating to the recognition of Roumania's independence, confirms in unmistakable fashion the fact that in Article 44 of the Treaty of Berlin the Great Powers demanded from the Roumanian government the enfranchisement en bloc of all Jews who were not subjects of any foreign state. On the other hand, Roumania officially recognized the existence of a category of native-born Jews in the Notes to the Great Powers mentioned above, wherein she promised to cease from treating Roumanian Jews as aliens and to gradually naturalize them. We base our proposed settlement upon these facts and demand for our emancipation the only criterion which could be allowed to be right and just—the criterion of no allegiance to any foreign state. We therefore demand citizen rights for all Jews resident in Roumania who have never been subjects of any foreign state. The Roumanian government has accurate knowledge as to who is and is not a foreign subject. The strict application of the Control of Aliens Act of March 20, 1915, which ordained the entry of the names of all foreign subjects in a special register, and the equally strict classification of all foreigners according to nationality, which took place when Roumania entered the war, makes it very easy for the authorities to distinguish between the native-born Jews and those who are subjects of foreign states. Let it not be forgotten that what we are demanding today, i. e., the naturalization of all Jews who owe no allegiance to any foreign power, was guaranteed by Article 44 of the Treaty of Berlin, but has hitherto been withheld from us.

We demand that all Jews who answer this description should be placed on a completely equal footing with the Christian Roumanians as regards the acquirement and exercising of citizen rights. Just as these latter enjoy all political rights without having to bring proof that they are Roumanians by birth, so ought Jewish Roumanians also to be admitted to citizen rights without having first to prove that they are not foreign subjects.

In order to allay the fears of Roumanian nationalism—which will be characterized as groundless by any one acquainted with the real situation in Roumania—that Jews who are foreign subjects will take advantage of the solution proposed by us, i. e., that they will pretend that they have never enjoyed the protection of any foreign state, and so become Roumanian citizens, a right of appeal can be allowed. That would mean that any applicant's rights to acquire citizenship could be contested, if facts could be brought to prove that he was a foreign subject. For such cases the regulations of the Election Act framed for use on occasions when the qualifications of a Christian Roumanian are contested could be brought into application. These regulations permit anyone, whether official or private person, who has taken the initiative in contesting a man's electoral rights, to bring proof that the person whose claim to citizenship is contested is not a Roumanian by birth; in our case they would have to prove that the person in question is a subject of some foreign state. However, we have already demonstrated that the Roumanian authorities possess the means to ascertain who is or is not a subject of some foreign state. Moreover we wish our question to be settled by the Peace Conference by the adoption into the treaty which will be concluded with Roumania of certain special articles. We take the liberty of appending below a definite scheme for their drawing up. Naturalization granted by the Peace Conference will also place us under the protection of the signatory Powers, and we need such protection. We are afraid that the system of government prevailing in Roumania before the war will unfortunately continue to exist after the conclusion of peace. We have no hopes of this system undergoing any speedy change. If we were able to cherish any such hopes we would not demand a settlement of our question by the Peace Conference. We have shown up the attitude adopted by the Roumanian government three months ago when attempts were made to settle our question by means of an internal law.

Quite different measures are necessary to guarantee our emancipation with all possible certainty. For example: In September, 1918, the Roumanian Minister of Education got a law passed according to which certain advantages, as, for instance, remission of school fees, etc., were only to be granted to pupils who, in the opinion of their teachers, cherished feelings of national solidarity. This enactment caused deep unrest among the Jewish population of Roumania because nothing is easier than to cast doubts upon the feelings of national solidarity of any particular person. If in future, for example, admission to the public schools, nominations to official posts, rights of settlement in villages—the latter has always been forbidden to Jews—etc., were made conditional upon regulations of this sort, it is clear that the benefits of naturalization would be rendered worthless. This sort of thing cannot be prevented unless guarantees are given.

We take the liberty of [illegible] case within a scheme and [illegible] following text for certain [illegible] would eventually be incorp[illegible] treaty which will be conclude[illegible] mania.

A Scheme for the Settlement of the Jewish Question in Roumania.

Article —. By the carrying out of Article 44 of the Treaty of Berlin all inhabitants of the ancient kingdom of Roumania who were not subjects of any foreign state on Aug. 27, 1916 (the day of Roumania's entry into the war), will be recognized as Roumanian citizens. These inhabitants shall be placed on a perfect footing equality with the other Roumanians as regards the exercise of all civil and political rights. Herewith they will enjoy all these rights without any obligation to previously prove that they were not subjects of any other state.

This footing of equality will allow anybody to contest the right of any Jew to acquire and exercise civil and political rights by the procedure provided for by the Elections Act for such contestings. In such cases the person who contests must bring sure proof that the individual whose claims are contested has been a subject of some foreign state.

Article —. No regulation is valid in Roumania, which in the form of a law or an administrative enactment or by any other means shall directly or indirectly decrease or nullify in practice the complete equality which has been declared in the previous article to be the right of every Jew who has not been a foreign subject.

Article —. The text of the two above articles shall be adopted into the Roumanian Constitution and shall remain an integral factor of the same.

Article —. The Roumanian government shall undertake to bring the text of the above articles to the knowledge of all Roumanian officials and to give them the orders necessary to insure that all naturalized Jews shall be immediately and forthwith entered upon the electoral lists, be admitted to the public schools, enjoy the right of settlement in villages and of nomination to public offices, etc.—in short, that their power of exercising all civil rights shall become an immediate fact.

Article —. The above regulations shall come into force upon the day when the Roumanian delegates sign the treaty.

* * *

Only the settlement which we have proposed can definitely secure us equal rights. It is unthinkable that those Roumanian statesmen who honorably and sincerely desire a just settlement should prefer a process of naturalization on the basis of documentary evidence and the decisions of tribunals. This latter method would mean the postponement of our naturalization for an indefinite time, the introduction of causes of strife and agitation and in all cases the exclusion from naturalization of tens of thousands of Jews. On the other hand, the scheme we have proposed will accomplish immediately the naturalization of all who are entitled to it. Our scheme will also take into consideration the nationalist opinions held in Roumania today by permitting the contesting of rights.

Guarantees for the Inhabitants of the Annexed Territory.

In this Memorandum we have only dealt with the Jewish question of the ancient kingdom of Roumania. The annexation of Bessarabia, the Bukowina, Transylvania, etc., raises a new question—that of the inhabitants of these districts and the 500,000 or 600,000 Jews resident among them. According to the tenets of international law this new question has really no right to exist, but for obvious reasons it would be better to obtain guarantees that the inhabitants of these districts should not be molested in their political rights in future. If such guarantees are not obtained the Jews will be the first to suffer. They will be required to produce all kinds of documentary evidence that they enjoyed citizen rights in the countries which have ceded certain territories to Roumania, and various interpretations will be placed upon the text of agreements. In this way Article 44 of the Treaty of Berlin has been interpreted in a sense quite different to that intended by the European Great Powers.

We know, for instance, that there are Roumanian politicians who even today demand that citizen rights shall only be granted to those inhabitants of the ceded territories who were born in the annexed provinces. This would mean the exclusion of many inhabitants who were indeed citizens of states which have ceded certain portions of territory to Roumania but who were not born in such territory, although they may have resided there for a more or less long period of time. It is very necessary to obtain guarantees against such tendencies.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5679-1919.

Rosch-Chodesch Ve-Adar	Mon.,	Mar. 3
Purim (Feast of Esther)	Sun.,	Mar. 16
Rosch-Chodesch Nissan	Tues.,	Apr. 1
Passover (Pesach)	Tues.,	Apr. 15
Passover (Seventh Day)	Mon.,	Apr. 21
Rosch-Chodesch Iyar	Thurs.,	May 1
Lag b 'Omar	Sun.,	May 18
Rosch-Chodesch Sivan	Fri.,	May 30
Shabuoth (Confirmation Day)	Wed.,	June 4
Rosch-Chotesch Tammuz	Sun.,	June 29
Fast of Tammuz	Tues.,	July 15
Rosch-Chodesch Ab	Mon.,	July 28
Fast of Ab	Tues.,	Aug. 5
Rosch-Chodesch Ellul	Wed.,	Aug. 27

5680-1919.

New Year's Eve	Wed.,	Sept. 24

IRRESPONSIBLE SPOKESMEN

It follows from the regrettable disorganization of Jewry and the multitude of bodies which undertake to speak in the name of the whole people that whosoever chooses assumes authority and that whether from the speaker's platform or in the press schemes are launched and counsel is proffered and opinions are advanced which are to say the least irrelevant, but often fraught with danger. Now among other peoples there are also the irrepressible speakers and writers who believe that they must be heard and who exercise no restraint in what they say; but then little attention is paid them because their opinions are taken to be of a private character for which those constituted as the authoritative spokesmen assume no responsibility. Speech is free; talk is a safety valve, whether it be heard on a street corner or in a hall and be it that of the representatives of the nation. A resolution voted upon in a parliament may and may not become law; but the things said by speakers in debate remain private utterances. But even with a people which lacks duly chosen spokesmen charged with making known its will there are the prudent who take themselves in hand, who exercise control over their public utterances, who know how far to let themselves go, who are schooled in the art of diplomacy, and then again the imprudent who are impulsive, devoid of judgment, who reckon not the mischief which an unguarded utterance may work. Yet the world is apt to seize just upon the irresponsible talk as representative of the collective mind of the people. We who stand within know better; sometimes it would seem as if self-styled leaders indulge in a mere jest. But can we permit our fortunes none too secure and frequently hazardous to be trifled with? Certainly Mr. Zangwill cannot have been serious with his suggestion that the Arab population of Palestine be induced to migrate so as to leave room for an unmixed and homogeneous constituency of the new state that is to be. But the dangerous proposition has escaped his facile pen, and though he was immediately rebuked by men qualified by better judgment, the mischief is done and it is of far-reaching proportions. Especially mischievous the whole proposition, is as it never occurred to any other Jew the world over. We are convinced that Mr. Zangwill was merely anxious to reduce the Palestinian business to the absurd by showing how it lacks that which in the estimation of the President of the Ito is fundamental to the well-being of a Jewish settlement. But then a man of his caliber ought to have foregone this bit of specious reasoning. No, we may not be placed as high as Zangwill, but this we know, that for a long time to come states old and new will contain mixed populations and that no statesman in his senses would think of suggesting, even for the sake of the peace of the world, such a wild scheme as the uprooting of minorities, and certainly not of majorities, from their homes occupied for centuries. We know not what the plans of responsible Zionists are, but we do know the terms of the British Declaration. It provides clearly for safeguarding the rights of the Arabs and of others who are not Jews in Palestine, and it is equally clear upon the status of Jews outside Palestine. States cannot shut themselves off after the manner of the ancient Lacedaemonians. Everywhere there will be not only the transient alien, but substantial groups which, though differing from the majority in race and religion, look upon the land in which they and their fathers have dwelt as their home, to which they are attached with every fibre of their heart and in the development of which, physical and moral, they proudly co-operate. All they ask is to be left free to cultivate their own traditions with which the state need not and will not meddle. Such, we take it, is the universal opinion of sane Jews, both with regard to themselves in the dispersion and to others in Palestine, when things will get that far. And the world will accept as Jewish opinion only that which is seriously spoken by Jews conscious of their responsibility.

DETERMINATION BY LANGUAGE.

In the last year of the war, when men's minds revolted from its ugly aspect and the conditions which led to it and began casting about for formulas which would express the nature of the newer order of things that was to evolve out of the carnage, the expression "self-determination" was hit upon. It is a clear enough term. Its immediate opposite is "determination by others." It was meant for the great and the small. But the great have always determined themselves and had surplus energy to determine a few others beside. Right now, in the Paris meetings, the great powers seem to have pretty much everything their way. You need not exactly exercise force; you may cajole an inferior into accepting terms not quite satisfactory. Ultimately, of course, it is the big stick that determines. Nor can it in all reason be otherwise. Unmitigated self-determination would result in the clash of so many selves that the new complications would far exceed the old ones. Nor is it always the great that are selfish. The great can afford to be generous. Not so the little ones. They are apt to reach out for anything and everything there is to be had. In all candor, the great European powers who have stood the brunt of the fierce struggle are concerned primarily with their own interests, with their own safety. Their aim is to establish a concerted supremacy not to be challenged with impunity. The belligerents of yesterday must be made innocuous. Dismemberment is the remedy. Naturally new states and new nationalities will arise. And here is the interesting point. As the test of nationality there arises not so much race, as language. Language is the visible, tangible touchstone of nationality. Naturally so. Race is something physical; language is spiritual. In the language of a people there is deposited the sum of its culture, its folk songs and its polished literature. It makes for cohesion. The schools are its nurseries. Often religion goes with language and nationality. The two partake of a common element of sacredness. And though the religion be held in common with other nations, with millions of people belonging to diverse races, yet for each group, especially when heretofore it has been a minority surrounded and suppressed by a majority with another speech, religion is violated if forced to be taught in a language foreign to the race. Witness the French Canadians and the Poles. And let the further point be emphasized. The great powers long ago, years before the war, realized the potency of language. They sought to make capital thereof. Now the cat is out of the bag. We understand now why the Alliance Israelite Universelle worked with might and main to make French the language of instruction in the schools it built up in Asia and North Africa and the Bâlkans and where not. And the Hilfsverein did similarly exert itself for the German tongue. The policy, we are free to say, was dictated by the Foreign Office. In making a claim upon Syria, and a larger Syria it means, France is pointing not to French as the language of the schools of that country. In other words, the ground was prepared long ago. The flag was to follow the language. The crown prince of the Hejaz is making a similar plea for Arabic, and perhaps with more justification. Now we understand why the Jews in Palestine fought for their own language, the Hebrew. It was a wise and far-sighted political move. And be it said to the honor of the American Jew that he lent his support to Hebrew in Palestine. For just as the American nation has no axes to grind, no political spheres to conquer, just as our President stands out disinterestedly for the right and for that alone, so American Jewry is fortunately free from all dictation and is eager to protect the Jewish individuality everywhere in accordance with the particular conditions of each country in which Jews dwell. In this country we know only of one language which cements all the citizens and makes of the many one. There is no room here for separateness except on religious lines. We cherish the Hebrew as our sacred language of prayer. Beyond that we are a part of the English speaking community. We have no scruples about employing the English tongue as the language of instruction in our religious schools. We tolerate the Yiddish and know that it will die out; we cannot concede to Yiddish any sacred, Jewish character. Of course, in other countries the conditions may be and are different. Above all, we recognize the expediency of Hebrew in Palestine, where Jews from all the corners of the dispersion congregate and a common vehicle of understanding is requisite. There Jewish culture cannot but express itself in Hebrew. And because Hebrew there has become a living tongue, the Jews of Palestine rightly lay claim to autonomy, to self-determination, which is, as will now be readily granted, nothing more and nothing less than determination by language. But from this proposition follows as a necessary corollary that if there must be a Hebrew speaking community in Palestine so there cannot be but an English speaking Jewish community in all lands where English language and culture predominate. Which wholesome lesson it is timely to convey.

HIGH PRAISE FOR JEWISH SOLDIERS

Speaking at the dinner of the sales agents of the American Chicle Company at the Waldorf last week, Captain William D. Harrigan, of the 307th Infantry, gave the very highest praise to the fighting qualities of the New York boys who composed the 77th Division. He stated that in his experience of 185 days of constant fighting he had never seen an enlisted man of the American Army fail to advance when ordered or fall down on a job that was assigned to him.

"I wish also to say a special word for the American Jew as a fighter," said Captain Harrigan, who was in command of the force which rescued Lieutenant Colonel Whittesey's famous "lost battalion." "Whatever opinion any one may have had, I can testify to the splendid record made by the Jewish members of the 77th Division, and they were 40 per cent of that division. They were put to as hard a test as could be met with in modern warfare when we made our 35-mile advance through the Argonne Forest, an obstacle which had proved a stumbling block in every previous war.

"We had forty-two races and creeds in our division, and from all of them we gained something, as well as from the varied types given us by this city."

CZECHO-SLOVAKS AND THE JEWS.

According to a telegram from Prague to the Jewish Correspondence Bureau at The Hague, President Masaryk, addressing the Board of the Jewish National Council, said he recognized the Jews as a nation and would grant them the national rights of minorities. Professor Masaryk promised to support the Jewish demands for a proportional number of seats at the Czecho-Slovak National Assembly.

TRIBUTE TO THEODORE ROOSEVELT.

By Simon Wolf.

Theodore Roosevelt, twenty-sixth President of the United States, has passed from a life of action into the realm of memory and example. He was a manly man; he had the two o'clock in the morning courage; had he been the leader of the "Lost Battalion" his answer to the boches for surrender would have been as Col. Whittlesey's was: "Go to hell." He was a leader of men, a born fighter, who never struck below the belt; he was fearless and in the open, versatile beyond compare; he had the rare gift of magnetism and attached his friends with bands of steel. As a hunter he went for big game; as a naturalist he astonished John Burroughs; as an explorer and ranchman he slept peacefully under the stars, ready to uphold and defend against the wily Indian or beasts of prey; as an author he was pre-eminently choice in his diction, forceful in his narrative, instructive always; as an orator he held his hearers spellbound by the earnestness and eloquence of his periods; as a soldier he was the type of the American coupled with the enthusiasm of the Crusader As governor of the Empire state, as President of the United States for nearly eight years, he translated ideals into action, and gave the nation not only brilliant messages, but effective executive work that has given the spur and incentive to his successors.

He inspired the new navy and sent to distant lands our flag as a symbol of hope and cheer. He ordered Dewey to fight, and which drove from this continent the last vestige of Spain's power. He originated the Potomac driveway; he reconstructed the White House; he was a loyal friend of the Capital. But chief and above all he was an intense, virile, energetic American.

He, more than any other, sounded the danger signal of unpreparedness. And when war came he gave his four sons to the service, one sleeping under the sod of France, and himself ready to go overseas, even as a private. Devotion to country, service and duty were the keynotes of his character. One country, one flag, one language, were the clarion notes of his citizenship. To me he ever responded with that spirit of liberality that should dominate in private and public relations. The Jew, as the Christian, he honored, not for his creed, but for the qualities of head and heart that constituted him an American. The Kishinef petition incident rang as a trumpet call and challenged a great power to do justice. His appointment of Oscar S. Straus as a member of his cabinet was in recognition of the superb qualifications of that eminent citizen. Not since Jefferson have we had such a mosaic, his scholarship has never been equalled, except by the present inmate of the White House. Books rare and trifling were his delight, his memory was wonderful, and in more ways than one he can safely be compared to Napoleon.

His private life was ideal, he personified the traditional American home. He sleeps near the grounds that have become famous; his spirit, like John Brown's soul, is marching on, the example of patriotism in peace and in war will be conjured as an inspiration for ages to come. A true knight, whose visor was up, whose lance never at rest, his battle cry, "America for Americans."

He was absolutely free from racial or religious prejudice. The range of his thoughts was not local, but universal.

He was the live wire of American life, whose electric current pulsated from ocean to ocean.

Venezuela and Panama bear witness to his indomitable will power and far-seeing statesmanship.

To me his untimely death is a loss not only of a great American, but of a sincere personal friend.

WHERE JEWS AND POLES CO-OPERATE.

At Kempen (Prussia), the Jews, Poles, and Germans have formed militia companies which co-operate for the purpose of maintaining order. The Jewish force consists of fifty ex-soldiers.

EXPULSION OF GALICIAN JEWS FROM HUNGARY.

The Hungarian Government has issued a decree ordering the expulsion of all aliens from the country. The Government has classified the Galician Jews among the aliens. The action of the Hungarian Government has placed large numbers of Galician Jews in a desperate position, especially in view of the pogrom movement which swept their native provinces. The Budapest Zionist Organization and the Vienna Jewish National Council made urgent representations to the Government against the expulsion order.

"AND THE WHEEL WAS BROKEN AT THE WELL"

Otto Irving Wise Died Jan. 23, 1919, Aged Forty-nine

By I. J. Aschheim, Secretary District No. 4, I. O. B. B.

Otto Irving Wise

As in the universal press comments on the death of Theodore Roosevelt there was one word that ran as a refrain through them all, and that word "Americanism", so in the comments of our deceased Brother Wise there must be one word, without which the keynote to his life would be missing, and that is "Personality".

When Otto Irving Wise, past president of District No. 4, and member of the general committee, succumbed at the early age of forty-nine to the dread influenza, there was shattered a rare statue in the Lord's bric-a-brac collection, generally referred to as "frail humanity".

Otto, as he will linger in our recollection, was a splendid specimen of man; of superb physique, suave in manners, brilliant in conversation, quick in repartee, powerful in oratory and even faultless in attire. He was the typical Fifth Avenue Clubman, transplanted and very much at home in the lighter atmosphere of the West.

Coming to this city, as if from the clouds, unheralded and without friends, he raised himself to the height of a people's tribune and no popular assemblage was any longer complete without his stentorian voice appealing to the people's emotions as well as to their honest good sense. His very appearance fascinated the audience and extorted admiration and approval.

While the war was raging there was no man in all the land fired by a more intense patriotism than was Otto, and no demand was made upon him in the interest of war work that was not complied with at once. As a speaker in the Liberty Loan Campaign he was unquestionably without a peer.

If circumstances had demanded it, Otto could easily be a cosmopolitan, a citizen of the world, though necessarily of very strong American leanings. He resolutely refused to show bias or prejudice in his intercourse with individuals, but measured everybody, irrespective of creed or antecedents, by the yardstick of manhood and character, noting down his fullness as well as his shortcomings.

And yet—he was a Jew by every fibre in his body. For collective Jewry and for Judiasm in the concrete, he had a burning love; whether it meant membership in several synagogues of opposite tendencies, or affiliation with a club composed of the self-styled elite, while at the same time fraternizing with the lowliest Cheveras, was all the same to him. As long as it bore the Jewish stamp it had a claim on him, and that claim had to be satisfied, in order to gratify himself. He would conduct a Seder service in the house of a plutocrat, and next day address the Anshe Sefard on Golden Gate Ave., with the same alacrity and the same enthusiasm. Racially he was no apologist and religiously he was no anaemic.

He possessed a family keepsake, which was priceless to him, and which hung in a conspicuous place in his luxurious office among his law books. It was a group of three photographs, and he fondly called it three generations of Rabbis. There was his grandfather, his father, the late Rabbi Aaron Wise, and his brother Stephen. The picture has an historic value, as it shows Judaism in its modern development. We here have stiff-necked orthodoxy, compromising conservatism and fearless radicalism, all within a frame of nine inches by six. From the old Hungarian Rabbi with his skull cap and long white beard down to our own Stephen, is a stride of a hundred years. In scientific terms we might say that Judaism is here shown in its process of vulcanization, as it takes place in this free and untrammeled country. It is in three stages. Rigidity, Elasticity and Evaporation.

Otto, I verily believe, had a little of all three in his composition, because he was the universal Jew.

On arriving in this city, about twenty years ago, he at once "sought his brethren," and it took but a short time to find them. He placed his name on the subscription lists of the various benevolent societies, gave freely and unstintingly of his then limited income, as well as of his time, and eventually became a director in all of them. He affiliated with Unity Lodge No. 273, I. O. B. B. and, of course, took a leading part in its discussions. In due time he entered the Grand Lodge, proved his steel and was appointed Grand Orator, which meant a stepping stone to the Chair. His counsel and advice was always paternal and sound. Had the Grand Lodge paid heed to his admonition at the session of 1909, in the city of Oakland, its funds would today not have been converted into brick and mortar, and the history of the District would have had a different face. He was the only man who displayed sober judgment at that critical period. Elected President of the District at the Session of 1911, he presided over the memorable session of 1912 in the city of Los Angeles and assisted in the ceremony of laying the cornerstone to the Jewish Orphan's Home of that city. He later made a special trip to Los Angeles for the purpose of arousing the lethargy of the Jewish community, and to make them come to a proper support of the institution. His success was so marvelous that the managers of the Home presented him with a silver plaque, which he likewise displayed in his office with a great deal of pardonable pride.

Coming back to the Los Angeles session, it is well to state that many of those who atended have still a fond recollection of the feast of wit and good-natured humor which he provided for the representatives. Amateur orators were led on by a silk cord, but long-winded spell-binders were given the quietus by the Chair in such a captivating and courteous manner that they really considered it a compliment to be squelched. They were bowed to their seats.

His official visits throughout the jurisdiction were in the nature of a triumphal march, as the writer can testify from personal observation, having had the privilege of accompanying him. Large assemblages rallied to hear him everywhere, and they had never occasion to regret their zeal.

When the question was mooted whether the Convention of 1915 shall be held in San Francisco or New York, and the Executive Committee held that, to choose San Francisco, the Constitution would have to be amended, inasmuch as the Convention of 1910 had decided to hold its next session in New York, Otto Wise at once took the matter up and succeeded in gaining a victory for this city. He framed a memorial addressed to the Executive Committee and to District Grand Lodge No. 1, copies of which were sent to each District and to leading members of the Convention, wherein he set forth the claims of San Francisco and the reason why the Convention of 1915 should be held within its precincts. The selection of San Francisco by Congress for the Panama-Pacific Exposition, fixed for 1915, was a lever which he worked to excellent purpose. The document was so convincing that not only did the Executive Committee agree to submit the necessary amendment to a vote of the subordinate Lodges, but District No. 1 very generously waived its claim at once.

I have reason to believe that the delegates who attended the Convention of 1915 never regretted the change. The preparation for their reception and entertainment, as well as the provisions made for the entertainment of their families, were all supervised by our deceased friend. They were on a plane of refinement entirely reflective of his good taste and his own mode of living.

At the Convention he delivered no set talks, but will the delegates ever forget the inimitable humor of the man, his engaging personality and charming style, when occasionally he did take the platform merely to make an announcement? A mere commonplace piece of information, delivered by Otto Wise, was considered almost an oratorical event, and he was hailed with delight.

In this connection, I deem it a matter of justice to his memory to publicly declare that, in announcing his candidacy for the permanent chairmanship of the Convention, the delegation of District No. 4 acted entirely of tis own volition and on its own responsibility. It was a free offering of love and affection, and also a debt of gratitude which in our judgment we owed him for his loyalty to the District.

Personally I was guided by what I saw at the Richmond Convention in 1890, when the late Senator Wm. Lovenstein of that city was elected permanent Chairman, and again at the Convention of 1905, held in the city of New Orleans, when Brother Godcheaux of that District was chosen to preside. Having those precedents in mind, I saw no impropriety in the ambition of District No. 4 to have one of its delegates the Chairman of the Convention. At the time the delegates departed there was not one among them who, after coming face to face with Otto, did not regret the disappointment he was subjected [illegible]

The passing of Otto Irving [illegible] the zenith of his professional [illegible] the fullness of his intellectual [illegible] and the richness of his citi[illegible] been sincerely and deeply [illegible] all over the state of California. The courts of the United States, state and municipality held brief services and adjourned to his memory. The Temple Eman-El devoted a Sabbath morning service to the honoring of his memory, and a member of the State Supreme Court paid him a high tribute in the presence of an overflowing edifice. District Grand Lodge No. 4 will set aside an hour to testify its appreciation of the devotion he showed, during a busy life, to the purposes and ideals of the Independent Order B'nai B'rith, but nothing, to my mind, is so sublime and so clear an evidence of how deeply he was imbedded in the hearts of the people of San Francisco, and how idolized he was by them, as the keen personal loss which everybody felt and openly expressed on hearing of the sad event. "The wheel was broken at the well."

San Francisco, Cal., Feb. 5, 1919.

ANTI-DEFAMATION LEAGUE.

Apology From Kansas City Star.

The following letter was received from the Kansas City Star in reply to our protest because of a most offensive article appearing in that paper, in which the story was told that a Jewish shopkeeper tried to swindle a negro soldier out of a suit of clothes.

The Kansas City Star.
Feb. 6, 1919.

Mr. L. Edw. Lashman,
Secretary Anti-Defamation League,
1228 Tribune Bldg., Chicago, Ill.

Dear Sir: We have noted the contents of your letter of Feb. 5 regarding the use of the word Jew in The Star in connection with a criminal item recently published.

There has been in force for years in the editorial department of The Star a rule forbidding the mentioning of a man's religion in connection with any item of a criminal or other unfavorable nature. In the instance in question the story was written by a new man and passed by an editor who knew better, but who could only explain his lapse as forgetfulness.

This rule has been enforced on The Star because it is fair and just, and your complaint is based on entirely reasonable grounds. We endeavor to exact complete fidelity to our instructions from all employes and have on the whole no complaint to make of their willingness to obey, but in this instance, for which the only explanation given is lapse of memory, we failed to receive the obedience which we insist upon.

Yours truly,
THE KANSAS CITY STAR,
Managing Editor.

Apology From the Chicago Daily News.

The joke, "Keep the Home Fires Burning," appeared in several of the large daily papers. In each instance we received an apology from the paper. The following is from the Chicago Daily News.

Mr. L. Edw. Lashman,
Secretary Anti-Defamation League,
1228 Tribune Bldg., Chicago, Ill.

Dear Sir: I have your letter in which you protest against an anecdote in The Daily News of Jan. 23.

The protest has a just basis. Such jokes are not supposed to appear in The Daily News, and I very much regret that owing to the carelessness of some sub-editor this one was published. Your letter will serve to make everyone here more careful in the future, which, I suppose, was the principal reason you wrote it. Thanking you, I am,

Very truly yours,
News Editor.

A JEW UNDER-SECRETARY FOR WAR IN AUSTRIA.

Herr Julius Deutsch has been appointed under-secretary of state for war in German Austria. He was at one time an ordinary laborer. Thanks to his exceptional abilities, he managed to gain admission to the University, where he obtained a degree. He is now one of the greatest authorities on political economy in Austria.

JEWISH DEPUTATION TO SWEDISH PREMIER.

A Jewish deputation visited the Prime Minister of Sweden with a view to submitting to him a memorial on the pogroms in Poland. The deputation consisted of Chief Rabbi Dr. Ehrenpreis, M. Hirsch, the president of the Stockholm Jewish Community, M. Lass, a member of the Swedish Lower House, and M. Thiel, an influential member of the community. The premier received the deputation very cordially, and promised to do all in his power to stop the outrages.

Anti-Jewish Prejudice

An Address Before Missouri Lodge No. 22, I. O. B. B. by A. Rosenthal, Editor, The Modern View.

Prejudice began in the Garden of Eden when Cain became jealous of Abel and slew him.

Of the last two men who will inhabit the earth, one may be prejudiced, for hatred, like love, is a passion that lives in humanity.

Anti-Jewish prejudice is a peculiar disease. Doctors who have diagnosed it differ as to whether it is located in the head or in the liver, for ignorant and so-called educated people both are subject to it.

How did anti-Jewish prejudice begin? What encouraged it? What kept it alive? Did it exist prior to the Christian era? What can cure it? What has lessened it? Are we to blame for it? Is it everywhere the same? How should we meet it? Is there any hope for its extinction? Should we fight it? Should we run away from it? What can the B'nai B'rith do to make it less?

These are some of the interesting points, any one of which would require an evening to consider fully.

The story of the Creation is told in the Bible in a few hundred words and the Ten Commandments also, so perhaps we can secure a bird's-eye view of anti-Jewish prejudice in a few short minutes.

* * * * * *

The first important individual whose anti-Jewish prejudice brought to him a peck of trouble was the Pharaoh of Egypt, of whom we read in the Book of Exodus. If we regard that news report as thoroughly authentic, his mistreatment of the Jews in Egypt brought him ten plagues, including frogs, locusts, darkness, blood and "cooties." The last-named alone must have been terrible, if we credit the tales of some of our returning heroes from the European trenches.

There have been a number of the breed of Pharaoh since that ancient day, including emperors, popes and kings, down to the recent German emperor.

Nearly every nation has had its bloody anti-Jewish page, but all such nations, with the possible exception of Poland, are either dead or else transformed today. Poland, too, must reform or die—for anti-Jewish prejudice and modern civilization are conflicting terms.

Mighty Egypt had its Pharoah—where is Egypt? Omnipotent Rome destroyed Jerusalem—where is the Roman empire? Modern anti-Semitism had its origin in Germany—and where, oh where, is that Germany?

What Are Some Forms of Prejudice?

The forms of anti-Jewish prejudice are various—ranging from a massacre or "pogrom" in Poland, to blackballing a Jewish candidate in a Masonic lodge in America. It includes burning at the stake in Spain in the Fifteenth century to not receiving an invitation to a select social dinner dance in the land of the free and the home of the brave!

What Causes Prejudice?

The causes of anti-Jewish prejudice are several. The chief cause, but not the sole one, is religious. The others are social, economic and political.

Even before the Christian era there was anti-Jewish prejudice, as the repeated conflicts of the Jew and heathen tribes would indicate. Perhaps Jewish pride in its spiritual superiority of a belief in one God, and Jewish separateness against intermarriage, fostered this feeling, as it does now.

When Christianity arose and, through the aid of Constantine, the Emperor in Byzantium, gained its ascendancy, the refusal of the Jewish people to adopt Christianity brought on religious persecution and oppression. This senseless wrong continued for long centuries. From its awful degrading effects upon the masses of our people, Jewish life is still suffering today.

While much of anti-Jewish prejudice is today attributable to religious difference, and specifically to the criminal teaching in Christian Sunday schools, that Jews crucified Christ, yet business rivalry and political considerations are as vital as the factor of religion. This is proven by the fact that anti-Jewish prejudice exists in many people who have drifted from the church.

Is Prejudice Declining?

That anti-Jewish prejudice is passing cannot be denied. Contrast conditions now and in the past.

The French Revolution, the American Revolution, the great world war through which we have just passed, have altered things. The growth of international democracy and common sense has unfanged the intolerance of church and state.

The decline of anti-Jewish prejudice is plain when we reflect, with wonder, that a Jew is England's lord chief justice; a Jew is an associate justice of the United States Supreme Court, and two governors of the United States are Jewish! Ludwig Biro, a Jew, is foreign minister in the Hungarian cabinet. Baron Sonnino, a Jew, has been foreign minister of Italy during the war. A Jew, M. Louis Lucien Klotz, is minister of finance in France and member of the peace conference. Eleven Jews are in England's parliament.

Here in the city of St. Louis for 100 years there was no Jewish judge, yet within the last fifteen years no less than five Jewish men were chosen to the Circuit bench as judges! The president of the board of aldermen of the city, next in rank to the mayor, is also a Jew and a Ben B'rith! All the five judges are members of the B'nai B'rith!

How Should Anti-Jewish Prejudice Be Met?

To fight it often has invited martyrdom. To fear it signifies a lack of courage.

To conciliate it is hypocrisy. To bear it takes the joy of life away.

In America, the continued use of strange, outlandish speech such as Yiddish and of foreign customs that are un-American, enlarge unfavorable misunderstanding of the Jew. They make him seem an alien as the Chinese with his long braided queue. We are sufficiently if not too clannish without being peculiar. We have our separate lodges, social club and cemeteries. We have the Abrahamitic rite.

Political Zionism—the attempt to classify us as a separate nation—with a Jewish state in Palestine, is not a cure for anti-Jewish prejudice. The remedy is worse than the disease! It is like burning a barn to get rid of a rat! It implies divided loyalty.

Intermarriage is a cure—but a cure that kills like a surgical operation which is successful, but where alas! the patient dies!

Although, in America, thank Heaven, the Jew is equal before the law—and citizen and peer throughout the land—yet there are summer resorts were "neither Jews nor dogs" will be received as guests. Some snobbish social clubs exclude Jews from their membership. Some fashionable seminaries take no Jewish girls. In many university fraternities Jewish students are barred. We see firms who still advertise quite piously for "Christian help only." Occasional stories and picture films portray the Jew as criminal. "Shylock" is still used in text-books of some public schools. Jews, too, are unwelcome as tenants in certain "select" apartment houses, hotels, private streets and "places." "Sheeny" is now and then still used as an endearing term.

But all this is lessening. In America the Jew mingles freely and co-operates commercially, socially, educationally, charitably and patriotically with his fellow countrymen of other faiths in every city in the Union. He is valued and appreciated.

Jewish people are more and better understood and respected in spite of some very undesirable specimens, such as the laud-mouthed, vulgar, noisy Jew, the ostentatious, braggart Jew, the dress-and-diamond-displaying Jew (and Jewess!), the coarse, uncouth, uncleanly and odorous Jew, the "care-for-nothing-but-card-playing" Jew, the tricky, swindling, cheating Jew, the political, corrupt "job-hunting" Jew, the miserly, unsympathetic Jew, and the dissipated, pleasure pursuing, sensual glutton Jew.

Happily, the truer, better Jews vastly outnumber and exceed these objectionable types. The true Jews who are helping to diminish anti-Jewish prejudice here in America are those brave fighting Jews who stood, like Krotochinsky, fearlessly in the fierce fire of the battle of Argonne in the cause of world justice and democracy; civic Jews like Elkus, Straus and Morgenthau and all liberty-loving, law-abiding Jews, conspicuous or humble, efficient worker-Jews in trades and professions, kindly, broad-minded Jews who help the needy of all creeds, courteous, cultured Jews who care for education and good manners, worthy Jews of character and honor upright Jews whose standards of integrity in business square with honesty rather than with profit!

If we study the past, we find that along with progress of mankind there have been, in every land, bold, manly men, who, at the risk of death, have championed justice to the Jew, and stood up for his right to life, to liberty and happiness.

In this glorious galaxy a few distinguished Christian names shine with the Jewish stars. Their fight was synonymous with the battle for the rights of man, for Jewish rights and human rights are one and the same.

What Can the B'nai B'rith Do?

The B'nai B'rith and every Ben B'rith can do no nobler worth than fighting for these Jewish rights in the very midst of the nation in which it has its being, whether it be Russia, Poland or America. In America is its chief great field and opportunity to win the priceless treasure of Jewish recognition and respect, by the evidence of an undivided loyalty, a fervent patriotism and a full participation in the higher thought and progress of the land.

There is one form of ugly, serious anti-Jewish prejudice that should be mentioned with deep shame. It is the prejudice of Jew against Jew, of Russian versus German Jew, of Zionist versus anti-Zionist Jew, of orthodox versus reform Jew, of poor Jew versus rich Jew; in fact, of any one Jew who differs from another Jew. This bitterness prevents our progress. Perhaps the B'nai B'rith can in part remove this vilest form of anti-Jewish prejudice.

In the account of the plagues visited on Pharaoh in Egypt, there was one, the plague of darkness, that was "so thick it could be felt." It put out the light of the sun.

In our day we see coming the brighter, better period, when the reverse will be true, when the sun of civilization and of progress will put out the thick darkness of bigotry, religious intolerance and anti-Jewish prejudice, whether founded on religious bias, economic business jealousy, social exclusiveness or political discrimination.

In that larger, world-embracing light of education, fellowship and brotherhood, such a subject as "Anti-Jewish Prejudice" will be fit only for the consideration of the investigator of fossils and antiquities.

Every Ben B'rith, and every Jew or Jewess, who by a personal conduct and example promotes the progress of the Jewish people, is serving ALL humanity. He, or she, earns the everlasting gratitude of Judaism and of ALL mankind, for through such service the bright day is nearer brought, when the misunderstandings between man and man—of which anti-Jewish prejudice is one—will disappear, at least as far as complicated human life and human nature will permit.

RECONSTRUCTION PROGRAM PLANNED BY THE JEWISH WELFARE BOARD.

Authorized Statement by Col. Harry Cutler, Chairman of the Jewish Welfare Board.

"Our spheres of service shall be extended to meet the needs of our soldiers during this hazardous period of demobilization. Actuated by the same inspiration, and with the same zeal and solicited as during the days of war preparation, our representatives in the field and our community workers will mobilize their energies and resources to meet the emergency".

In these words Col. Harry Cutler, chairman, yesterday described the new inspiration of the Jewish Welfare Board and the new tasks it has set before it.

"The sudden advent of comparative peace has thrust upon our organization four new and momentous problems", said Colonel Cutler. "We have the returned soldier with the red chevron looking for a job; the millions of men in France, England and Germany who have borne the brunt of the fighting, and now with the inspiration and interest of the war over, need comfort and entertainment more than ever; again, there are returning soldiers with a long voyage on board often crowded transports, and finally, the men in the cantonments here, waiting to be mustered out to whom the days seem unusually long.

"These four problems, each of which is large in itself, the Jewish Welfare Board is meeting with greater success every day. The jobless soldier is, of course, the greatest of these problems. It is absorbing the attention of the United States Employment Service, and dozens of other organizations in every city.

"We took up the work as soon as the first soldier without a job appeared. Committees on employment have since been appointed in each of the 165 branch offices of the Board, located in practically every community containing any considerable Jewish population in the country. Every effort is made to get the discharged soldier and sailor a job. In all matters there is intimate co-operation with the federal, state and other employment agencies.

"Interest in the welfare of the discharged soldier is taken while he is yet in camp. As the men come past one by one for their discharges, the representatives of the Jewish Welfare Board inquire in regard to their financial conditions, prospects of employment and home conditions.

"Each discharged soldier is given a card of introduction to the chairman of the local branch in the city or town to which he intends to go. At the same time lists holding the names of these men are sent to the local chairman with perhaps a word of personal comment on each man, if the representatives have come into much personal contact with him. The chairman in each case is told to do everything in his power for the returning townsman.

"For the American troops in France we had but to amplify the arrangements for recreational, educational and religious activities established during the war. New buildings of large capacity have recently been opened at Le Mans, St. Nazaire, Dijon and Alencon, and, in addition, small canteens in the camps of the army of occupation.

"We are now recruiting one hundred men and women of the right calibre to entertain, cheer, provide counsel and take care of our soldiers and sailors, and more than half of these will go overseas.

"Arrangements are also being made to have a representative of the Jewish Welfare Board on every transport returning with American troops to provide entertainments, take up with the men any personal matters that may have come up, help them along educational lines and counsel them in religious questions.

"This brings us to our soldiers in cantonments in this country, who are impatient to be released now that they will not have any more chance to see battle.

"Three troupes of entertainers, consisting of actors and musicians, are now on a tour of the army camps. Scarcely an evening is permitted to pass without a smoker, a minstrel show, a stuntnight, a dance, a vaudeville show, a moving picture, or a concert, either in the camp itself, or in the adjacent community. For men on leave there will soon be gymnasiums and game rooms in all of the community houses of the Board.

"There is in addition a certain class of men who make use of every spare moment to increase their fund of knowledge and thus prepare for better positions than they had before they entered the service. For such men we conduct classes in English, Spanish, French, mathematics, bookkeeping, history, vocational opportunities, general industrial development and world development. Lectures on civics, citizenship and Americanization are also given in English. Yiddish and Russian.

"The Seamen's Evening College at the Pelham Bay Naval Base Training Station begun some months before the signing of the armistice, is an example of the work of the Jewish Welfare Board in this direction. Here in addition to the other subjects mentioned, classes in naval trigonometry, civil service and commercial law were conducted. This school is soon to be enlarged and will be incorporated in one of our large colleges.

"Now, that it is only a question of months before the men there will be mustered out, the Jewish Welfare Board has made arrangements to have the sailors instructed in skilled trades at the college, so that they will be definitely equipped to enter the industrial field. Under the encouragement of the Navy and War Departments this work is being extended to other stations and camps.

"At Camp Travis courses in agriculture are being conducted by the Jewish Welfare Board, with the purpose of bringing about a 'back to the farm' movement. Co-operating in this work, the military authorities have set aside one hundred and fifty acres to be used as a model farm. During the first week attendance from 8 a. m. to 5 p. m. was made compulsory for every soldier.

"Five thousand Texas and Oklahoma boys, awaiting discharge from the service, are learning now how to use the ploughshare just as they learned how to use the bayonet. Men who drove army tanks across the fields of Flanders are now running tractors with plows, pulverizers and harrows across the 150 acre field. The interest taken by former city men is a certain indication that a large number of them will try farming after they are mustered out.

"This work of the Jewish Welfare Board has received the unsolicited and unstinted commendation of the general staff of the Morale Division of the Army".

THE DIASPORA.

(Continued from page 2.)

Isaac Baer Loewinsohn (1788-1860). It is a refreshing sign that from Italy, the country which up to the middle of last century played such an important part in Jewish life and since then has been dormant, a similar news is reported. Giustina Artom of Genoa left a sum of 66,000 lire for propaganda literature on Jewish questions. The interest in strictly Jewish aims by no means prevents the interest in larger problems. Baron Edmond de Rothschild, the benefactor of the Palestinian colonies, donated 300,000 francs for a French art institute in London.

PERSONAL NOTES. The final results of the British parliamentary elections show that eleven Jews were elected and an equal number of Jewish candidates were defeated. Four of the successful candidates appear in the house for the first time, while seven were re-elected. Among the new men appears Major J. Brunel Cohen, who lost both legs in action. He is the son-in-law of Sir Stuart Samuel, the president of the Jewish Board of Deputies, and a former member of the House of Commons, who lost his seat on account of the participation of his firm in business transactions with the government. Two of the members, Mr. Edwin S. Montagu and Sir Alfred Mond, have entered the cabinet. The last house, elected in 1910, counted 16 members to whom during the session another one was added. A strange coincident is the fact that at the last election also just exactly one-half of the Jewish candidates were returned to the house. One candidate, previously a member of the house, Mr. Francis A. Lucas, died during the campaign. Death removed one Jewish member of the House of Lords, Baron Michelham, originally Sir Herbert Stern, and still more originally a Portuguese viscount. He belonged to the typical aristocracy of finance and was at best only a nominal Jew. A signal honor was conferred on Sir Marcus Samuel, Lord Mayor of London in 1902, for whom two streets in the east end of London were named. Sir Marcus lost a son in the war.

The new states formed out of the Russian empire seem to be anxious to show their liberality by giving prominent places to Jews. The Ukraine created a ministry for Jewish affairs and appointed a Mr. Rawetzki to this port, while Simon Rosenbaum was sent to Paris as delegate for the republic of Lithuania, where he holds the post of assistant secretary of state. The boycott of the Jews of Poland, admitted with brutal, though welcome, frankness by Roman Dmowski in an interview with Louis Marshall (New York Times, Feb. 2), may meet with an obstacle in Mr. Oscar S. Straus, who is a member of the advisory commission on the economic and industrial reconstruction of Poland. Of this commission Mr. Samuel Gompers is also a member, though of him hardly anything in the way of representing Jewish interests can be expected. Bulgaria lost its first and only Jewish poet who wrote in the national language, Haim Bohoratcheff, who died in the prime of life in a Swiss sanitarium. The Jews of Bulgaria with the exception of recent immigrants from Russia still cling to the Spanish dialect of their ancestors. The death of that remarkable man, David Lubin, who, working for the economic improvement of the toiling masses, admitted his indebtedness to prophetic ideals, has been noticed in the last issue of the B'nai B'rith News. The evolution of modern Judaism is recalled by the death of Samuel Franzie Berenstein, a city councillor and active Zionist worker of The Hague. He was the grandson of Rabbi Baer S. Berenstein of The Hague who died Dec. 16, 1893, in advanced years. Rabbi Baer, who represented the strictest type of orthodoxy, protesting, e. g., against the uncompromisingly orthodox rabbinical seminary of Amsterdam because Talmud was taught there without the traditional chant, was the grandson of Rabbi Berisch of Hanover, belonging to an age when Jews did not yet indulge in the luxury of family names, who died in 1807, and was the grandson of Jacob Jeshua, rabbi of Frankfort on the Main, known by his chief work, Pene Yehoshua, who died in 1756. Rabbi B. S. Berenstein was also on his mother's side the grandson of Jacob Moses Loewenstamm, rabbi of Amsterdam, an office held previously by his father Saul, his grandfather Aryeh Loeb, and the latter's father-in-law, Zebi Ahskenazi, known as Haham Zebi, and so Samuel Franzie Berenstein represents the old aristocracy of Tamudic scholarship in its modern transformation into lawyers and communal workers.

Two recent deaths show tragedies of assimilation in a manner so impressive that fiction could not have selected them in a more romantic manner. Jacob Medvedeff, a Yiddish singer, died in poverty and abandonment in a New York hospital. His father, a famous opera singer in Russia, had converted to Christianity. The son was irresistibly drawn back to his people and became a star of the Yiddish stage. The opposite side is represented in Jacob Schapiro, a laboratory assistant of the veterinary institute of Berne. A native of Kovno, he had for the sake of his career embraced Christianity. In free Switzerland he passed as a Jew, and dying suddenly he was buried in a Jewish cemetery. His family, however, claimed his body and had him disinterred and buried in a Protestant cemetery. The death of Baron Lambert de Rothschild, the Belgian banker, who rendered such signal service to his country in the days of her great distress was extensively noticed in the daily papers. The family tree in the Jewish Encyclopedia does not give his name among the members of the historic house of this name. A tragedy of American Jewish history was recalled by the notice that Jim Conley, the negro, on whose testimony Leo M. Frank of Atlanta was convicted, was shot in an attempt of burglary. He had been seven times convicted of various crimes before he appeared on the witness stand against Frank, and he is the man who could tell the truth ahout the crime of which Leo M. Frank was convicted under pressure of a prejudiced and frenzied mob which finally added an unenviable chapter to the long record of lynchings in the United States.

Pleasanter memories are awakened by the report that the king and the queen of England in a reception of the American journalists accompanying President Wilson to England, expressed to Mr. Montagu Glass their pleasure in meeting the author of "Potash and Perlmutter," which had given them so much delight. Success has a wonderfully atoning power. Nobody remembers now the vehement denunciation poured upon the head of the creator of these "Alrightnikes" types when they first made their appearance. Rabbi Stephen S. Wise received the decoration of the cross of the legion of honor, and at a reception given in his honor by the French Jews this decoration in diamonds was handed to him as a token of appreciation for his services in the cause of France. Dr. Moses Gaster, chief rabbi of the Spanish and Portuguese Jews of London, is now definitely retired. A meeting of the membership had adopted a resolution censuring the elders for their action, but the latter considering this resolution resolved that the resumption of the office by the Haham "would not benefit the congregation." Gaster's record as scholar and worker in the Jewish community at large will not suffer by what the bosses of Bevis Marks consider beneficial to their congregation. The genial chat editor of the "Jewish Chronicle" had two excellent suggestions for lectures on the topics of the day. One was for Mr. Joshua M. Levy, Gaster's bitterest antagonist, who was invited to lecture on "Shehitah"—Mr. Levy is president of the Board of Shehitah—"and the Haham," and the other was "the Chief Rabbi and Derech Erez." This is a very cruel dig, worthy of another one by the same author who wrote an exhaustive comment of the scholarly essay, published in the "Jewish Quarterly Review" by Dr. Charles Duschinsky on Chief Rabbi Hirschel Lewin, afterwards rabbi of Berlin, where he died in 1800. The essay gave abstracts of Rabbi Hirschel's sermon in which he announced the reason for leaving London and contained not the remotest allusion to present day communal affairs. The Chronicle's arm chairman gave to this essay unusual prominence under the by no means opaque caption: "The chief rabbi must go." The title of chief rabbi of England is misleading. Many people consider it the equivalent of the primate of England. The office is actually that of ecclesiastic head of the United Synagog, comprising less than twenty synagogs, and without government recognition. The chief rabbi of Vienna—unless the latest developments have changed the legal aspect—has a higher official standing. He is the head of a congregation of about 200,000 souls, but even there the anti-clerical tendencies of modern Jewish life make themselves felt. Dr. Hirsch Perez Chajes, the present chief rabbi of Vienna, the successor of the late Dr. Guedemann, is a rather young man of remarkable scholarly attainments, and as the grandson of Rabbi Hirsch Chajes of Zolkiew, a rather unique character who represented modern scholarship in the midst of an obscurantist environment, is also a fine specimen of Jewish progress. Dr. Chajes, when received in audience by ex-Emperor Charles, expressed his strong Zionist convictions much to the chagrin of the then still powerful anti-Zionist element of the board of trustees, some of whom demanded his retirement. Meantime his majesty and the Austro-German citizenship, professing the Mosaic religion, have both been retired. The incident, however, is an interesting illustration of the leadership conceded to the rabbinate which is humorously presented in an anecdote. A Polish Jew who had become emancipated, is seen in a barber shop where he was being shaved. "How could you so forget your religious obligations?" asks the orthodox friend who saw this outrage. "What of it?" is the answer, "I asked the rabbi." "And the rabbi permitted it?" "No, he said it was a grave sin, but who cares for what he says?"

Feb. 6.

AMERICANIZATION.

Important Americanization Bill Before Congress.

Senate Bill 5464. A bill "to promote the education of native illiterates, of persons unable to understand and use the English language, and of other resident persons of foreign birth; to provide for co-operation with the states in the education of such persons in the English language, the fundamental principles of government and citizenship and elements of knowledge pertaining to self-support and home-making, and in such other work as will assist preparing such illiterates and foreign-born persons for successful living and intelligent American citizenship."

The above bill is the direct outgrowth of the great Americanization conference called by the Secretary of the Interior. The hill provides federal funds to be distributed among the states for eradication of adult illiteracy and for the Americanization of foreign-born peoples. This bill answers the need which has long concerned all those interested in Americanization work.

The director of the Social Service Bureau of the Order received letters from Commissioner P. P. Claxton, director of the Federal Bureau of Education and from Dr. F. C. Butler, director of Americanization for the United States Government, offering the co-operation of the Federal Americanization Bureau in working out any Americanization plans which the Order may have in mind. Since the Americanization plan depends upon the passage of the bill, it is hoped that the readers of the B. B. News will urge their congressmen to vote favorably on this bill.

JEW HEADS LITHUANIAN DELEGATION.

Simon Rosenbaum, well-known Zionist leader in Lithuania, is at the head of the Lithuanian Commission that has arrived in Paris to lay their claims before the Peace Conference. Rosenbaum is the Minister of Finance for the new Lithuanian Government. While representing his government at the Conference, he is also working in hand with Zionists in Paris.

THE CONVERSION MOVEMENT IN VIENNA.

The Vienna Jewish Press expresses anxiety at the further spread of the conversion movement in the city. The situation was very unsatisfactory during the last year of the Hapsburg reign, but since the revolution the movement has assumed even more alarming proportions.

GOVERNOR HONORS A. K. COHEN.

One of the most prominent Jewish citizens of Boston was included in the first nominations of the newly-elected Chief Executive of that commonwealth at the first meeting of the Executive Council since his inauguration.

Governor Coolidge has named Judge Abraham K. Cohen commissioner to consolidate the laws, the appointee to this distinguished post to succeed former Attorney-General James M. Swift.

Judge Cohen was educated in the Boston public schools. He studied law in the office of Charles L. Sprague and was admitted to the bar in July, 1894. In 1907 he was appointed a special justice of the Roxbury Court by Governor Guild, and in 1912 was appointed by Governor Foss as a member of the Boston Municipal Court.

Judge Cohen demonstrated extraordinary executive ability as chairman of the District No. 5 Appeal Board. He has always taken an active part in every Jewish endeavor. He is ex-president of District No. 1, Independent Order B'nai B'rith and was chairman of the reorganization committee of the Federated Charities, of which he is a director. He is also a director of the Hebrew Benevolent Society and of Temple Ohabei Shalom. He is also ex-president of the New Century Club and is at present on the faculty of the Boston University School of Law.

U. S. TREASURY DEPARTMENT

Washington, January [illegible]

Mr. Adolf Kraus, President, Independent Order of B'nai B'rith, 1228 Tribune Building, Chicago, Ill.

Dear Sir: During the past year the Independent Order of B'nai B'rith carried on an excellent and patriotic work for the government, especially in the War Savings Campaign.

Now that the war is over, the treasury department is anxious again to enlist the splendid services of the lodges of the Independent Order of B'nai B'rith of the United States in a great country-wide educational campaign on the subject of thrift. Knowing the great moral and human principle upon which your order is based, the department feels confident of your interest and loyal support in this important movement to bring the thrift campaign forcibly before our people.

Our only method of getting reasons for thrift to our citizens is through the established channels of permanent organization. Realizing your wide experience and your position as the head of a great order, I wish to advise with you how best we can come into close co-operation with all the Lodges of the Independent Order of B'nai B'rith. We feel that if we have your interest and active assistance, our campaign will receive the hearty support and enthusiastic assistance of your state and local officeers, and, as a result, all the lodges in the United States will work in close co-operation with the local War Savings Director.

Would it be possible for you to have a War Savings Committee appointed in each of the Lodges under your jurisdiction, that would get in touch with the local savings director and work out some plan of co-operation?

We have prepared practical concrete material on the general subject of thrift and savings. We want your judgment on how this material may be used most effectively by your Lodges. We have a speaker's bureau in every district so that any Lodge by communicating with the director of the local War Savings Society may secure a speaker.

We should like to have this campaign of saving so brought to the attention of the officers of the local Lodges that they will see that their committee acts in full co-operation with the local Savings Organization.

It is because of the splendid service the Independent Order of B'nai B'rith has given to the government that the treasury department feels that with your support and that of your state officers a long step will be taken in reaching the people of the United States with the lessons of thrift.

Trusting that we may hear from you at your earliest opportunity, I am,

Very truly yours,
WILLIAM A. CULLEDGE,
Section on Co-operation, Savings Division, War Loan Organization.

UNITED STATES FOOD ADMINISTRATION.

Washington, D. C.
Jan. 15, 1919.

Mr. Adolf Kraus,
President Independent Order
of B'nai B'rith.

Dear Sir: With the signing of the armistice and the consequent approach of peace, the activities of the United States Food Administration as such are nearing a close.

The famine conditions abroad still call upon us for conservation in the use of foodstuffs, and when a program to meet this situation has been developed, further specific appeal will doubtless be made to the American people. We trust that if necessity arises we may be able to call upon you for further assistance at such time.

As we are now closing our war activities, we feel that it is fitting to express to you our deep appreciation of the splendid patriotic service rendered during the period that the United States was a participant in the war.

Mr. Hoover, who is abroad studying the future food needs of the world, desires that we express to you his personal gratitude for what you have done.

Faithfully yours,
UNITED STATES FOOD ADMINISTRATION,
By H. Alexander Smith.

OFFICIAL PROTESTS AGAINST THE POGROMS.

The Norwegian Foreign Minister, in the course of the debate on the King's speech, announced that the Danish, Swedish, and Norwegian Governments had agreed to make a joint protest against the pogroms in Poland.

GALA-DAY OF PISGAH LODGE NO. 34, DETROIT

CLASS INITIATION AND BANQUET

The record-breaking initiation ceremonies for the induction of more than 300 new members into Pisgah Lodge, took place Sunday, Jan. 19, at the Hotel Statler. The delightful banquet following the initiation, attended by 600 guests and addressed by noted leaders of the Order, was the splendid culmination of one of the greatest Lodge initiations in the city.

Beginning with a special service at Temple Beth El in the morning, at which members of sister Lodges throughout Michigan and other states were the guests, and ending with the strains of "Home Sweet Home" in the Statler ballroom at midnight, the day of festivities will ever be a memorable one.

The spirit of the B'nai B'rith, the unifying spirit of fellowship, of fraternity, of good-will, emanated from the faces of the happy throng that shook hands, laughed and jostled each other good-naturedly in the rooms at the Statler set aside for the Order.

Age and Youth.

Everyone was there. Everyone was glad to be there. All, from the gray-haired venerable gentleman who had lived a life of service to the beardless youth proudly displaying the insignia "Candidate" on his lapel, from the white-haired matron whose eyes proudly followed the footsteps of her husband, a happy, jovial be-ribboned "Committee" man—to the golden-haired lisping tot who had come to see her daddy initiated —all were united by a common bond.

Gustavus Loevinger, of St. Paul, chairman of the propaganda committee of the District Grand Lodge, sounded the spirit of the Order in a stirring address from the pulpit of Temple Beth-El Sunday morning. He told how in the seventy-five years of its existence, the B'nai B'rith had demonstrated its slogan of benevolence through the language of deeds.

"Wherever the cry of Israel went up, the hand of the B'nai B'rith was the first to be extended to their suffering brethren," said Mr. Loevinger. "Whenever [illegible] attention was called to a great wrong petrated in any land against our thers, the B'nai B'rith promptly ught the force of public opinion upon [illegible] offening government until the wrong l been righted.

Eternal Duties.

The B'nai B'rith helped American vry bear its just burden of winning [illegible] war. Its Americanization Bureau is [illegible] power for good in assimilating the reign population.

"So long as the path which humanity traverses is stony, so long as humanity must wound itself on the journey through life, so long will there be need of an institution like the B'nai B'rith."

Rabbi Leo M. Franklin, in his sermon, spoke with pride of the achievements of the Order in the seventy-five years of its existence; of its unifying force; of its ability to reach men of all classes and call each "my brother."

"It shall become," said Dr. Franklin, "one spokesman for American Jewry, for world-Jewry."

The Bond of Unity.

"Today Israel is not one. There are social strata, there are religious differences that cannot be easily bridged, there is a difference in spirit. The B'nai B'rith can bridge these differences. It can stand forth as a great unifying spirit."

The Hotel Statler ballroom floor was overflowing with members and friends of the Order, with Detroit hosts and outside visitors, before the afternoon program of initiation began.

While the 300 candidates were being initiated into the Order before a great crowd of enthusiastic brethren, a charming and varied musical entertainment was presented in the smaller banquet room for the ladies who accompanied members and prospective members to the hotel.

Myra Finsterwald, a dainty little sprite, appeared in graceful solo dances to the music of Sousa's "Stars and Stripes Forever," and Leonard Gautier's "Le Secret." Joseph Levy, a singer of promise, sang "La donna e mobile" from "Rigoletto," and "Dear Old Pal of Mine." Mr. Levy sang at intervals throughout the evening, at the banquet and in the ballroom. Miss Sadie Jacobson, violinist, played "Gypsy Melodies," by Sarasate and, when recalled for an encore she rendered "Ave Maria."

Miss Esther Nadel, a charming newcomer [illegible] city, delighted her audience, [illegible] c readings. The first "Zing [illegible] a story of a gypsy flower [illegible] e Soul of the Violin" depicts [illegible] s struggle between the gnaw [illegible] of hunger and the passion [illegible] violin.

M [illegible] n Cohen, through an inadvertence unannounced on the program, sang three delightful songs, accompanied by Mrs. Samuel Popkin. All other accompaniments were played by Miss Sarah Weinberg in her own artistic manner.

The entertainment committee, to whose untiring efforts the success of the program is due, is as follows: Louis I. Frank, chairman, I. Leonard Braum, A. Lapin Cohen, Hyman Cohen, Sylvan S. Grosner.

Program Perfect.

Due to the perfect arrangement that characterized the activities throughout the day, this delightful entertainment for the ladies and the more solemn and impressive initiation ceremonies for the men concluded promptly at 6 o'clock.

A pleasing informal reception followed, lasting until the opening of the banquet hall doors at 7:30. Hundreds who had failed to make advance reservations, clamored for tickets. As many additional guests as possible were accommodated, but many were turned away at the doors.

The banquet opened with the stirring music of "America," the 600 guests standing and singing the noble hymn. Dr. Samuel S. Mayerberg, associate Rabbi of Temple Beth El, offered the invocation.

Dinner was then served. Finzel's orchestra played at intervals throughout the banquet.

Mr. Freund Greeted.

Morris Garvett, the young and effective president of the Detroit Lodge, heartily welcomed the guests and members.

President Garvett then introduced Adolph Freund, past president of the District Grand Lodge, as toastmaster. The audience rose to its feet as a standing tribute to Mr. Freund for his splendid work in that high office and for his golden jubilee record of fifty years of service in the I. O. B. B. Spontaneously the entire banquet audience burst forth in singing "For He's a Jolly Good Fellow."

Dr. Hershman Speaks.

Rabbi A. M. Hershman, the first speaker, powerfully emphasized the importance of united action.

"The B'nai B'rith," said Rabbi Hershman, "has done a great deal to bring the Jew nearer to his fellow-Jew. It has created a common platform upon which all Jews can stand.

"The great problem will never be solved unless all Jews and all Jewries are going to work together. The B'nai B'rith has taught us to drop our provincialism."

Secretary Seelenfreund.

A. B. Seelenfreund, of Chicago, first out of the outside guests to be called upon, secretary of the Grand Lodge, paid impressive tribute to the absent president of the Order, Adolf Kraus, who has been identified with the Order for thirty-five years and has served as president for fifteen years.

"Brother Kraus," said Mr. Seelenfreund, "has become a blessing and will continue to be a blessing to Jews. He has solved the intricate questions which have confronted the Order and has brought the B'nai B'rith to the attention of the world."

Dr. Harry Kraus, first vice president of the District Grand Lodge, and son of President Kraus, spoke interestingly of the Order's educational activities.

World of Schools.

"The Order maintains institutions of learning all over the world," he said. "It has in Palestine an institution for the blind. It has schools for nurses, schools in Denver for victims of tuberculosis. We maintain night schools and manual training schools. Service is the keyword of the B'nai B'rith."

A Reverend Brother.

Judge Philip Stein, of Chicago, a man grown white in service, a member of the B'nai B'rith since 1868, after a rousing greeting, told of the philanthropic activities of the Order. He described its Jewish Orphan Asylum of Cleveland, which houses and educates 500 children.

He cited dazzling instances where hundreds of "charity orphans," graduates of the asylum, have been trained so as to achieve positions of honor and trust. Similar noble institutions are maintained at New Orleans, Yonkers, Philadelphia and in other parts of this country.

The Anti-Defamation League, of which Judge Stein is chairman, is a new undertaking. The League meets every week to act upon cases of anti-Jewish agitation or of misrepresentation cases sent to them from all over the country.

"The B'nai B'rith has been raised to a height of usefulness that it never attained before," said the judge in closing.

Prayer and Action.

Rabbi David Alexander, of Collingwood Temple, Toledo, discussed "The Order and the Synagogue."

"The B'nai B'rith," said Dr. Alexander, "stands for the application of Jewish principles of life. It is practical Judaism.

"The Synagogue is the House of Prayer, fundamentally the House of Worship, a place for the children of Israel to commune with God.

"The B'nai B'rith is the place of action, the translation of Jewish teaching into a life of service, of love, of philanthropy."

Myer S. Fink, past president Pisgah Lodge, was introduced as "The Man Called on When Some Work Has to Be Done."

"Noble deeds and actions require no eulogy," said Mr. Fink. "The B'nai B'rith has never made a promise to the best of my knowledge.

"But they have built the noblest and grandest institution ever reared by man." Mr. Fink spoke with a deep feeling, which greatly moved his hearers.

"I never hear the sound of children's voices without remembering the young voices of the children at the Cleveland Orphan Asylum chant their evening prayer.

The Noblest Work.

"Trace the history of man to the beginning of time and you cannot find another society organized for a more noble purpose than the Order of the B'nai B'rith.

"It is my wish and prayer that the time may come, and that very shortly, when every Jew, worthy of the name, shall consider it an honor and a privilege to be a member of the B'nai B'rith."

The toastmaster then introduced Milton M. Alexander, chairman of the Anti-Defamation League for Detroit, paying a high tribute to him and to the work that has been accomplished by his committee.

Mr. Alexander was scheduled to speak upon the subject "The B'nai B'rith and Our Young Men," but announced that he would offer instead a toast to the "Grand Old Men"—"the stalwart warriors in Israel, who have fought the fight, and established international foundations of justice and freedom, reflecting undying glory upon our people and our Order.

"We owe it to these sturdy pioneers," said Mr. Alexander, "to carry on the work that they have so gloriously begun. We owe it to them to bring their work to a successful fruition. Let us have done with carping criticism."

The speaker then followed with a fervid attack on forces which have sought to discount the achievements of the Order. "The man who does not believe in the principles of B'nai B'rith," he said, "does not believe in humanity and mercy; he does not believe in fathering the orphan, healing the sick, or providing a habitation for the homeless and aged. He does not believe in the spirit of democracy which finds a constant expression in the activities of the B'nai B'rith."

Mr. Alexander's speech was frequently interrupted by applause, and was followed by a prolonged expression of approval.

Happy Predictions.

Mr. Jacob Miller, past president of Pisgah Lodge No. 34, prophesied that it would not be long before Pisgah Lodge had 1,000 members.

"To be a successful president of a Lodge does not mean merely to use the gavel and to see that the work is carried out in the letter of the law," said Mr. Miller.

"A successful president is one who takes a personal interest in all the members of his society."

Dr. Franklin's Message.

Rabbi Leo M. Franklin, speaking on "The B'nai B'rith and the Ladies," said:

"I cannot conceive that a man can be all that he should in the world, in his business relations, in his social contact, in the whole outlook of his life unless when his day's work is done he comes back to a home that is pure and clear and wholesome," said Dr. Franklin.

"Woman is indeed the best, the noblest, the sweetest treasure a man possesses—and the Jewish woman is the very crown and climax of all womanhood."

Then Mr. Freund called upon the chief speaker of the evening, Hiram D. Frankel, of St. Paul, District Grand Lodge president. Mr. Frankel, his kindly face glowing with pleasure at the royal greeting of the crowded banquet hall, rose in his place. He gave an eloquent exposition of the dreams and aspirations of Jewish people.

"The future of the Jew and the future of the Order are so co-mingled that they are almost inseparable," said Mr. Frankel.

"I dream of a Jew who shall encompass the entire world by his example of right living, of right doing, in whose heart there shall be the consciousness that he has lived so as to command the respect of his fellows. He shall be a Jew who loves his neighbor as himself. He lives in humbleness of spirit. He loves mercy and he walks humbly before his God.

"This is the dream of the B'nai B'rith. And this in the larger sense was the dream of the prophets."

A final burst of applause followed the conclusion of Mr. Frankel's impressive message. The audience then rose and joined in singing "The Star Spangled Banner."

The final festivities of B'nai B'rith day came in the dancing, which followed the banquet and lasted until midnight with unabated enthusiasm. The regretful farewells of local members and guests were mingled with the warmest congratulations on the complete success of the day's program.

The committee on arrangements, which had charge of the entire program, is as follows: Louis James Rosenberg, chairman, David E. Heineman, Simon D. Rosenzweig, Morris Friedberg, Jerome A. Selling, Adolph Finsterwald, Anton Kaufman, Myer S. Fink.

WINNIPEG LODGE NO. 650, WINNIPEG, CAN.

By R. R.

Since the new term, starting Sept. 1, 1918, this Lodge has been very active both in social and communal work. We were interrupted for a while by the ban placed on public meetings on account of the Spanish influenza. Since then we have met twice, at which meetings great interest was shown by all the members present in the program of work mapped out by the executive for the coming term. The Lodge decided to interest itself mostly in Social Service Work, a work that was not done by any other organization in this city. They have under contemplation at present the buying of a well-known building in the city to be turned into a Y. M. H. A. and social center building for the use of the community and owned and controlled by the Lodge. At our last meeting it was also decided to appoint an efficient Social Service Secretary at a proper salary, and the executives were instructed to get in touch with a suitable man immediately. with a view of bringing him here. There is also under discussion at the present time the formation of a Social Club, to be under the auspices of the Lodge and to be open to Lodge members only. We have not yet decided on a definite date to hold our annual B'nai B'rith day, but the Secretary is at present in communication with the Secretary of the Grand Lodge, with a view of bringing some officer of the Grand Lodge to be our guest on that occasion. Last meeting we had the pleasure of welcoming back Brother Frankenstein, who had been overseas with the Canadian army ever since the beginning of the war. Our last meeting was held at The Royal Alexandra Hotel and a record attendance was made, some members being there who very seldom come to meeting, and the Executive Committee are thinking of holding all our metings there in the future.

PROPAGANDA CAMPAIGN IN PHILADELPHIA, PA.

The Philadelphia Lodges will celebrate the seventy-fifth anniversary of the B'nai B'rith Order by inducting into the Order 1,000 additional men. Arrangements are being made for a campaign such as has never been known in the history of the Order.

A meeting was held on Thursday, Jan. 30, at B'nai B'rith headquarters, where a large representation of all Lodges was present. The meeting was addressed by the president of the district, Mr. Marcus Feuchtwanger; Mr. Benjamin Sugarman, chairman of the Diamond Jubilee Committee; Mr. Jacob Singer, Mr. Louis Gerstley and Rabbi Max D. Klein.

Mr. David Bortin presided and Mr. Joseph Herbach, the secretary of the district, acted as secretary of the campaign committee.

Mr. Gerstley spoke upon the advisability of increasing the membership in Philadelphia. He mentioned the fact that he himself would soon celebrate the golden anniversary of his membership in the B'nai B'rith; that he had joined the Order at the age of twenty-two.

Mr. Singer gave a review of the work of the Order, and Rabbi Klein spoke at length on the responsibilities that rest upon the Jew in promoting the ideal of the world's greatest fraternity.

The campaign is to begin on Feb. 10 and will last until March 2. During this time every Philadelphia B'nai B'rith will be asked to contribute his share towards the quota.

Luncheons will be held weekly. Mr. Louis Gerstley issued an invitation to the committee for one of the luncheons.

B'NAI B'RITH OF CHICAGO.

Ramah Lodge.

A meeting of Ramah Lodge No. 33, held on Monday evening, Feb. 10, 1919, was well attended. A class of candidates was initiated by the degree team of the lodge, a number of new applicants for membership were presented. Special feature of the meeting was an address by Brother Leon Zolotkoff on the subject "Cultural Development in Palestine". The address was well received and a vote of thanks was extended to the speaker. The Lodge has made arrangements whereby at each meeting some prominent local person or out of town guest will address the Lodge on a subject believed to be of interest to the members of the Order.

Oriental-Hillel Lodge.

Oriental-Hillel Lodge No. 72 held a well-attended meeting on Monday evening, Feb. 3, 1919. Several candidates were initiated, and a number of new applications for membership were presented. Short addresses on the good and welfare of the Order were made by the president of the Lodge, Brother Julius H. Meyer, and a number of officers of the Grand Lodge.

Covenant Club.

The Social Entertainment Committee of the Club has arranged for Saturday noon lectures by prominent speakers. On Saturday, Feb. 1, 1919, Clarence S. Darrow, lecturer and prominent member of the Chicago Bar, addressed the members of the Club and their friends on the subject "Crime, Its Cause and Cure".

On Saturday, Feb. 8, 1919, Miss Jane Addams, internationally known authoress, lecturer and social worker, addressed an audience of over 200 on the subject "A League of Nations".

On Saturday, Feb. 15, 1919, Dr. John Dill Robertson, Commissioner of Public Health for the City of Chicago, delivered a lecture on the subject "How Chicago's Health is Guarded".

On Wednesday evening, Feb. 12, 1919, a dancing and cotillion party was given at the Club in honor of Lincoln's birthday anniversary. The affair was well attended and proved a great success.

NEW CASTLE LODGE OBSERVES DIAMOND JUBILEE OF THE ORDER.

The Diamond Jubilee celebration of the Independent Order of B'nai B'rith was fittingly observed by New Castle Lodge No. 609 Feb. 13 at the Odd Fellow's Hall. Butler, Ellwood City, Sharon, Pittsburgh, Cleveland, Youngstown, Chicago, Newark and Wheeling were represented at the meeting in addition to the hundreds who attended from that city. The opening of the diamond jubilee was marked by a meeting open only to members of the order, initiatory work being the feature. Marcus Feuchtwanger was master of ceremonies during the meeting.

Dr. H. A. Frank acted as chairman of the open meeting which followed the exemplification of the ritualistic work. B. S. Pollock of Newark, N. J., a past president of the District and Benjamin J. Sugarman of the same city, chairman of the National Diamond Jubilee Committee, were the principal speakers. Both addresses were exceptionally fine and were received with enthusiasm. Marcus Feuchtwanger also spoke. Miss Florence Weinberg rendered a beautiful vocal solo; Miss Anna Kent performed at the piano, and Abe Levine gave a fine violin rendition, being called upon between the addresses. The music was especially appreciated, the artists being encored generously.

Following the program a luncheon was served by the Jewish Ladies' Aid Society. A dance of eighteen numbers closed the celebration.

The celebration was in charge of a local committee composed of Jacob Cosel, chairman; Simon Cohen, Joseph M. Ehrlich, Dr. B. M. Berger and Abe Levine.

BARNETT LODGE, FORREST CITY, ARK.

At the annual meeting of Barnett Lodge, No. 754, of Forrest City, Ark., officers for the ensuing term were elected. Delegates to the coming convention of the District Grand Lodge were also chosen. The meeting a most enthusiastic one was attended by a number of members of adjoining towns and by the former president of the lodge, Captain H. K. Becker, of the U. S. Army, now stationed at Baltimore, Md. Captain Becker spoke in glowing terms of the good work done by the Order in aiding the government in all its war activities.

At the meeting of the lodge, held on Sunday, January 12, 1919, the officers were duly installed.

DISTRICT PRESIDENT PAYS OFFICIAL VISIT TO ATLANTIC CITY LODGE.

Atlantic City Jewry played a prominent part on Sunday, Feb. 2, 1919, at one of the largest meetings ever held by Atlantic City Lodge. The occasion was an official visit of the president and officers of District Grand Lodge No. 3.

The visitors included the president of the district, Mr. Marcus Fuechtwanger of New Castle, Pa., Mr. David Bortin, first vice-president of the District Grand Lodge, Philadelphia; Mr. Jacob Singer of Philadelphia, member of the executive committee of the Order; Messrs. Joseph Salus and Abe Weil of Philadelphia, past presidents of the District Grand Lodge; Mr. Benj. Sugerman of Newark, and Mr. Joseph L. Kun, chairman of the Court of Appeals. Mr. Henry Halpern, president of the Lodge, welcomed the guests.

The feature of the meeting was a class initiation conducted by the president of the district, by whom the work was beautifully exemplified, and made an impression on the candidates to such an extent that they all promised to be attentive to their Lodge duties and will make every effort to have their friends join the Order. At the close of the initiatory ceremony the officers for the ensuing year were installed in a very impressive and forceful manner by Joseph W. Salus, past president of District No. 3, after which several inspiring addresses were delivered by the visitors, and the newly-elected president of Atlantic City Lodge, Dr. Jos. Roschovsky, and Mr. Isaac Baker of Erie, Pa., one of the directors of the B'nai B'rith orphanage at Erie.

Banquet in Honor of Visiting Guests.

Covers were laid for 150 members and their ladies and the visiting Grand Lodge officers at Grossman's Hotel. Before the guests were seated Mr. Harry Cassman, toastmaster of the evening, called on Rabbi Henry Fisher to offer a blessing. During the evening the following responded to toasts, as follows:

Mr. Marcus Fuechtwanger, "The District".

Mr. Jacob Singer, "The Order".

Mr. Joseph L. Kun, "The Commuter".

Mr. Joseph W. Salus, "Atlantic City".

Rabbi S. H. Goldenson, Pittsburgh, Pa., delivered the benediction, after which the guests retired to the ball room, when the young folks danced to their hearts' content until 1 o'clock. The affair was voted as one of the most enjoyable events of this season.

HOREB LODGE, NEW HAVEN, CONN.

Horeb Lodge Has Fine War Record.

Assuring Horeb Lodge that its resources discovered during the world war when it gave 104 men to military service and gave its energies and all its civilians in solid support of the government war agencies and activities would now in times of peace be used to still greater advantage in aiding all movements for the good of humanity, Attorney Joseph Koletsky, in his inaugural address as president of Horeb Lodge, reviewed the brilliant and patriotic record of Horeb Lodge and further pledged its powerful support of all worthy endeavors.

"One out of every seven of membership went forth in uniform and if this great conflict had continued and if we are to judge its enormous destruction of human life from the seemingly never-ending daily casualty lists coming so long after the armistice, then there is no question but that within the next call, Horeb Lodge would have given one out of every two of its membership, for 350 out of 700 members would have gone forth," said Mr. Koletsky. "The abrupt conclusion of the war found many of us on the threshold of departure", he added.

"Horeb Lodge has found little difficulty in re-construction work and re-adjustment problems, for even before peace is signed, one of the most influential members, Col. Isaac M. Ullman, is already in the midst of the visiting nurse association drive as its chairman, and as was wont to be, he is again heartily supported among other captains and team members, by Horeb Lodge assistants. The war drives which have interested so many of us", continued Mr. Koletsky, "have fully demonstrated the fact that although a worker may have been demoted from a lieutenancy to a private and then suddenly elevated to the dizzy heights of a captain or admiral, only to be relegated to a private again, still the 'man' in the men was there, no matter what the insigna.

"War drives are no respectors of titles, but a great respector of givers and workers", he said.

FRATERNITY LODGE, NEW LONDON, CONN.

Fraternity Lodge No. 743, of New London, Conn., gave a delightful dinner dance on Thursday evening, January 2, 1919. It was the fifth annual event of the lodge and was a great social success.

About 135 members and their ladies attended. The tables were arranged around the dining room in cabaret style. At each cover was a miniature silk American flag, a Miss Liberty hat for the ladies and an Uncle Sam hat for the men. American flags were artistically draped around the hall.

Attorney Morris Lubchansky, president of Fraternity Lodge, was toastmaster and he filled the position with grace and ease, introducing the speakers in a felicitous manner. The speakers were Mayor E. Frank Morgan, Maurice P. Davison of New York, President of District No. 1.

Mayor Morgan congratulated Fraternity Lodge upon its activity and prosperity and he extended his thanks to the Jewish people for the support they had accorded him.

President Davison spoke along the lines of the organization and told of its objects and aims.

Mr. Bodenwein, editor of the local daily, said that he had the honor and privilege of attending the first banquet of Fraternity Lodge and that when he received an invitation to its fifth, he gladly accepted. He congratulated the lodge upon its growth and prosperity which has given evidence by its good work of having filled the ideals of its principles. He prophesied that the membership of the lodge would increase and multiply a hundredfold. The speaker declared that in the future, as in the past, the members of the Order, as loyal American citizens, would continue to be an asset and credit to their city and the nation.

Great American Fraternity.

Mr. Ullman gave a pleasing address in which he stated that he was present at the birth of Fraternity Lodge and it started off with such a bang that he was afraid it would have setbacks. The lodge had progressed to such an extent, however, that now he was willing to predict a great field of usefulness in the future. When it came to inculcating Americanism, The Independent Order of B'nai B'rith was purely American. In every lodge of the order all over the country, the American flag has a place of honor and every member admitted to the Order took an obligation to subscribe to American principles.

A feature of the occasion was the chorus singing to the accompaniment of Wight's Orchestra Following the banquet and address, the remainder of the evening was given over to dancing, which lasted until 1:30.

HARMONY LODGE, BRIDGEPORT, CONN.

Following the installation of officers of Harmony Lodge, No. 711, of Bridgeport, Conn., on January 19, 1919, by Joseph H. Ullman, of New Haven, past president of the District Grand Lodge, Rev. Samuel J. Abrams dedicated the honor roll of the lodge. He also gave an interesting address on the part that the Jews have played in the great allied victory.

Others who made speeches were Mr. Ullman, President Abraham Schnee and Vice-President Joseph Soloman. Also Past President Joseph Shapiro in presenting a large silver loving cup to Past President Lawrence S. Finkelstone from the members of the lodge, in appreciation of the work he has done the past year. Finkelstone made a suitable response.

The Roll of Honor.

The honor roll of the lodge, consisting of 20 members who have enlisted for war service follows: Maurice Askins, Maurice Bufferd, Leo B. Dorsky, Harry DeVorken, William DeVorken, David Saltman, Ensign Louis Cantor, Lieutenant B. B. Finkelstone, Herbert Loewith, Henry J. Orlove, Arthur Levy, Lieutenant Max Rosenthal, Max Blumberg, David Sachs, Michael Shulansky, Lieutenant Louis Shapiro, Joseph Schwartzkofp, Maurice Rome, Samuel Rusakof and Dr. Maurice Moskowitz.

AMOS LODGE, BOSTON, MASS.

Amos Lodge, No. 121, of Boston, Mass., entered the fifty-first year of its activities with a smoker and public installation on Monday evening, January 13, 1919. The officers were duly installed by Judge A. K. Cohen, assisted by J. S. Kuhns, representing the Grand Lodge of the District.

After the installation exercises, appropriate remarks were made by Judge Cohen and others, after which the lodge adjourned to a very enjoyable collation.

FLINT LODGE, FLINT, [illegible]

Public Installation of [illegible]

On Sunday, Jan. 26, 1919 [illegible] meeting of Flint Lodge [illegible]naw Lodge No. 636 and Bay City Lodge No. 178 the officers of the above three lodges were installed at the rooms of the Progress Club in the presence of nearly two hundred members and visitors.

The installation was conducted by Brothers Milton P. Firestone of St. Paul, J. Miller of Detroit, E. Lichtig of Bay City and L. Edw. Lashman of Chicago, acting for the District Grand Lodge.

A special car brought to Flint the members of Saginaw and Bay City Lodges, and while the lodges were in session the visiting ladies were entertained by the ladies of Flint.

Much credit for the success of the affair must be given to Brothers B. F. Weiner and Henry G. Diamant, whose untiring efforts not only made the event possible, but have enabled Flint Lodge to re-establish itself upon a sound financial basis and to make the Lodge the center of all Jewish activities in the city. As a result of the activities of these men Flint Lodge has made its home, the Progress Club, the Home of the Jewish Aid Society, the Zionist Organization, the Workman's Circle, the Hebrew Sunday School and other Jewish organizations.

Program.

Part I.

2:30 p. m.—Jolly Greeters receiving visiting members and their ladies.

2:45 p. m.—Visiting ladies will attend afternoon performance at Palace Theater, escorted by Chief Greeter Mrs. H. G. Diamant and a delegation of Jolly Greeters.

3 to 4 p. m.—Regular meeting of. Flint Lodge No. 656, I. O. B. B.

4 to 5 p. m.—Regular meeting of Bay City Lodge No. 178, I. O. B .B.

5 to 6 p. m.—Regular meeting of Saginaw Lodge No. 636, I. O. B. B.

6 to 7:45 p. m.—Banquet at the Dresden.

A message from the Grand Lodge, L. Edward Lashman, Director Social Service Bureau, I .O. B. B.

What Other Lodges Are Doing, Milton P. Firestone, St. Paul, Minn.

Part II.

At Progress Club.

Calling Assembly to Order...........
  ......Henry Geo. Diamant, President
"America"..................By Assembly
Address of Welcome.................
  Benjamin Franklin Wiener, Flint Lodge
Installing Presidents-Elect...........
  L. Edward Lashman, Installing Officer. Edward Rosenberg, Flint Lodge; J. H. Stark, Saginaw Lodge; Louis Robinson, Bay City Lodge.
Vocal Solo (Selected Music).........
  Mrs. A. Kovinsky, Miss Vivian Tripp, Accompanist
Installing Vice-Presidents-Elect......
  Milton P. Firestone, Installing Officer. Sigmund Seitner, Flint Lodge; I. Oppenheim, Saginaw Lodge; Nat Speisberger, Bay City Lodge
Vocal Solo (Selected Music).........
  Mrs. Samuel Tilden Jaffe, Miss Vivian Tripp, Accompanist.
Installation of Secretaries-Elect......
  Henry Geo. Diamant, Flint Lodge; L. Ablowitz, Saginaw Lodge; Jos. H. Rothner, Bay City Lodge
Installation of Treasurers-Elect......
  Louis S. Lunde, Flint Lodge; A. D. Philippe, Saginaw Lodge; Alex. Kahn, Bay City Lodge
Vocal Solo (Selected Music).........
  Mrs. Harry Winegarden, Miss Vivian Tripp, Accompanist
Installation of Trustees-Elect..........

Refreshments

Committee on Arrangements
Benjamin Franklin Wiener and Henry Geo. Diamant.

LOUIS D. BRANDEIS LODGE, REGINA, CANADA.

A social meeting preceded by a class initiation was held under the auspices of Louis D. Brandeis Lodge No. 833, Regina, Canada, on Wednesday evening, December 25, 1918. Ten candidates were initiated by the Degree Team of the lodge. At the close of the initiation ceremonies, the business meeting was brought to an end and the meeting was open to the public and a large number of the members, ladies and friends gathered to participate in the splendid entertainment arranged. Bro. Harry Katz, chairman of -Intellectual Advancement, presided and much credit is due him for the splendid success of the affair. At the close of the program refreshments were served by the ladies of the lodge and a social hour was indulged in

EDAR LODGE, SAN ANTONIO, TEX.

By E. J. Wulfe.

Edar Lodge No. 211 celebrated the Diamond Jubilee of the Order and its B'nai B'rith Day by giving a flag service exercise and an entertainment and dance complimentary to the different members of Edar Lodge now serving in the United States Army and complimentary to the Jewish soldiers at the various camps at San Antonio, Texas. A splendid program was rendered. General Geo. Estes, of Camp Travis, San Antonio, Texas, was the speaker of the evening. The service flag was presented by Mrs. I. Lang, mother of Brother Major Sylvan Lang, and accepted by Brother L. N. Lee. The roll of honor and the banner were unfurled by Miss Meta Wolff. In addition thereto there was a musical program followed by a dance. The entertainment was in the hands of the Intellectual and Culture Committee, of which Brother S. C. Eldridge was chairman.

At the last meeting of Edar Lodge, held on February 10, 1919, several brothers were initiated into the Order, and under the election of delegates to the District Grand Lodge for the convention to be held in New Orleans, Louisiana, April 27, 1919, the following brothers were duly elected: S. C. Eldridge, L. N. Lee, Wm. B. Weininger and John Kemp. Brother S. C. Eldridge was duly nominated as Edar Lodge's candidate for the Constitution Grand Lodge Convention to be held at Cleveland, Ohio, some time during the year 1920.

One of the pleasant instances of the Lodge's meeting was the presentation of a beautiful traveling bag by Brother L. N. Lee for Edar Lodge to Brother S. C. Eldridge in recognition of Brother Eldridge's untiring work and efforts in behalf of the Order, and as an expression of the high esteem in which Brother Eldridge is held by the members of the Lodge and the community generally.

Edar Lodge is in good condition—a live active Lodge, holding its meetings regularly and increasing its membership from time to time.

ANNIVERSARY CELEBRATION BY HOPE LODGE, STOCKTON, CALIF.

The Golden Jubilee of Hope Lodge No. 126 of Stockton, Calif., was fittingly observed on Thursday evening, Feb. 6, 1919. The affair was attended by an unusually large audience.

A great jubilee that surpassed anything that Stockton Lodge ever attempted was the program that the committee on arrangements prepared.

Richard E. Gutstadt, grand president of District No. 4, was chief speaker of the evening. He recited a history of the Lodge's work and emphasized the war activities of the different Lodges of the B'nai B'rith in that state. He related some of his experiences in other parts of the country.

There were also present many members from the B'nai B'rith organizations in Oakland, Sacramento, Fresno and Lodi and several of the officers came up from San Francisco with Mr. Gutstadt.

Grand Secretary Aschheim read the minutes of the first Stockton Lodge meeting, held fifty years ago. Past President Harry K. Wolf made an address, in which he praised the work of the B'nai B'rith and hoped for further accomplishments. First Grand Vice President Milton Meyer gave a short talk on the organization's activities.

A symposium of Hope Lodge's history was presided over by A. J. Shragge. Charter Member Joseph Morris related the early efforts of the B'nai B'rith in the 1870's. The intermediate period was described by A. J. Shragge, and as son of one of the first officers, M. Conway took up the present period.

The initiatory team of the Lodge was highly praised. A class of thirty members was initiated.

Last but not least was the banquet. A. J. Shragge acted as toastmaster and several speeches were made around the banquet table.

The committee on arrangements and entertainment, which was to a large extent responsible for the complete success of the occasion, consisted of Nate Cohn, Mike Conway and A. J. Shragge.

Among the numerous telegrams of congratulations received on the occasion of the Golden Jubilee from absent members the one from Past Grand President Martin P. Stein, a member of the Lodge, was read with much enthusiasm.

Hope Lodge is now about 150 members strong, and it is hoped to make it 200 strong in membership during the current year. There are about 1,000 Jews in Stockton and the slogan of the Lodge is no rest for the workers until at least 200 of them are members of Hope Lodge.

EMES LODGE, SPRINGFIELD, ILL.

By D. S.

The writer feels quite certain that the readers of the B. B. News will be pleased to hear from the fourth oldest Lodge in District No. 6, which is Emes Lodge No. 67, located at the capital of the state, the great state of Illinois. It gives me great pleasure to say that we have much better attendance at our meetings now. The reason for that is the Sisterhood meetings are held the same evening.

I am also pleased to mention that we have added several new members to our roster recently, and we expect to make a good showing in the future. Our new President, Bro. Barney Cohen, formerly from Chicago, is surely very enthusiastic, and as a presiding officer is hard to beat.

At our last meeting on Feb. 5 we had with us Bro. Sidney Lyon, of Ramah Lodge, who assisted in the initiation of two candidates, and to say that his work was impressive is expressing it very mildly. It was a great lesson to all present and was very much enjoyed. Come again, Brother Lyons, we all need that kind of inspiration. Our Lodge will have a full representation at the Grand Lodge meeting at St. Paul.

SAMUEL LODGE, VANCOUVER, BRITISH COLUMBIA.

On Wednesday evening, Jan. 1, 1919, Samuel Lodge No. 668 installed its officers for the ensuing year. An impressive ceremony marked the installation, which was followed by a banquet and a ball. The officers, members, the wives, sweethearts, sisters and friends witnessed the ceremony and enjoyed the New Year's celebration.

The affair was the most successful ever witnessed in Vancouver. Arthur Fleishman acted as installing officer and Messrs. David, Marks and Lesser as masters of ceremony. The newly elected President, J. B. Jaffe, made a fitting address of acceptance and prayed for strength to follow the work in the same able manner as his predecessors, more especially so his immediate one, Max M. Grossman, who was installed as monitor. The District Deputy, Arthur Fleishman, proceeded to thank the past officers for their grand work for the past year. "There is in a lodge a profit and loss each year when the reckoning comes, and in the past year there has been a great profit and on each page of the yearly ledger there showed a profit, and that profit in each case was Max Grossman. His name appeared prominent on all pages of the Lodge's books. There is no one in the Lodge nor in Vancouver," said Brother Fleishman, "who has done so much and showed such results as Brother Grossman, and as a token of esteem and appreciation the members and officers befittingly present to him a gold watch and a B. B. charm, studded with diamonds."

The impression these things made on the recipient was very apparent. He thanked everyone and said it was the happiest moment of his life, not because he had received these mementoes, but because he had the satisfaction of knowing that he was doing things. He also announced that he was soon to undertake a strenuous campaign to raise $20,000 for the purpose of building a synagogue of which Vancouver could well feel proud, and judging from his conviction, he was going to do it.

At the banquet table Mr. Rosenstein of Portland made an impressive address. Brother Rosenstein is president of the Neighborhood School and the Synagogue in Portland.

Israel Luxenberg was also presented with a golden charm.

The affair wound up with dancing and a jolly good time was had by the 350 folks who were present.

RAINIER LODGE, SEATTLE, WASHINGTON.

On Wednesday, Jan. 15, Rainier Lodge No. 627, held their installation of officers in the Educational Center.

After the installation of officers by District Deputy Hurwitz, President Samuel Schwabacher delivered an address on "Theodore Roosevelt, the true American."

Abe Hurwitz spoke on the question of the Jewish Congress.

Rabbi Samuel Koch delivered a splendid address, which, as usual, was most instructive, after which Mr. Sol Herzog spoke on welfare work.

In a few short remarks Mr. Harry Sigmond reminded his hearers that B'nai B'rith must hold its own and must continue to support all other Jewish organizations. Mr Meyer Cohen followed by giving a comprehensive outline of the work for the coming year, educational, and otherwise.

ABRAHAM LIPPMAN LODGE, PITTSBURGH

One of the most interesting and educational meetings in B'nai B'rith circles of that city took place on Feb. 2, 1919, at Mannsman's Hall. The large crowd that attended the public installation of the officers of the Lodge was more than repaid by the entertainment given. A. L. Solomon, past president of District Grand Lodge No. 3, installed the officers. Simon Davis, the newly elected president of Abraham Lippman Lodge, thanked the membership for again placing him at the head of such an active Lodge and assured his audience that Lippman Lodge will again become one of the leading factors in Jewish circles of this icty.

The surprise of the afternoon was the appearance of Charles H. Joseph, one of the prominent members of the Lodge, who inspired the audience with an eloquent address on the present duty of the B'nai B'rith in Jewish affairs.

The principal address of the afternoon was delivered by Oscar H. Rosenbaum, past president of District Grand Lodge No. 3, and one of the leaders in the Order. The speaker ably expounded the principles of the Sons of the Covenant and laid great stress upon the future constructive work to be done at once by every Ben B'rith by reason of the reconstruction period through which we are passing.

Joseph H. Ruben, of McKeesport, and Adolph Edlis, members of the General Committee, spoke of the splendid advancement being made under the guidance of Marcus Feuchtwanger, president of the District.

J. Lewis Palley, president of Saar Sholem Lodge, and also at the head of the Young Men's Hebrew Association, gave an excellent review of the various institutions that are supported by the B'nai B'rith and concluded with an earnest plea for every Jew to join the Order.

The last speaker was Mark Alexander, who had charge of the arrangements for this meeting. He thanked the president for the kindly interest in the welfare of this Lodge and urged his hearers not to be satisfied with past achievements, but for all Lodges of this city to co-operate, carrying out the important duties placed upon them by reason of the recent international conflict, which requires all fraternal organizations to perform great work along the lines of reconstruction and rehabilitation.

The Seiger sisters pleased the audience with vocal and instrumental music.

B'NAI B'RITH OF CLEVELAND.

A "Past-Presidents' Night" was held by Cleveland Lodge No. 16 on Thursday evening, Feb. 13, at the B'nai B'rith Building. The affair took the form of a smoker, and at its close refreshments were served.

The principal speaker of the evening was Col. J. W. McQuigg, who spoke on the subject "My Experience in France."

In compliance with the suggestion of Mr. S. G. Kusworm of Dayton, Ohio, First Vice-President of the District, the meeting was devoted to a general discussion by all of the members, led by the former Presidents, as to what new matters for the general welfare should be undertaken by the Lodge.

Such subjects as "The Jews' Interest in the Peace Conference," "Their Part in the War," "Their Welfare Needs in Cleveland" and "The Necessity for Extension of Lodge Activities" were considered.

On Sunday evening, Feb. 16, 1919, a concert and entertainment was given by the Lodge at the B'nai B'rith Building. Mr. J. Walter Logan was the conductor.

Cleveland Lodge is now publishing a monthly bulletin under the name of the "B'nai B'rith Chronicle." Its purpose is to inform the members of the Lodge of such matters in which the Lodge and its members are concerned. The first issue contains an article by the President of the Lodge, Bro. P. J. Haber, which is herewith reproduced.

BE PROUD OF THE LODGE.

By the President.

There is every reason to feel proud of the accomplishments of the B'nai B'rith Lodge in this city. Many members are unappreciative of the many things which are being accomplished through the community building only because they have not availed themselves of the opportunity to see the various activities.

Thirty-five clubs, boys', young men's, girls', young women's—these are the real agencies for social service in a large community. Pleasant, straightforward, wholesome associations combat effectively wayward tendencies.

A library, bowling alleys, debates, chaperoned dances, are a few of the activities the building affords. A hundred others could be named.

For years the Lodge in Cleveland found its activity largely centered in affording assistance to such institutions as the Jewish Orphan Asylum and the Consumptives' Home in Denver. In addition to these, it now undertakes and accomplishes community social service and enlarges in that way its sphere of usefulness as the representative Jewish institution of Cleveland and without thought of selfish gain seeks to extend its activities as far as the new resources of a growing membership will permit.

At the meeting of the officers of the B'nai B'rith building held recently, the act of the committee of the Lodge whereby the Jewish Welfare Board will take up its headquarters in Cleveland in the B'nai B'rith building, was approved.

The Lodge was represented by the president, Mr. Eugene E. Wolf and Mr. A. Lewenthal. The Welfare Board was represented by Rabbi Wolsey, Mr. J. L. Einstein and Mr. Albert L. Steuer.

Mr. Benjamin Karr, editor of the Leader-News, addressed the B'nai B'rith Forum on Sunday evening, Jan. 19, 1919, at the B'nai B'rith building on "The Delusive Punch in Socialism." A discussion followed.

Headquarters of the Cleveland Branch of the Jewish Welfare Board will be established at the B'nai B'rith building, if details of negotiations now under way are concluded along the lines of a plan agreed upon by Cleveland representatives of the board and B'nai B'rith officials.

It is proposed that the Jewish Welfare Board continue its activities in Cleveland throughout the period of demobilization. The importance of the work is pointed to by those who have been in touch with the various phases of J. W. B. activity. The plan of opening commodious headquarters in the B'nai B'rith building was discussed at a recent meeting in Cleveland and it is believed that negotiations will soon be concluded. Rabbi Louis Wolsey is chairman of the Cleveland Branch of the Jewish Welfare Board.

John J. Sullivan, a well-known attorney, spoke before the B'nai B'rith Forum on Sunday evening, Feb. 2, 1919. The meeting was open to the public and was presided over by Brother Eugene E. Wolf, president of Cleveland Lodge.

OAKLAND LODGE, OAKLAND, CAL.

Oakland Lodge No. 253, of Oakland, Cal., celebrated its annual banquet and installation of officers on Tuesday, January 7, 1919. Twenty brothers from Stockton were present, having come down in automobiles for the occasion. After the banquet a fine musical program of varied numbers was given, among them being a violin solo by Miss Florence Reed, and a number of modern and Jewish songs by Cantor Rappaport, which were greatly enjoyed by all present. The speaker of the evening was Linet Chaplin Lilbert, whose fine address was enjoyed by all. Grand President Gutstadt of San Francisco, installed the officers for the ensuing year. Delegates were also elected to the Grand Lodge.

The lodge presented the outgoing president, I. A. Buchman, with a fine parlor lamp as a token of esteem for his valuable services rendered the lodge in 1918.

Brother Grodin, the newly elected president, made a few remarks in which he expressed the hope of having a banner year for Oakland Lodge.

Under the able leadership of Brother Grodin, the lodge hopes to have a very successful year.

Brother Schneider and the committee were highly commended for their fine work in arranging the banquet. The members from Stockton expressed themselves as having enjoyed the banquet very much and expressed the desire of having the members of Oakland Lodge visit Stockton at an affair to be given in the near future.

The final number of the evening was the singing of the Star Spangled Banner.

Brother Benjamin F. Shapiro acted as toastmaster for the occasion.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

After the adjournment of a business meeting of Julius Houseman Lodge at which two members were initiated and five applications for membership were presented, a social evening, which included the attendance of the members' ladies and friends, was held. Dancing was in order after the address by Brother S. C. Weil, who spoke on the subject, "What the Lodge Means to the Home and to the Women."

The meeting was unusually well attended and the social evening was a great success, due, in a large measure, to the activities of the vice-president of the lodge, Brother George Laven.

GALA NIGHT AT REHOBOTH LODGE NO. 38, INDEPENDENT ORDER B'NAI B'RITH.

Celebrating the event of the assumption of duties by Brother William Klapp of the presidency, the Lodge held one of its most interesting and noteworthy meetings at Eblings Casino, One Hundred and Fifty-eighth Street and St. Anns Avenue, on Monday evening, Jan. 13, 1919.

The installation of officers was conducted by the President of the District Grand Lodge, Maurice P. Davidson.

The fame and good reputation that Brother William Klapp has earned for himself as the Law Clerk of the Second District Municipal Court, Borough of the Bronx, had even reached the ears of the President of the District, who paid fitting tribute to the ability and integrity of Brother William Klapp as a man, scholar and lawyer.

The meeting was also the event of a visit by the District Grand Lodge Degree Team headed by Brother Clarence G. Brachrach, Chairman of the Intellectual Advancement Committee of the District Grand Lodge for work on a class of thirteen initiates. Brother President William Klapp was responsible for the proposition of a majority of the candidates initiated.

At the meeting it was voted that the sixtieth anniversary of the Lodge be celebrated in the month of March of this year by the holding of a banquet and ball in some hall in the Bronx at the expense of the Lodge, Brother William Klapp as President to be the toastmaster.

After the meeting the members adjourned to the grill room at Eblings, where a collation was served.

The meeting was largely attended and over sixty members stayed for the participation in the good fellowship that prevailed around the festive board to the wee hours of the morning.

HOREB LODGE, NEW HAVEN, CONN.

The first meeting of the year of Horeb Lodge No. 25 of New Haven, Conn., was held on Jan. 12, 1919. Installation of officers was one of the main features of the meeting. A class of candidates was initiated by the prize degree team of the lodge. At the close of the meeting a smoker was held. During the period of the war the lodge contributed almost $5,000 towards war funds and war activities. It gave generously of its members on the battlefield and it gave liberally of its civilian members to all activities supporting the war. All expenditures were made from the lodge treasury and from voluntary contributions without raising the dues of the members. In view, however, of the tremendous inroads upon the treasury of the lodge, the members patriotically and unanimously voted that the contribution to the United War Work Campaign should be raised by taxing each member $1.

The degree team of Horeb Lodge created a sensation on Dec. 29, 1918, when accompanied by Bro. Joseph H. Ullman, past president of the District Grand Lodge, it took Fraternity Lodge of New London, by storm by its brilliant exemplification of the ritual.

A meeting of Horeb Lodge, full of pep, was held on Sunday, Feb. 9, 1919. Reports of delegates from the convention were received and the prize degree team of the district exemplified the ritualistic work on a large number of candidates. Special feature of the evening was an address by Prof. M. S. Mandell of Yale University on the subject "The Crimes of the Bolsheviki".

Bro. Barney Goldstein, one of Horeb's 103 heroes, has been recommended for the Congressional medal for signal bravery.

EBN EZRA LODGE, ST. LOUIS, MO.

An unusually well attended meeting of Ebn Ezra Lodge No. 47 of St. Louis, Mo., was held on the evening of Thursday, February 13, 1919. Edwin Levis, one of the heroes of Chateau-Thierry, who was a member of a small band of U. S. Marines which so gallantly defeated a much superior German force in the battle of Belleau Woods, addressed the Lodge, telling of his thrilling experiences in that conflict.

Brother Samuel Bowman, one of the oldest members of the Lodge, one of its past presidents, and also past president of District Grand Lodge No. 2, delivered an address on "Our Order—Its Past, Present and Future."

Preceding the social program of the meeting a class of candidates was initiated and in the degree team, leading members of the Lodge took part. At the close of the meeting refreshments and cigars were served and a social hour was spent.

B'NAI B'RITH OF SAN FRANCISCO.

Consolidation of Lodges.

Much to the interest of members of the Independent Order B'nai B'rith, not only in San Francisco, but throughout the western jurisdiction, is the decision of Occidental Lodge No. 345 to consolidate with Ophir Lodge.

The general committee has given its sanction to the merger and the formal ceremonies of consolidation have been set for Monday evening, February 24, which will be soon after the conclusion of the coming Grand Lodge session.

The consolidation of the two Lodges will be significant in many respects, marking a decisive victory for those of the local B'nai B'rith Lodge members who have been advocating consolidation of the Lodges in this city.

The first step toward consolidation came about a year ago, when Columbia and Ophir Lodges merged, the name of the latter Lodge being preserved.

The coming consolidation of Occidental and Ophir Lodges will reduce the number of B'nai B'rith Lodges in this city from its original total of ten to eight.

The Friday evening inaugural service of District Grand Lodge No. 4, which convened in 56th annual session on Sunday morning, February 16, was held in the Bush Street Temple on the evening of February 14, 1919. Dr. Rudolph I. Coffee of Chicago delivered an address and Cantor Carr chanted the Sabbath evening service with full choir.

An orchestra has been organized in the B'nai B'rith, Junior, under the direction of Harry Clarfield. All members musically inclined are cordially invited to join. Mr. Clarfield has a great deal of experience in this work and hopes to receive a hearty support of the club. The enterprise is well worthy of consideration.

On Monday evening, January 27, Columbia Auxiliary installed its officers. Mr. Richard Gutstadt, president of the District Grand Lodge, acted as installing officer.

The officers of Ophir Lodge No. 21, the "Mother Lodge of District No. 4," were installed at the January meeting of the lodge by President Richard Gutstadt of the District Grand Lodge. The affairs of this Lodge are in a most satisfactory and flourishing condition.

Anticipating the elevation of their valued and esteemed brother, Milton Meyer, to the grand presidency, Ophir, No. 21, will enthusiastically endeavor to make its record for the coming year a source of pride to him and a credit to his administration.

At the January meeting of Modin Lodge, No. 42, the officers for the ensuing term were duly installed by the secretary of the District Grand Lodge, Brother I. J. Aschheim. After the installation, the Lodge adjourned to a downtown restaurant, where a banquet was tendered to the newly elected officers. Past-President M. A. Rapkin acted as toastmaster and short talks were delivered by Brothers I. J. Aschheim, Ben Schloss, Arthur W. Jonas and others. During the course of the evening, Mr. Ben Schloss, past-president of District Grand Lodge No. 4, in behalf of the Lodge, presented Past-President M. A. Rapkin with a set of Jewish encyclopedias in recognition of services rendered by him during the term of office as president. Secretary Sam Flyshaker was also presented with a token for services rendered as secretary for the past thirty-six years.

About one hundred members and their ladies attended the banquet and all present voted the affair a great success.

AKRON LODGE, AKRON, OHIO.

Akron Lodge No. 719 met at Temple Israel Wednesday evening, Feb. 5. Reports of the Membership Committee indicated a recent increase of membership totaling 75. The initiation of these and other new members is to be made a notable occasion in the near future. There is to be a supper, an out-of-town speaker, installation of officers and initiation of new members on one gala evening. Dr. Morris Tuholske, Mr. Maurice Krohngold and Rabbi Abraham Cronbach were appointed the committee in charge of the affair, it being left to the committee to choose between the two dates, Wednesday evening, Feb. 19, or Sunday evening, Feb. 23. A large attendance and a strong revival of interest is anticipated.

The meeting also considered a suggestion of an annual memorial service for departed members, and the suggestion of a "Past Presidents' Evening," on which every one of the previous Presidents of the Lodge is to take the floor and offer suggestions arising from his experience in the work.

Other business transacted related to the election of delegates to the Grand Lodge and to questions of attention to members in sickness or trouble.

JOHN HAY LODGE NO. 634, FARGO, N. D.

On Sunday, Jan. 12, 1919, John Hay Lodge, No. 634, of Fargo, N. D., had a public installation of officers. President Hiram D. Frankel, of District Grand Lodge No. 6, assisted by Brother Dave Naftalin, duly installed the officers.

Brother Harry Lashkowitz in accepting the office of president briefly dwelt upon the ideals of the B'nai B'rith. Amongst many things he stated, "No sweeter sentiments and no higher ideals have ever been conceived by humanity than that of benevolence, brotherly love and harmony. With the execution of such ideals, the truest kind of democracy can prevail. Harmony with your fellow men means peace. It means the right to life, liberty and the pursuit of happiness."

Brother Lashkowitz then introduced Brother Hiram D. Frankel, who delivered the address of the evening, choosing for his subject, "Shall the B'nai B'rith endorse Zionism?" Brother Frankel, in his introductory remarks, read the poem, "O, God, Teach Me Thy Ways." The speaker traced the historical developments of the Zionist's ideal. He pointed out the everlasting longing and yearning of oppressed Jewry to the land of the prophets and patriarchs. He said: 'Israel's mission is to establish an aristocracy of mind, of mental influence, of noble and elevated ideals throughout the civilized world." "Zionism," he said, "was only one of the ideals of the Jew, and consequently there cannot be a complete concentration and an unlimited and unqualified endorsement of it by the B'nai B'rith." "Speaking of the Versailles conference," he said, "The Jew is not asking any favors or privileges. What he wants is what every human being is entitled to and that is the recognition of his civil rights everywhere, not as a Jew, but as a human being. The Jew has responded wonderfully to the call of Democracy, it being his mission to propagate and advocate the ideals of Democracy."

Brother Frankel's address was received with a tremendous amount of enthusiasm and ardor, there being over one hundred and fifty people present, the largest turn-out of Fargo Jewry. A dance followed the address.

PRESIDENT SHEMANSKI LAUNCHES PROPAGANDA.

Portland Lodge, I. O. B. B., is to be the banner Lodge in the district and the largest Jewish organization west of Chicago, according to the plans and the propaganda launched by President Shemanski at the first meeting of the consolidated Lodges held on Jan. 22, 1919, at the B'nai B'rith Building. The proposed plans when carried out will give Portland a centralized point of Jewish activity which will fill a long-felt want.

A get-together luncheon was held on the same day at the Chamber of Commerce dining rooms, where these luncheons will be held every Tuesday for the purpose of exchanging views in furthering the interests of the Lodge.

This live membership committee under the chairmanship of Milton Markewitz, with Ben Rubin and Sig Lipman as assistants, will mean a successful campaign. This committee will be in turn assisted by twelve captains, with eight men under each captain. With this drive for membership every Jew in Portland will be brought into the ranks of the B'nai B'rith, which will mean an additional membership of 1,000.

All the committees appointed by President Shemanski are men of standing and ability, which will insure success and an organization that Portland, Jew or Gentile, will be proud of.

B'NAI B'RITH OF BRIDGEPORT, CONN.

Bro. Charles H. Shapiro of Bridgeport, Conn., newly elected president of District Grand Lodge No. 1, accompanied by Bro. Myron Sulzberger of New York, second vice-president of the Grand Lodge, paid their first official visit to Harmony Lodge No. 711 of Bridgeport, Conn., on Tuesday evening, Feb. 11, 1919. The committee of the lodge prepared a suitable entertainment to celebrate the success of the convention and also the membership campaign. The visiting Grand Lodge officers addressed the lodge on the accomplishment of the recent convention of the District Grand Lodge and outlined the scope of activities for the lodges of the district during the present year.

The sixth annual ball given under the auspices of Harmony Lodge as a fitting finale to the convention, was attended by more than 1,500 members and their ladies at the Stratfield Hotel on Monday evening, Feb. 3, 1919. The affair was the most brilliant social affair ever arranged in that city. A number of uniforms worn by returned soldiers and sailors were reminders of the war.

FRESNO, CALIF.

At a public installation of the Daughters of the Covenant and the [illegible] Auxiliary of Fresno, Mrs. L. M. Mendelsohn was duly installed as president.

The feature of the evening was the presentation of the past-president jewel by President M. A. Penny of Fresno Lodge to Mrs. Mendelsohn. The presentation was accompanied with a stirring talk on the wonderful work accomplished for the cause of Judaism by Mrs. Mendelsohn and the debt of gratitude owing her by the parents of the children who had been taught by her a knowledge and love of things Jewish. About 100 sisters and brothers attended the installation, which was followed by entertainment, dancing and good things to eat. A recitation by Miss Birdie Mittenthal, songs by Miss Rippel Mittenthal and Mrs. B. Phelps, piano recital by Mrs. Harry Coffee and a piano duet by Miss L. M. Mendelsohn and Mrs. Harry Coffee added enthusiasm to an altogether enjoyable evevning. The affair was a great success, the enthusiasm beyond expression and the hitherto apathetic Jewish community of Fresno lost itself so completely in an absolutely friendly atmosphere that urgent requests were made everywhere for more such socials that the Jewish folk of Fresno may benefit by them.

LITTLE ROCK LODGE, LITTLE ROCK. ARKANSAS.

Under the auspices of the Intellectual Culture Committee of Little Rock Lodge No. 158 of Little Rock, Ark., B'nai B'rith day was fittingly observed at a well-attended gathering on Sunday evening, Feb. 2, 1919.

A splendid program was arranged by Mr. Leo Pfeifer, chairman of The Intellectual Culture Committee. The Lodge was fortunate in having three interesting speakers. The first, Lieut. R. H. Wright, morale officer at Camp Pike, spoke on "Morale" and handled his subject ably and concisely. Lieut. Lawrence Marcus spoke on "The Measure of Intelligence" and gave a clever insight into army life, from its beginning. The last speaker was Lieut. Herbert Goldman, one of the welfare workers stationed in that city. He told of the good that had been accomplished by the J. W. B. and the co-operation so graciously extended at all times by the Little Rock people and urged to continue the worthy work. Lieut. Goldman opened the program with a violin solo which was so well rendered, he was compelled to respond to an encore. Miss Spiegell showed fine talent in her two recitations, and Miss Franklyn Brooks, one of our most clever entertainers, sang two songs. At the close of the program refreshments were served by Mrs. E. Navra, assisted by her co-workers. Dancing followed until midnight.

GILEAD LODGE NO. 41, MILWAUKEE, WIS.

By A. P. Greenthal

During the year 1918, a service flag was dedicated and at the close of the war there were twenty-four of our members in the active service of the United States, either in the naval or military branch thereof.

On the 14th day of March, we moved into larger quarters, due to the great interest taken by the members of the Order since the consolidation of the two Milwaukee lodges.

A degree team was organized which has done splendid work and has done much to carry out the ceremonial service of initiation.

During the year Judge John C. Karel, judge of the Juvenile Court, spoke to us on "Juvenile Delinquency." Mrs. Meta Baum, our social service worker, addressed the lodge on "Big and Little Brothers and Sisters." Brother I. Rubenstein, superintendent of the Federated Charities, spoke to us on two occasions on some phase of charitable work. The lodge was addressed by its members on the Liberty Loans, United War Workers Fund and the Red Cross. The lodge donated to the Red Cross and the War Workers Fund and also subscribed liberally for Liberty Bonds.

Due to the holidays and the epidemic, the lodge has been unable to hold its regular meetings and as a result, there are many applications for membership not voted on. It will mean an increase in membership in the coming year.

MISSOURI LODGE, ST. LOUIS, MO.

Installation of officers for 1919 took place at the meeting of the Lodge, held on Thursday evening, January 23. Mr. A. Rosenthal delivered an address on "Anti-Jewish Prejudice, Its Causes and Cures," and Mr. Oscar Leonard on "Why Zionism Should be Represented at the Peace Conference." A large crowd was present to greet the new officers. A light luncheon concluded a most interesting evening.

McKEESPORT LODGE, McKEESPORT, PA.

McKeesport Lodge, No. 573, I. O. B. B., held a most interesting meeting on January 19, 1919. In the point of attendance and general interest the meeting was one of the most successful in the history of the local Lodge. The attendance was swelled by a large delegation from Braddock Lodge, headed by Louis Sulzbacker. In addition Duquesne had a representation consisting of fifteen B'nai B'rith boosters.

An important feature of the meeting was the initiation of several new candidates. The work of the degree team in this instance was truly a most impressive exposition of the B'nai B'rith ritual. The volume of the class and the size of their audience inspired the degree team to an expression of their most earnest efforts. In addition to the formal initiation a large number of former Duquense Lodge members were received into the fold of the local Lodge.

An interesting part of the program of the meeting was occupied by Mr. Henry Friedman. Mr. Friedman had been elected to represent the entire McKeesport district at the Congress of Jews, held recently in Philadelphia. It was in his capacity as congressman from this district that Mr. Friedman presented a lengthy report to the lodge on the work of the congress.

MISSOURI LODGE, ST. LOUIS, MO.

On Thursday evening, Jan. 23, 1919, Missouri Lodge, No. 22, I. O. B. B., held its installation of officers. A very large number of its members were in attendance. The officers were installed in a very impressive manner by Bro. Harry Simon, past-president of D. G. L. No. 2. The new president, Henry E. Oppenheimer, and the retiring president, Herman Cronheim, responded with splendid talks when called upon. Bro. Abe Rosenthal, editor of the Modern View, delivered a talk upon anti-Jewish prejudices, its causes and its cures. Bro. Oscar Leonard delivered a talk on the question as to whether the Zionists should be represented at the Peace Conference, which was followed by a general discussion.

After the meeting the members enjoyed refreshments and cigars, and left with the satisfaction of having spent a very pleasant and instructive evening.

CINCINNATI LODGE, CINCINNATI, OHIO.

[illegible] f the series of open meetings [illegible]ments was given by Cincinnati Lodge, No. 4, of Cincinnati, Ohio, on Monday evening, February 10, 1919.

Honorable James A. Wilson, chairman of the Labor Missions of France, England and Italy, addressed the Lodge on his experiences abroad. Mr. Wilson had many interesting experiences to relate.

A musical program of varied numbers was successfully carried out.

Cincinnati Lodge has adopted the policy of inviting prominent members to address the Lodge and the result of the first open meeting was most satisfactory.

GILEAD LODGE, MILWAUKEE, WIS.

At the last meeting in January, Brother I. Kadis, a member of Toledo Lodge No. 183 addressed the Lodge on Jewish Social Work—Our Job. He particularly laid stress on Juvenile Court work and the Big Brother movement. He has taken up his duties as superintendent of the charities in Milwaukee and will render services for the Council in this Big Brother work.

At the first meeting in February, seven candidates were initiated. Considering the inclemency of the weather, there was a very large attendance, the largest attendance of the year and the degree team did splendid work.

DISTRICT No. 1.

Akiba Lodge No. 173 of New York City held a short business meeting on Tuesday evening, Feb. 11, 1919, at the B'nai B'rith headquarters. A class of candidates was initiated and after the close of routine business the lodge adjourned and a large number of friends and their ladies who were waiting in the parlors of the B'nai B'rith Club, then took possession of the hall and carried out a most successful social evening, consisting of music, songs and dancing, which lasted until the early hours of the morning. The Lodge was honored by the presence of Bro. Charles Hartman, member of the Executive Committee of the Order. Bro. A. B. Seelenfreund, secretary of the Order, who happened to be in New York on B'nai B'rith matters, was also present.

Mount Sinai No. 2, as well as the entire district, is very much elated over the appointment of Brother Samuel Fleischman of Mount Sinai Lodge as chief justice of Court of Appeals of the I. O. B. B. Brother Fleischman is a prominent attorney in New York and has been active in B'nai B'rith circles for many years. He succeeded Bro. Simon Roeder as counsel to the district. Brother Fleischman represents the classic type of the Jew. He is a man of high character and dignity, a public spirited citizen and is much devoted to the welfare of Israel generally. He has been sur-named "The Sage of the District".

New York Isaiah No. 1 entertained members of the Home for the Aged last Sunday and contributed much to the happiness and comfort of the old folks at the Home, who are glad to be remembered by the brothers of the various lodges.

Manhattan-Washington No. 19 continues to have large and interesting meetings. Manhattan-Washington Lodge is numerically the biggest lodge in the state of New York, Horeb No. 25 being the biggest in the district.

Brother William Clapp of Rehoboth No. 38 with the assistance of Bros. Julius Lewin and Simon Platt is making a special effort to attract young men to the lodge. They expect to have about fifty young men join the lodge within the next four months. Rehoboth Lodge is making preparations to celebrate its sixtieth anniversary.

Henry Jones-Lebanon No. 79 will celebrate its golden anniversary by a special banquet, Saturday, March 22, at Carlton Hall. The lodge expects a number of distinguished brothers of the Order to be guests of honor.

The ladies of the Edward Everett Lodge and daughters of B'nai B'rith are having a series of dances at the B'nai B'rith headquarters for the special entertainment of the soldiers and sailors who have returned home.

Chananiah No. 165 had a very interesting installation. Past President Brother Joshua Kantrowitz acted as installing officer.

Patchogue No. 759 mourns the loss of Bro. Leo Beck, who though but a very young man was very active in the community.

Bro. Dr. Elias Caplan, who served in the Medical Corp as captain, returned home to Portland, Me., and was heartily welcomed by Israel Lodge and the Jewish community generally. Dr. Caplan is well known all through the State of Maine as an orator and a communal leader.

Dr. Harry Goldman, assisted by an able degree team, initiated a number of candidates in Maimonedes Lodge in Liberty, N. Y.

Brockton No. 821 is arranging a series of public lectures by distinguished men under the auspices of the lodge. President Nicholas Murray Butler of Columbia University has accepted an invitation to be one of the speakers.

Bro. Jehial M. Roeder acted as installing officer of Jehudah Halevi Lodge in New Britain, Conn., also in several of the local lodges. Bro. Simon Platt installed the officers of the President's Lodge, Brooklyn Lodge No. 753.

Henry Jones-Lebanon Lodge No. 79 of New York City will celebrate the fiftieth anniversary of its institution and Peace Jubilee on Saturday evening, March 22. 1919, at the Carlton Hotel, New York City.

DISTRICT NO. 2.

Kansas City Lodge No. 184 of Kansas City, Mo., celebrated the seventy-fifth anniversary of the Order on Sunday, Jan. 26. 1919, with a banquet at the Coates House. Preceding the banquet a class initiation of fifty candidates was held by the Degree Team of the Lodge. The principal address was delivered by Bro. Samuel Rosenfield of St. Louis.

At a regular meeting of Steubenville Lodge No. 787 of Steubenville, Ohio, held on Jan. 10, 1919, the officers of the Lodge were installed by Bro. Sidney G. Kusworm of Dayton, Ohio, First Vice-President of the District. He also deilvered a most inspiring address.

At the regular meeting of Sholem Lodge No. 78, of Leavenworth, Kansas, held on Sunday evening, January 19, 1919, the officers of the Lodge were installed. After the installation a social time was enjoyed in the vestry rooms of the Temple, where a program and refreshments contributed toward the entertainment of all who attended.

Brother Sol. E. Kiser, of Indianapolis, Ind., was elected vice president of the Jewish Orphan Asylum of Cleveland, Ohio, at the quarterly meeting of the board of trustees held in the month of January, to fill the vacancy caused by the death of Mr. Jacob Furth. Mr. Emil Mayer, of St. Louis, was elected to fill the vacancy on the board of trustees which reslted from Mr. Furth's death.

One of the most successful affairs ever held in Kansas City was the seventy-fifth anniversary of the Order by Kansas City Lodge No. 184 on Sunday evening, Jan. 26, 1919. Nearly 400 persons attended the dinner and listened to an address by Judge Samuel Rosenfield of St. Louis, after which a general reception followed and was concluded with a dance. A large class of candidates was initiated before the dinner.

DISTRICT NO. 4.

District Grand Lodge No. 4 will meet in fifty-sixth annual session in the city of San Francisco, at the Covenant Hall, 149 Eddy St., on Sunday, Feb. 16, 1919.

Occidental Lodge No. 345 and Ophir Lodge No. 21, both of San Francisco, consolidated on Feb. 10, 1919, under the authorization of the General Committee of the District Grand Lodge, under the name and title of Ophir Lodge No. 21.

The consolidated Portland Lodge No. 65 of Portland, Ore., is actively engaged in a membership campaign to make the Lodge not only the largest in the Northwest, but also the largest in the District. Under the able guidance of the Chairman of the Membership Committee, Mr. Milton Markowitz, the Jewish community has been thoroughly canvassed, and it is hoped that all available men will be secured as members of the Lodge.

Abraham Geiger Lodge, No. 423, and Ida Bluhn Strauss Auxiliary held a well attended joint meeting on January 16. The special feature was the joint installation of the officers of the two organizations, conducted by District Deputy Samuel Edelstein. Short talks were made by the officers elect and by Mr. Harry L. Cohn. After the installation, cards were played and refreshments were served.

DISTRICT NO. 6.

Winnipeg Lodge of Winnipeg, Canada, will celebrate B'nai B'rith day on the first Sunday of March. Brother Gus. Loevinger of St. Paul, chairman of the Propaganda Committee of the District Grand Lodge, has been delegated to represent the District Grand Lodge on that occasion and to deliver an address.

DISTRICT NO. 7.

Isidor Straus Lodge, No. 519, of Fort Worth, Texas, will give its annual ball on Thursday evening, February 20, 1919, at the Hebrew Institute.

Dallas Lodge, No. 197, of Dallas, Texas, held an open intellectual culture meeting on January 22, 1919, at the Temple annex. Rabbi Jacob Bosniak, who attended the American Jewish Congress in Philadelphia, gave a detailed account of the deliberations, actions and personnel of the congress. He also spoke on its "Relations to the World Peace Conference." A free discussion by a number of those present followed the address.

There was also given a rich musical program of various talents. At the close of the meeting, refreshments were served.

JEWS CLAIM NATIONAL RIGHTS.

The Jews of Bukowina organized many important demonstrations and meetings in favor of national rights for themselves. The movement is growing and the Jews are all the more anxious to make their voices heard since they learned that the claims for Jews for national rights in western Galicia are being suppressed and that Jewish meetings in connection with the movement are prohibited and rendered impossible as a result of the pogroms.

A Jewish National Council has been formed at Posen to guard the national and individual rights of Jews in the province of Posen. The Council has issued an appeal to the Jews to refer to it all questions relating to them, and has promised to defend their interests. The Council also announced that it decided to co-operate in the formation of a local citizens' militia.

The Polish delegation in Paris is working hard to prevent the formation of an international tribunal to settle the Jewish question. They are anxious to have the matter left in their own hands, so that they may decide the limits to which they might go in granting rights to the Jews.

LEMBERG COMMUNITY DECLINES POLISH GIFT.

The Warsaw Polish Relief Fund sent a gift of 500,000 crowns for the relief of the Lemberg Jewish pogrom sufferers, but the Jewish Communal Council returned the money. In a statement explaining its action, the Council emphasized the fact that a donation of that kind could not whitewash the authors of the great massacre, and that the money could not compensate the community for the huge losses suffered by it.

COMMUNICATED

New York, February 16, 1919.

Editor B'nai B'rith News:

No sooner had I gotten my copy of the B'nai B'rith News when my troubles began. I could not decide what to read first, whether it should be your admirable editorials or Dr. Gotthard Deutsch's instructive and entertaining papers on "The Diaspora" and "Sketches of Modern Jewish History." Whether I should give preference to Dr. Max L. Margolis' grand contributions to Jewish literature, or to Dr. Epstein's interesting letters from London. And I was also anxious to know at once "What Our Lodges Are Doing" and learn of other important events in the Jewish world for which I might have looked in vain in other Jewish papers. I tried to read all these different items at one and the same time, but it would not work, it could not be done. So I hit upon a plan that I consider the only practicable one and which I would recommend to all the brethren to adopt. I commence reading the first line of the first page and do not file away my copy until I have read the last line of the last page. There is no paper, book or magazine that comes to my house that gives me as much genuine pleasure and as much needful information as the B'nai B'rith News, and I always look forward to its coming with great anticipated pleasure.

With sincerest good wishes for continued unbounded success in your great work, I am,

Fraternally yours,
HENRY SCHOENTHAL.
593 Riverside Drive.

ANTI-SEMITISM IN A GERMAN UNIVERSITY.

At a meeting of representatives of the Medical Faculty of the University of Marburg it was resolved, by a large majority, to exclude Jews from the hospitals which are being established there. Speeches were delivered on the danger of the Jews becoming the ruling race in Germany and the masters of the Red Government. The incident is all the more regrettable in view of the past connection of the late Professor Hermann Cohen with the University.

THE CZECH PREMIER AND THE POGROMS.

The Czecho-Slovak Premier, M. Kramarcz, received a deputation of the Jewish National Council, which drew his attention to the anti-Semitic riot at Holleschau and to the danger of allowing the pogrom movement to spread. The premier strongly condemned the pogroms. He also assured the deputation that measures had already been taken against the agitation, and that the government had decided to use all the means at its disposal to prevent pogroms.

FURIOUS ATTACK AGAINST JEWS.

The Prussian pan-German General von Gebsattel recently printed an article in the pan-German "Deutsche Zeitung," in which a furious attack is made against the Jews, whom, he declares to be guilty for the fall of the German Fatherland. "It is the fault of the Jews that Germany has fallen. German Jewry are guilty of Germany's betrayal. We will not forget what German Jewry has done to us, and the crime it has committed in these sad days." It is feared that pogroms will soon take place against the Jews in Germany. Already the cry is heard in the streets that the Jews must be exterminated and at a pan-German public meeting held recently Erzberger and Scheidemann were termed the "Jew government which has betrayed Germany." In this connection a remark made by Prof. Geiger in his "Allgemeine Zeitung des Judentums" is interesting. In the issue of October 25th he writes: "The Jews of all lands are receiving liberation; only we German Jews are suffering."

AN ANTI-JEWISH MEETING AT VIENNA.

The newly formed Austrian People's Party, which consists of disguised supporters of the old regime, convened a meeting at Vienna to protest against the formation of a "Jewish Republic" in Austria, and to point out to the public the danger of allowing the Jews to rule. In connection with the meeting leaflets were distributed inviting the people to organize anti-Jewish pogroms. A Socialist leader appeared at the meeting and described how the old regime, and not the Jews, had brought misery upon the country. He strongly condemned the anti-Semitic propaganda of the organizers of the meeting. In view of the refusal of the reactionaries to abandon their tactics, soldiers from among the audience stormed the platform and dispersed the agitators.

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B'NAI B'RITH OF AUSTRIA TAKE CARE OF 12,000 WAR ORPHANS AND OF THOUSANDS OTHERS WHOSE PARENTS WERE VICTIMS OF POLISH POGROMS

Esteemed President:

After four years we wish to communicate with you the events that have occurred in the meantime. The sums which you were kind enough to send us in the year 1914 have reached us in due season and have been employed to feed the hungry, to wipe tears, and to clothe the naked. Even the sums which you send for the benefit of brethren have been used to assist outsiders whose distress was appalling.

The terrible war has come to an end, and our brethren in Austria begin only now to realize what want means, what misfortune really is—how the uncertainty of the political situation affects everyone of us. Only now we realize the consequences of unemployment—the suspension of every industry, etc. Yet we do not wish to speak of this fact because we hope that after three, or at the utmost six months of a grave crisis, a stable political situation will be established and with this our private affairs will be regulated. We wish to inform you now of the past which we are able to view and describe objectively.

The most terrible enemy swooped upon us in 1914 from the East, infesting the country like a swarm of locusts. Tramping everything under their feet, the Russians were soon at the foothills of the Carpathian Mountains in the vicinity of Cracow. We, in Vienna, were looking with grave apprehension at the wall of human bodies which checked the enemy but which might break at any moment, allowing the Russians to sweep over Hungary and Moravia to our gates. This would have been a terrible misfortune, as we are able to calculate on the ground of the calamity which befell Galicia and Bukowina.

The Jewish population of Galicia stood by Austria while the Poles, the Ukrainians, just as the Czechs in Bohemia and Moravia, were hostile to it.

All these nations aided the Russians and joined hands with them in attacking the Jews. Their houses were burned, their property was carried away or sold for a trifle—the fiends would amuse themselves by compelling the oldest people to dance—beating them afterwards in order to give the mob some fun. If one dared to refuse orders or if there was the slightest suspicion that he was a spy and sympathized with Austria, he was executed. Mothers were raped in the presence of their children, girls in the presence of their parents, to be butchered afterwards. Children of tender age had to witness these terrible scenes and the fright they had experienced was engraven on their faces for years afterwards.

The moment the news of the invasion arrived the Jews who had learned of the conduct of the hostile army started on a flight. Happy to find a place on the roof of a railroad car, even on a buffer or in a cattle car, they could carry nothing along except the clothes on their body. In this way tens of thousands fled to the West, mostly to Vienna, where the lodges started on their relief work, organizing a system for the assistance of those who should follow. The same was done in all other cities which have a lodge of the I. O. B. B. Wherever the Jewish refugees came, they were unwelcome. The disgraceful barracks, a sad chapter of this story of exile, killed thousands of them. Thousands were butchered in Galicia and Bukowina—thousands of others became victims of plagues, spotted fever, typhus and cholera. Thousands succumbed to exhaustion on their flight. It cannot be denied that in many places they were well cared for—even schools were established in which the children received instruction similar to that given to them in their old homes. In general, however, they suffered terribly and their habits, which contrasted strongly with the Occidental civilization in their new homes and vividly presented their backwardness, created ill-feeling and aroused anti-semitism among their new neighbors. While the large majority, compelled to leave everything behind, lost everything that they possessed, there are a few who successfully engaged in business in their places of exile, made a great deal of money, and in this way aroused the jealousy and the hatred of the non-Jewish population which extended to the whole Jewish community.

The state paid for the refugees, two crowns (40c) per capita per diem. The Jewish population of Western Austria came to their assistance, collecting the sums necessary to make life half-way possible for these refugees. Meantime, in their eastern homes, their houses, even entire towns, were literally leveled to the ground. Not a stone is left to remind the visitor that there was once a city on this place. In other towns only ruins were left. While thousands still are barely eking out an existence in the West, persecuted by the inhabitants of the newly created National states, the majority returned to their homes, where they are existing in a manner not worthy of human beings—seeking shelter in caves, in abandoned trenches, in ruins, living more like wild beasts than like human beings. While trying to accommodate themselves to such an existence, a great many of them had again to flee to the West in order to escape from the lot of their co-religionists who were butchered, tortured or burned alive by Polish mobs under the leadership of Polish officers. The high-toned Polish society enjoyed these sights, and instead of preventing the cruelties its members came along with grips and trunks to carry away from Jewish stores jewelry and anything which they considered desirable. One thousand dead were counted in Lemberg alone. How many families were ruined and how many who just began to get on their feet were thrown into misery again is impossible to tell. The 12,000 Jewish war orphans received thousands of new additions from the camps of refugees, and now again thousands of others orphaned by pogroms. Our society set itself the task to care for the war orphans in Galicia, who count about 12,000, and obtained from the government a grant of crowns, $1.50, increased afterward to two crowns, per capita per diem, while the society established by the District Grand Lodge for saving Jewish children raised the balance and furnished the orphan homes. The means necessary for this purpose were obtained through collections among the Jews of Western Austria and resulted in a fund of two millions, which no one, knowing the local conditions, would have considered possible. Now twelve hundred children are placed in orphan homes and six thousand with families. The Austrian government has ceased to exist, and it is very uncertain whether the Polish and the Ukranian governments will pay the stipulated amounts. The children, however, must under no condition be sent back to their caves or cast out into the streets. For this purpose we need a great amount of money, for the means of the society will have been spent in no distant future. We cannot imagine that any government. succeeding that of Austria-Hungary, will refuse to pay the former subsidy—whether it be a Polish or a Ukranian or a combination of both, but until that time the orphans have to live and our means are not sufficient to sustain them. Anyone who saw the children when we took charge of them, when they had barely a shirt to cover their body, were infested with vermin, sore-footed, anaemic, with a forlorn look in which one could read the horrible recollection of all the misery which these five year old tots had to see and who looks at them now, seeing their healthy color, smiling and doing their lessons, will do anything to prevent that lack of means should cast these infants into the street and to misery. We therefore implore you to collect money in every possible way and to send it through the District Grand Lodge, I. O. B. B., to the Society for the Salvation of Abandoned Jewish Children of Galicia and Bukowina, or to send it directly to this society founded by the D. G. L., I. O. B. B., whose president is Dr. Edmund Kohn, vice-president D. G. L., and whose vice-president is Professor Ehrmann, grand president D. G. L. Do all you can as quickly as you can in order to save the Jewish generation of the future and to bring relief to the terrible misery of Galicia. Raise funds. Help.

(Signed) PROF. D. EHRMANN,
DR. EDMUND KOHN.

Vienna, Jan. 31, 1919.

To Mr. Adolf Kraus, 1248 Tribune Bldg., Chicago, Ill.

Activities to Meet New Conditions Confronting the Returning Soldiers and Sailors

In co-operation with the War and Navy Departments' Commission on Training Camp Activities, the Jewish Welfare Board has for many months been ministering to men in the service, both here and abroad. In accordance with its customary policy, it is now planning to extend its program of activities to meet the new conditions confronting the returning soldiers and sailors.

On Feb. 25, 26 and 27, National Representatives of the Jewish Welfare Board, Independent Order of B'nai B'rith and Council of Y. M. H. and K. A., met in New York City to consider the problems involved in these new conditions. It was agreed at this conference that in the post-war work, harmony and unity of effort were quite as essential for effective results as in the conduct of welfare work during the war.

The two problems considered, as of paramount importance, were those of employment and education of returning Jewish men. The general principle was recognized that both these problems constituted a Jewish community obligation to be discharged by Jewish communities through such institutions, lodges and other agencies as may be ready and able, by reason of their physical resources and personnel, successfully to engage in such effort. As a result of the meetings, the following plan of agreement was adopted:

1. That the J. W. B., I. O. B. B. and Y. M. H. and K. A. proceed with all possible dispatch with the organization of special employment and educational work in the Jewish communities throughout the United States.

2. That for this purpose, special committees on employment and education be created by the J. W. B. conjointly with the I. O. B. B. and Y. M. H. and K. A. in all cities in which the three organizations have local bodies. Such committees to be formed by the local bodies conjointly together with such other local Jewish agencies as desire to participate, and the work to be conducted in accordance with the national policies of the Jewish Welfare Board and financed on the basis of budget rendered monthly in advance for the review of the National Office of the Jewish Welfare Board.

3. That in such cities in which but two of the three organizations above mentioned are represented by local bodies, the two organizations thus represented together with such other local Jewish agencies as may desire and are able to participate, create a special committee on employment and education, such committees likewise to function under the policies of the National office of the J. W. B. on a monthly budgetory basis, as in Section No. 2.

4. That in such cities in which but one of the three organizations above mentioned is represented by a local body or chapter, no independent committee shall be formed, but in its stead, the work of employment and education shall be delegated solely to that agency, which shall thereupon be recognized as the official agency of the Jewish Welfare Board for this purpose. In all such cases, the work shall be conducted under the auspices of the parent body of such agency. Such agency shall likewise prepare monthly estimates of expenses in advance, and such budgets shall be rendered to the parent organization of which the local agency is a member. The money necessary to carry on the work of such agency shall be appropriated by the Jewish Welfare Board, only after the initial review and approval of the budget by the parent organization and final review by the National Office of the J. W. B. The money thus appropriated shall be transmitted by the J. W. B. to the parent organization and by the parent organization in turn to the local agency.

A statement of detailed procedure and methods is now under preparation and will be mailed within a few days, and supplementary statements will be issued from time to time from the National Headquarters of the Jewish Welfare Board, and from the Headquarters of the I. O. B. B. and the Y. M. H. and K. A.

The New York conference developed a complete sense of the supreme importance of unified effort so far as the national officers of the co-operating Jewish organizations are concerned, a spirit which it is hoped will pervade the work of each local community in its efforts to solve the supreme problem.

RUMANIA REFUSES ADMISSION TO RETURNING REFUGEES.

A large number of Jews who had fled from Bukowina during military operations there and had taken refuge in Bohemia and Moravia, are now returning home. A part of Bukowina, however, has been occupied by Rumanian troops, as Rumania claims that province. Jewish refugees returning to these parts of Bukowina are being refused admission by the Rumanian military authorities. These Jews are therefore in an extremely uncomfortable position and are suffering from the lack of shelter, food and clothing.

POGROMS IN GALICIA RECUR.

An anti-Jewish pogrom, accompanied by the characteristic brutalities, took place recently in the town of Kovetchin, Galicia. Not only were Jewish homes and businesses attacked and pillaged, but synagogues and schools were not spared. As in other pogroms, the police authorities held themselves aloof and did not stir to afford protection to the defenseless Jewish population. The Scrolls of the Law were forcibly removed from the synagogues and desecrated. The Jewish cemetery was also overrun, the graves opened and the gravestones and other monuments destroyed.

THE GERMAN GOVERNMENT AND EASTERN JEWS.

Contrary to all expectations and despite Jewish protests, the new government has not abolished the restrictions imposed by the old regime on the commission of Eastern Jews into Germany. The Jewish organizations continue to demand the annulment of the order.

The Spiritual Adjustment of the Jewish Immigrant

By Rabbi Joseph Hevesh, of Cong. Anshe Emes, Chicago

Of the many responsibilities that rest upon the Jewish community, one of the greatest is its duty towards our weak and helpless brothers—the immigrants. Upon the proper fulfillment of this obligation depends not only the welfare of the "newcomers," but also the status of the "old settlers." Whether the inflowing mass of human raw material shall turn out to be an asset or a liability to the community is determined chiefly by the guidance accorded to the incoming tide.

There are two distinct aspects to this question, for we are concerned in the fate or our people, both as loyal Jews and also as patriotic Americans. To the credit of our philanthropists be it acknowledged that they early recognized their responsibilities in that direction and have bravely grappled with the problems growing out of them. Educational institutions like the Jewish Educational Alliance, Hebrew Institute, Jewish Educational Society and other kindred organizations were established in all the larger communities with a view to benefit the immigrant and his children. All these institutions pursue a more or less uniform ideal. They foster the new spirit of Democracy, fan the fires of patriotism and endeavor to create an atmosphere in which the crude aliens are being reshaped, baked and finished as new Americans.

Against these early attempts and past experiments there is one serious criticism to be made, that all the efforts of benevolence are only one-sided. The process of Americanization is being over-emphasized at the expense of the religious aspect. On account of this negative attitude towards Judaism, the old people look upon these institutes with suspicion. Their misgivings are strengthened and partly justified by the fact that their young children come home to them with superior airs assumed and strange manners acquired. The enstrangement from the parents, again, reacts unfavorably upon the young people themselves, for it is loosening their spiritual anchorage. Consequently they grow up without that spirituar nurture which is indispensable in the building up of character.

This may be one of the reasons why the new generation of our people has acquired the unsavory reputation of being "hardened materialists." Our standing in the eyes of our non-Jewish fellow-citizens seems to be lowered, and they openly accuse us of having traded our birthright for a "mess of pottage." It is the stinging irony of fate that the modern descendants of the ancient "people of the Book" should be branded with the $ sign, the trade-mark of Mamon. The truth of the matter is that the Jew possesses a most adaptable nature, and he strongly reflects the influence of his environment. Being an apt pupil, he will out-Harum David Harum. He easily acquires the art of making money, however, when occasion demands he proves to be a princely giver. Jacob H. Schiff and Julius Rosenwald have raised a veritable school of philanthropists. Many are the disciples who nobly vie with each other to emulate their noble exemplars.

Philanthropy, however, cannot supplant religion. It will be well, therefore, to revise our policy regarding the training of the immigrant, and profiting by the experience of the past, we should try to evolve a more helpful attitude.

In order to obtain a correct perspective of the problem as it confronts us today, it will be well to cast a retrospective glance upon the near past. It may be stated without exaggeration that at no time and at no place, ever since the wanderings of our people began, did Israel find a haven of rest equal to our beautiful commonwealth of these United States. But so many had been the disappointments of the past, and so deceiving the promises of former prospects, that the suffering Jew has lost the hope of realizing true liberty in any other place outside of the "homeland" of his ancestors.

The last century was hailed as the era of general emancipation. After the revolutions of 1848 many of the enlightened countries in Europe promised the privilege of citizenship to the Jews living in their midst. But these rights and privileges existed mostly on documents only, which were often regarded as mere "scraps of paper." Hatred and prejudice were so deep-rooted that they could not be removed by acts of parliament or by royal decrees. In fact, the promised privileges brought about new difficulties and caused more suffering. The emancipation of the body caused the enslavement of the soul. The dark forces of reaction in the unenlightened countries of Eastern Europe waged an open war of extermination against the hated race. And even more civilized lands, like Germany, France and Austria, yielded to the outburst of race persecution, known by the modern term, anti-Semitism. The Hilsner affair in Austria and the Dryfus conspiracy in France are speaking witnesses in the indictment of sham liberalism. The governments of England, Holland and Italy were more tolerant to their Jewish subjects, but comparatively the Jews comprised a very small percentage of the population.

In the lands of darkness Jewish life remained medieval in every respect. If rare exceptions occurred here and there, these proved the rule only the stronger. Individual Jews rose to prominence, but they were compelled to disavow their religious affiliation by apostasy. But also in the semi-liberal countries the lot of the newly raised citizens was not enviable. They had to face a keen struggle of competition in which their ancient religion proved to be a serious handicap. In the unequal struggle many a young climber yielded to the temptation held out by the church, and conversions to the dominant faith became numerous. Jewish aspirants for offices to which they were perfectly qaulified were advised to enclose a "Taufschein" to their petitions, and when they complied by sending in their birth certificates it was made clear to them that there was a difference between the two documents. When the pious Jew saw that the entrance upon a professional career led to a strang path, which usually terminated at the baptismal font in the church, he instinctively kept his children out from the public schools. Thus the Ghetto remained. Its walls from the outside were demolished, but a voluntary barrier was raised by the Jew himself which was to protect his heritage from destructive foreign influences.

It is here, in the new world, that a real opportunity is offered and a fair deal is meted out to the Jew. This favorable situation, however, must be wisely utilized so that it may produce the best results. Overzeal and misapplied benevolence may create more harm than good. A too rapid course of assimilation may so upset the equilibrium of the ambitious immigrant that he may lose more than he gained. Because extremes meet, the "world-idealist" is prone to plunge in an anxious moment into the extreme of crass materialism.

It may not be safe to follow nature slavishly, but there are some valuable lessons that can be learned to good advantage. Thus it is worth while to notice that some animals are so constituted that they must change parts of their bodies from time to time. Nature taught these animals to take refuge in seclusion during the seasons of molting. This may serve as a direct hint of caution to us that we, too, provide for the safeguarding of those who must undergo the process of spiritual transformation. Before securing allegiance to our new ideals provision should be made for teaching the full significance and value of the new standards. Indeed, there were many beautiful phrases used as catchwords that remained empty slogans which had been exploded before our own eyes. The disciplined Jew may rightfully ask: "Why leave the fountain of living waters and seek the broken cisterns that hold no water?" It is the privilege of our present generation, of all who lived through the greatest of world conflicts, to witness the breaking down of some useless theories.

The greatest of all shams of the pre-war times was the false ideal of "universal brotherhood" which captivated the so-called rationalists. It was a theory built without foundation, a typical air castle, a creation of day dreams. In an incredibly brief space of time all the erstwhile professions of brotherhood were forgotten. Learned scholars used their subtle minds to justify murder and destruction in the cause of—world domination. They apparently subscribed to the vision of the ancient seer who told about "the lion lying down with the lamb together," only, as the late Professor Schechter once remarked: "They would consent to the lamb resting inside of the lion." After the storm wind and the quake and the fire have passed there must come the "still small voice." Instead of a world empire dominating all the races and molding them through the iron cast of uniformity, we hope to see emerging a League of Nations that will allow each group of peoples to contribute its original gift to humanity. It will be like the rivulet carrying its waters to the big river.

Under such liberal and truly democratic conditions the Jew is destined to recuperate from the unjust sufferings of past ages and to evolve a fine sense of spiritual power. And while he borrows from his environment, while he accumulates obligations, he would also be able to develop resources to repay his debts liberally. But there is a saying somewhere in the Talmud: "Poverty is quite becoming to Israel," meaning thereby that poverty is by no means the greatest danger to the survival of the Jew. Prosperity is more often the cause of turning his head, as it was declared of old: "When Jeshurun waxed fat he kicked." The softening influences of material prosperity may easily accomplish the disintegration of the Jewish people even though the cruel persecutions tried but failed in doing it. The familiar parable about the traveler whose cloak the storm wind could not get, but who was compelled to discard it under the hot rays of the sun, is an apt illustration to the point.

A too sudden adaptation to environment and a too ready yielding to outside influences must prove harmful. In order to avoid the dangers of rapid assimilation, which would destroy our original individuality, the synagogue must become interested in the immigrant. It must be energetic and tactful in ministering to the needs of both young and old. The problem can be made even more clear by an illustration. Just as in physics there is a recognized centrifugal force tending to push the molecules away from the center, which is being counteracted by the centripetal action drawing the same molecules inward toward the center, even so must the centrifugal action of assimilation be counter-balanced by enlightened training in Judaism and Jewish culture.

A corrective force in that direction is Zionism. It is not a type of religion or a substitute for religion, but a spiritual ideal, giving a healthy outlet to the emotional craving of the Jew. As an influence to check the tendency of assimilation it is of great importance and value. Even though we have no intention to remove our habitation from beneath these happy skies we can conscientiously support the efforts for a restored Palestine. The ancient land of Israel restored promises a concrete expression of the Jewish genius. By helping to up-build the ruins of our ancient homeland we shall make possible the realization of the hope of ages which sustained us throughout the centuries of oppression and danger.

The practical question to be considered is, in what form shall religion be presented to the immigrant? For although we may reasonably claim that there is only one Judiasm in substance, in its interpretation we are strongly divided. Orthodoxy, in its rigid, unyielding form, cannot become acclimated to this country and its new conditions. It is, after all, the direct product of medieval ghetto life. An exotic plant, as it is, it is doomed to shrivel and vegetate. The old generation holds on to it, though often only nominally, but the coming generation boldly deserts it. To cling to it in the face of positive failure implies, the least to say, imprudence.

But neither is the interpretation of Reform sound enough to hold together permanently the large bulk of free Jewry. The weakness of its philosophy is that it is not practical. The theory is too abstract to be translated into real practice. Like most of the nineteenth century ideals, it shows blossoms but cannot produce fruits. To save itself it will have to retrench. Before anything else, it will have to find and re-establish its connections with the Jewish historical past. Without roots the "tree of life" cannot flourish. It will also have to modify its world outlook regarding the Jewish future. Without the means of direct connection with the past, and without the hope for a future as visualized by the prophets of Israel, the present does not offer any realities.

The path of peaceful progress leads towards the pleasant ways of the middle road known as Conservative or Historic Judaism. There existed parties in Israel in all ages, but it was always through the moderates, the middle-termers, that Judaism survived. The Pharisees stood between the Saducees and the Chassidim, the Rabbinites saved the day against the Karaites and other factions during the Gaonic period and later, and the Conservatives are to stand in the breach for the present. The root ideas or principles, like the Sabbath, the dietary laws, the Hebrew prayer book and the integrity of the Bible constitute the general program of the Conservative platform. Our rich Rabbinic literature must not be disowned because our enemies frown it down, and the hypotheses of higher criticism possess no canonical validity to those who respect tradition. They still cherish the romantic halo about the Patriarchs, and they continue to idealize the Jewish heroes, prophets, sages and martyrs.

For the time being the "golden mean" may be unpopular. The followers of the middle road, like all progressives, are exposed to the shafts hurled from right and left. However, the spirit of progress thrives under such conditions. By the steady exercise of a militant defensive the power of resistance will increase. The general discussions upon the fertile theme of reconstruction seem to ignore the significance that Judaism bears upon the subject. But sooner or later the omission will be noticeable and due reparation will have to be made. The sooner the better. The gap existing between the parents and children should not be allowed to be widened. The earlier the breach is filled in, the better are the chances for a complete spiritual adjustment. The position held by the historical conservative interpretation of Judaism offers a common meeting ground for an effective reconciliation of the conflicting elements that make up American Jewry.

Moreover, the conservative spirit is identical with the essence of democracy, and thus it stands in perfect harmony with American ideals. The Declaration of Independence and the Constitution of the United States resemble not only in language, but also in spirit, to our Bible. By cultivating the conservative spirit of Judaism we are serving the best interests of the land we love. This strong, unified allegiance is the keynote to the harmony we wish to develop in our brothers and sisters who come to these shores in quest of a haven of refuge and a hospitable home. Once I overheard an argument as to which of the two terms was the more correct: Jewish American or American Jew? It appears to me that American Jew is the correct designation. It clearly indicates that our stock and origin is Judaic; the root reaches back to ancient soil and derives its nourishment from the living waters of the Torah. The branches, on the other hand, indicate the new growth, with blossoms and fruits ripened under the new climate.

The impressive words of Jethro to Moses may furnish an appropriate conclusion: "If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall get to their place in peace."

THE NATIONAL FARM SCHOOL.

Opportunity for Worthy Young Men.

The Board of The National Farm School announces that a new class will be opened on March 15, 1919. All desirous of entering the class should make application immediately to Mr. M. A. Kaufmann, Chairman of the Application Committee, 407 Mutual Life Buildin Philadelphia, Pa.

The National Farm School is located in Bucks County, Pennsylvania (near Philadelphia), and trains lads, irrespective of creed, in practical and scientific agriculture, for agricultural callings, free of all charge to them for tuition, books, board, lodging, laundry and other necessities. The school comprises nearly 500 acres of land and is equipped with pure-bred and grade dairy herds, horses, barns, piggery, poultry, farm machinery, greenhouses, library and laboratories.

The course of studies covers a period of three years, and includes arithmetic, English, American literature, history, botany, soils, dairying, forestry, fertilization, horticulture, agriculture, agricultural bacteriology, veterinary science, bee culture, chemistry, agriculturtal geology, physics, agricultural literature, animal husbandry, poultry culture, prognostication, leveling and drainage, surveying, rural economics and law. The studies are in charge of an able corps of instructors and the household is in charge of a matron.

Those desirous of taking this course must be sixteen years of age, and not over twenty-one; must have completed their grammar school education or have an education equivalent thereto; must be morally, physically and mentally fit, and must be desirous of following agriculture as their life's work.

CONLEY SENTENCED.

Leo Frank's Accuser Must Serve Term of Twenty Years.

A sentence of twenty years in the state penitentiary has been imposed in the case of Jim Conley, who was the state's chief witness in the Leo Frank case several years ago. Conley was found guilty of burglarizing an Atlanta drug store. While breaking into the store he was shot. Conley's testimony was the chief feature of the case against Frank. Conley swore that Frank killed Mary Phagan.

A JEWISH CONGRESS AT WARSAW.

An All-Polish Congress of Jews has been held at Warsaw. Five hundred delegates came from all parts of Poland. The Zionist leader, M. Greenbaum, was elected president. The Congress was convened to discuss the situation created by the pogroms, the question of national and civil rights for Jews in Poland, and the Zionist aims.

Sketches of Modern Jewish History

By Gotthard Deutsch

XV.

(From the July Revolution to the February Revolution (1830-1848.)

During this period of political fermentation Germany occupies the center of the stage in the political history of the Jews, and in this loosely connected aggregation of states the smaller members of the Federation furnish the most typical, though caleidoscopic, sights of the fight between medievalism and modernism. The revolution in France could not help but exercise a powerful influence on the state of mind in Germany, which had fought two decades previously against foreign oppression, and now found itself oppressed by a few dozen little would-be Napoleons at home. In this endeavor to obtain democratic institutions the Jewish question could not possibly be overlooked, for it meant not merely the future of a considerable and economically as well as spiritually important part of the population, it meant also religious freedom. I cannot forego quoting one small instance which reflects Jewish life under the reaction, and at the same time mirrors the incredible spiritual servitude under which the people of Germany were groaning. It comes from Austria, the presiding power of the German Federation.

Solomon Loew Rapoport, the celebrated critic (1790-1867), afterwards chief rabbi of Prague, then still clerking in a Lemberg wholesale house, writes in 1831 to his friend, Isaac Samuel Reggio (1784-1855) of Goerz, on the latter's offer to publish Leon Modena's book against Cabbala, discouraging the attempt. Rapoport declares that the censor of Hebrew books, an apostate Jew, would never give his consent to such a publication, because he dislikes mysticism and fears anything which smacks of criticism and free thought. It is necessary to know exactly what the whole trouble was about. A rabbi in Venice who lived in the 17th century had written a book in which he condemned Cabbala as un-Jewish and unscientific. Two hundred years after his death a scholar wishes to edit the book, but the censor would not give his consent. The government does not want the Jews to engage in mysticism, they ought to be "aufgeklaert," and least of all in spite of "Aufklaerung" should they be trained in criticism. Such mental habit might result in revolutionary aspirations.

The year 1831 nevertheless brought the program of democracy, and with it that of the emancipation of the Jews, up for serious discussion. It is quite interesting and a lesson to those who in more ancient history draw their mechanical diagrams to divide reactionaries and liberals as consistent on all questions, that such is not the case. Among the bitter opponents of the emancipation of the Jews was H. E. G. Paulus (1761-1851), the representative of the most progressive school of Protestant theology. To him Jesus was a mere man of rather questionable ancestry; miracles were either inventions or exaggerations of natural incidents; resurrection, the cardinal dogma of Christianity, was a fraud. Jesus, who, after being taken down from the cross for dead, had come to in the tomb, appeared among his superstitious disciples, who believed that he had risen from the dead, and he, feeling that he could not live much longer, dragged himself to a near-by mountain, where he died in a hidden cave, leaving his disciples under the impression that he had ascended into heaven.

D. F. Strauss said of Paulus very cleverly that he had transformed the miracles of Jesus into miracles of exegesis. Yet this man, who on his deathbed in his ninetieth year refused to answer in the affirmative the question propounded to him by the minister who administered the sacrament, whether he believed in the salvation through the death of Jesus Christ, was a bitter antagonist of the emancipation of the Jews. The Jews, so he said in his pamphlet, "Die Juedische Nationalabsonderung," etc., Heidelberg, 1830, are not a religious sect, they are a nation, and as long as they did not give up the Hebrew language, the Sabbath, the circumcision and the dietary laws they are not worthy of being admitted into the fellowship of the German nation. This thesis is the sum and substance of the anti-Jewish—the term "anti-Semitic" had not yet been invented—argumentation in those days. It is voiced among others in an anonymous pamphlet, entitled, "Ist es rathsam den Juden das volle Staatsbuergerrecht zu ertheilen?" Leipsic, 1837. The author of this pamphlet—and this is the reason for quoting it—was Heinrich Stephani (1761-1850), an active reformer in the field of pedagogy. Again it proves an error to believe that a progressive in things spiritual must needs be an advocate of Jewish equality.

Fortunately the Jews were no more restricted to outside help in combating anti-Jewish agitation. They had legally trained minds in their midst. Gabriel Riesser (1806-1863), the grandson of Raphael Cohen, chief rabbi of Altona, the bitterest opponent of the Mendelssohnian movement, and, though his father was one of the staunchest advocates of synagogue reform, also on his father's side the descendant of the old rabbinical family, Katzenelnbogen, was a man educated in a typically modern fashion in gymnasium and university. Unable to obtain admission to the rank of university professors and to the practice of law, he stubbornly refused to pay the price of such admission by baptism, as many others had done at that time, and devoted himself to the championship of the rights of his brethren. His answer to Paulus: "Vertheidgung der Buergerlichen Gleichstellung der Juden gegen die Einwuerfe des Dr. Paulus," Altona, 1831, contains all that can be said on the subject today in the Polish and in the Rumanian question. The Jews, Riesser maintains, are Germans, because they are born in Germany, and are not appearing as humble petitioners, begging for an act of mercy, but are demanding what is their birthright. Their religious problems are exclusively their own affair, and, no matter how much reform these problems require, this can never be an object of barter for rights which are their own. It is rather enjoyable to reflect on the progress of American Jewish life in this connection. When Riesser in 1856 visited the United States the Jews received him indifferently. They gave him dinners and receptions, but, judging by the newspaper accounts, the Jews did not know how prominent a guest they had in their midst.

As always has been the case, neither logic nor clearness of presentation converted the enemies of the Jews to a sense of justice. Among the bitterest enemies of Jewish emancipation was Wolfgang Menzel (1798-1873), the editor of the influential "Literaturblatt." To him liberalism was Jewish, and Jews were pro-French. German literature was undergoing a transformation. It would lead us too far to present this development in detail. Suffice it to say that the ideals of Schiller and Goethe, cosmopolitan and strictly spiritual as they were, did not satisfy the needs of an era striving for democracy and material progress. The feudal fidelity in William Tell, presented in the relation of Baron von Attinghausen to his peasants or in Goethe's Goetz von Berlichingen, nor even the metaphysical problems of Faust, were the ideas uppermost in the "Jung Germany," which appeared in the literary arena and of which Karl Gutzkow (1811-1878) was one of the leading exponents. Menzel never tired of repeating the charge that "Young Germany" was really "Young Palestine," although he could only name Heine and Boerne as proofs for his statement, and these two did not exactly belong to that class. In approved fashion he declared that he had nothing against the Jews as such, he even loved them, provided they would remain Jews. In "Literaturblatt," No. 1, 1832, he publishes this distich:

Klage nicht, dass die Juden so laut sich
 machen in Deutschland,
Waren in Deutschland doch sie lange das
 einzige Volk.

Similar is the view of an editorial writer of the liberal paper, Niederrheinischer Kourier fuer das Konstitutionelle Deutschland, who says in the issue of April 19, 1831:

"The Jews do live in our cities and villages, but this does not make them part and parcel of our fatherland and our nation. It is not illogical to raise a Jew to the rank of nobility, but if one embraces him as German brother, he is either an idiot or a scamp. Nationality is not a doctor title or a decoration."

The charge of the Jewish character of "Young Germany" is sufficiently illustrated by the fact that Gutzkow, perhaps its most pronounced exponent, is a decided anti-Semite. His "Uriel Acosta" might pass as the presentation of spiritual freedom in its struggle against religious fanaticism, but in his last polemical work, "Dionysius Longinus," he presents the Jew in the most detestable form, showing the sentiment of his youth, confessed by himself, that when he heard that his much admired Boerne was a Jew he felt as if one had stabbed him. He is concisely and appropriately characterized by Berthold Auerbach in the vigorous and untranslatable phrase, "Ein intimer Judenfeind."

The movement created by the July Revolution could not well express itself in the loose federal government because the legislation on the emancipation of the Jews was reserved to the individual states. It was not until 1848, when the first German parliament, the "Deutsche Nationalversammlung," was convened in Frankfort, and in the public discussions that preceded it, that the Jewish question was seriously tackled. These public meetings demanded the complete emancipation of the Jews as a plank in their platform. It was, as Max Nordau once brilliantly said, more a fashion than a serious sentiment, just as in a family claiming culture, the piano has to be a part of the furniture, though nobody plays it or cares for it. The opposition was indeed not wanting. Moritz Mohl (1802-1886), a political economist of note and a liberal in politics, moved, Aug. 28, 1848, to restrict the political franchise of the Jews. He met a formidable opponent in Gabriel Riesser, who in one of his most memorable speeches shattered Mohl's arguments. The parliament voted with overwhelming majority the section 13 of the federal constitution (Grundrechte) which gave to the Jews full equality. It is significant for the political constellation that among those who voted with Mohl was the Tyrolean delegation, all of them clerical to the bones and insisting on the unity of faith (Glaubenseinheit) for their province. The best characterization of the actual sentiment even of the liberals who voted for the removal of all Jewish disabilities is given by Paulus Cassel (1821-1892) then still an orthodox Jew, afterwards a missionary in the service of the Anglican church, who says in his pamphlet, "Wider Herrn von Treitschke," Berlin, 1879: "It was a self-delusion when people claimed in 1848 that the emancipation was adopted out of love for the Jews or out of genuine liberalism. It was merely part of the liberal program."

Thirty years in the ministry of the Protestant church had disillusioned the man who originally converting to Christianity in order to secure a position as professor found prejudice barring his way to an academic career, after he had paid "for the ticket of admission," and even after the pietistic cant which he acquired in his new calling had become so natural to him that he may have believed in it himself. The antisemitic pamphlet of Treitschke, the signal shot for opening the antisemitic war, had opened his eyes to the realities of the siatuation.

The downfall of the revolution brought the usual results. As we have seen in Vienna, where Hermann Jellinek was executed in order to brand the whole movement as Jewish, so it sounded all over Germany. Wolfgang Menzel declared the revolution was made by the Jews. In Frankfort the rumor was circulated that the Jews had distributed money among the mob who assassinated Count von-Lichnowski and General von Auerswald. Vossische Zeitung, Jan. 18, 1849, claimed the mob which assembled in Berlin in front of the Schloss and forced King Frederick William IV to grant a constitution was Jewish. The "liberal" Vossiche Zeitung had to be outdistanced by the Kreuzzeitung, founded as organ of the Junker party, which informed its readers that the Jews had plotted to assassinate the king, and in order that the other side should not be left unrepresented, the Triersche Zeitung, a democratic organ, charged the Jews with responsibility for the failure of democracy.

Thus history repeats itself. At present the Jews are responsible for the Bolshevist movement, and when we shall be able to hear from the other side we shall, no doubt, learn that the Jewish capitalists were the supporters of reaction. The story of the Jewish capital plotting to assassinate Frederick William IV was repeated by the Berlin anti-semites forty years ago with the variation that the Alliance Israelite Universelle had collected a million of francs for the assassination of William I.

There is always some humor in history. The Berlin banker, Aaron H. Heymann (1803-1880), a prominent communal leader and devout Jew, tells in his very readable "Lebenserinnerungen," Berlin, 1909, that he was returning from the Purim services March 18, when the mob blocked his way to his home, and it was quite timely to read the words (Esther, 6:1): "The king could not sleep in that night." It was therefore clear that not all Berlin Jews could have been present at the demonstration. An anecdote which is not so well authenticated has it that old Baron Rothschild, walking through the streets of Frankfort, was accosted by a hobo, who said to him: "Brother Rothschild, all Germans are now brethren and must divide their fortunes." "All right," said old Anschel, "how much do you think that I am worth?" "People say, answered the hobo, "that you are worth fully forty million gulden." This was long before the era of the billions. "Well, then," replied the baron, "suppose people are right. There are forty million German brethren. Here is one gulden for your share. I shall settle with the others." Folklore is usually right in its presentation of historic characters. Old Anschel was indeed the calm Philistine, who believed in waiting until the storm would pass by. In 1832 a Jew from Rodenberg, Hesse, named Bernard Behrend, called his attention to the unlimited possibilities in the western territory of the United States. Here Jews could be colonized, and their unbearable distress relieved, and at the same time the philanthropic scheme would prove a good business venture. Anschel shook his head. He had all the business that he could handle, and as far as the condition of the Jews was concerned, his father "selig" used to say "If the Jews will only be good and 'frumm,' God will take care of them."

And God did take care of them. King Frederick William IV refused to accept the crown of Germany from the hands of a committee of the Parliament. He would not compromise his dignity as a monarch by the grace of God and accept a throne from the hands of rebels among whom—to cap the climax—was a Jew, our friend Gabriel Riesser, the grandson of a "Litvack" rabbi. His majesty was convinced that the whole movement was not genuine but largely the work of Jewish Teutomania (Teutschwut). The resuscitated Federal Council declared the constitution a scrap of paper, Aug. 23, 1851, but there are more Jews in Chicago today than Bernard Behrend ever dreamed of colonizing in the whole west. God did take care, though he left some job yet to his faithful children, organized in the Independent Order B'nai B'rith.

COMMUNICATED.

Editor B'nai B'rith News,
Chicago, Ill. March 7, 1919.

Dear Sir:—I am a member of Ezekiel Lodge No. 90, of Newark, N. J., since 1872, but I have lived in Cleveland since 1884 and read with great interest your monthly issues. Being 80 years old and well acquainted with European matters, having received my college education here, and when of military age, served in the Austro-Hungarian army, could explain lots of errors which are now being published in the daily papers of our country here.

You report on first page Polonais Sans Patrie, referring to M. Lauzanne's articles in Libre Parole during the Dreyfus affair. 1892, naming Monsieur de Blowitz. His name is Opper Conn. He lived in a little town in Bohemia named Blowitz, went to school in Pilsen, Bohemia, when he became a newspaper correspondent in France, adopted the name of the town he was born in and his whole life is a continuation of lies and fiction. His parents were very humble Jews, but like all renegades, he had to be more severe with his own people.

Our President of the B'nai B'rith, Mr. Adolf Kraus, must know of this man.

Yours truly,
E. LOWITH.

CZECHO-SLOVAKIA AND THE JEWS.

Mr. Nahum Sokolow has received a letter from the Foreign Secretary of the Czecho-Slovaks explaining that the recent decision to expel certain Jews from their country, which has since been rescinded, was not inspired by anti-semitism. It was the result of extreme scarcity of the necessities of life which caused the authorities to withdraw the right of residence from all who had not been residents before the war.

NON-JEW WANTS TO JOIN B'NAI B'RITH.

Editor of The Jewish Exponent.

Sir:—I am not a Hebrew, but should like to join your B'nai B'rith Order as a contributor. Is this possible?

M. S. SMYTHE.
Philadelphia, Feb. 17, 1919.

R. E. GUTSTADT, RETIRING PRESIDENT OF B'NAI B'RITH, IS HONORED.

Past Grand President Richard E. Gutstadt of District Grand Lodge No. 4, B'nai B'rith, was the guest of honor at an "appreciation banquet" given to him by his friends of Cremieux Lodge on March 2, 1919, at the Hotel Bristol.

Scores of lodge brethren of the retiring Grand President gathered to pay tribute to him for his faithful service to the Order.

Max Blackfield was chairman of arrangements. Addresses were made by P. G. P. Gutstadt, officers of the Grand Lodge and others.

Notes Upon the Social Situation in Roumania with Reference to the Jewish Question

By Our Special Correspondent

Upon the Necessity of a Solution of the Question by the International Peace Conference.

The present exposition follows a definite purpose. I wish to show the reason why we can have no confidence in the promises of Roumanian politicans and Roumanian political parties and why in order to secure ourselves a final and definite emancipation we must lay such stress upon the necessity of obtaining from the Roumanian government statements that will give no room for all kinds of evasions which would nullify them. I beg you to give your attention to this expose because, in our opinion, only a knowledge—if even a rough general one—of the complications of the social questions in Roumania can make it clear to the outsider why the Jewish question there is bound up with difficulties which have never occurred anywhere else. At the same time the deeper motives underlying our action will be made intelligible to the reader.

More than once I have had the impression that the best friends of our cause abroad incline to think that we exaggerate somewhat. Some of them express astonishment because we show no pleasure when some Roumanian politician makes a statement favorable to us and our question. Others put themselves at pains to bring us to share their conviction that the Roumanian political parties, taking warning by the vast violent changes caused by the war, will of their own accord recognize their past errors and endeavor to behave more justly towards us. Others again, persuaded that if the solution of our question is left to the Roumanian political parties to effect by themselves without any interference from foreign governments it will be easier for them to give a favorable solution, appear to be unable to comprehend our efforts rightly. I have often had to combat such opinions since I undertook to carry on in the name of the "Union of Roumanian Jews" the mission with which you are acquainted. That is the reason why I decided to write the present observations.

I will express myself as briefly as possible, refraining from a detailed historical exposition of the case. I will confine myself to citing a few facts from the past, passing over Art. 44 of the Treaty of Berlin because the responsibility for its non-observance must be laid to all the powers alike and not merely to Roumania. However, in the years 1879-1880 Roumania undertook certain formal obligations in the Jewish question by means of a series of notes addressed to the Great Powers. She undertook—see the notes of the Roumanian Minister for Foreign Affairs of Aug. 19-31, 1879. and Dec. 21-23, 1879—not only to refrain from treating the Roumanian Jews as aliens, but also to adopt a friendly attitude towards them that would insure their naturalization taking place as quickly as possible. You know what followed. Later on whenever Roumania was driven into a corner, she let her statesmen repeat the same promises in foreign quarters.

To this the following answer might be given:

"All this is true, but it took place in the past. Meanwhile we have all passed through the purgatory of the world-war. Everything is assuming another shape now. Roumania will not remain alone untouched and unchanged."

Unfortunately we cannot share this optimism. Of course, Roumania will not be able to escape the general stream which is whirling the world in other directions now, but we are nevertheless convinced that the changes which will take place in our country will be as in the past, surface ones only. Roumania will only develop to higher humane, liberal and moral ideas and be able to abolish medieval methods in her administrative actions very gradually and as a result of a permanent process from within.

Today, at the end of 1918, Roumania is, as she has been for centuries, a country where the large landowners—supported by a portion of the town inhabitants who are directly interested in the maintenance of the existing social order of things—rule unchecked and without encountering the slightest opposition. There are six million peasants in a population of about eight millions. Of these peasants, 75 per cent of the men are illiterate and 85 per cent of the women. Anybody who has had anything to do with Roumanian affairs knows the wretched economic, hygienic and cultural conditions under which the Roumanian peasants live. Politically they do not possess any rights. They are regarded as working implements, nothing else. Therefore, it is only the population of the towns which forms the so-called "public opinion," but the nearly two million souls of which this population consists are made up partly of Jews who possess no rights and partly—for the greater part—of the Roumanian-Christian bourgeoisie who live from the public budget, some of them as officials and others in various indirect ways. Only very few of them are economically independent.

The situation may be summed up in a few words: On the one side six million peasants and 250,000 Jews in the towns who have no rights whatsoever, on the other side the greater part of the inhabitants of the towns—the majority of them, in fact,—officials, etc., who are completely dependent on the State Budget and, therefore, on the government. At the head of them the ruling class which provides the governments. The Roumanian franchise insures absolute supremacy in the country to the large landowners and the townsmen, who for the material and political gains offered them are their zealous champions. Political independence is practically non-existant. All Roumanian governments, whatever political color they take on, can always be sure that the electoral bodies—owing to the limited number of voters*—will give them a majority of 90 per cent in Parliament.

* * *

The social classes that rule Roumania have always been severely and unyieldingly consistent in following up one set purpose, the preservation of their own supremacy. Supported by the officials, the intellectuals and other town elements that gravitate permanently round the institutions of the state and endeavor to utilize the favors of the government, they have in the course of time made the interests of all these classes identical with their own; a single ruling class has grown up which follows the sole aim maintaining the existing systems, at all costs and to the exclusion of all competition. This class has never been willing and will never be willing to make voluntary concessions which might lead to a division of power and a decrease of their political and economic privileges. The attitude of this class towards the Jewish question may be explained by their fear of Jewish competition. They are afraid that the Jews who form an active and capable element of the population might be able to take positions which have always been considered the privileges of a certain social class. They do not wish to share their power and influence with the Jews. Nor with the peasants. The exploitation of the six million Roumanian peasants has taken forms which to the best of our knowledge exist in no other country. The incredibly harsh treatment of this class leads to periodic peasant revolts. These have become a phenomenon in the social life of the country which occurs at regular intervals. The revolts are always suppressed with inexorable severity and everything remains as it was.

The Roumanian ruling classes are naturally very much interested in the maintenance of a system which gives them absolute power and assures them numerous advantages. These classes do no or little work. In no other country is absenteeism so widespread among the large landowners as in Roumania. The landed proprietors prefer farming out their estates and living lives of pleasure abroad to staying at home and taking part in the administration of their property. Only people who have no rights work, the peasants, the Jews and the town artisans. It is certain that nowhere else in the world do the ruling classes lead such an easy idle life as in Roumania.

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In our country this state of things is reflected in all manifestations of human efforts, in politics, in moral views of life, in the behavior of the political parties, in everyday life. Superficiality, a complete lack of principles, the absence of any serious ideal endeavors are the direct results of these conditions. No desire for intensive work and great efforts exist. In Roumania there are only very few people possessing a deeper knowledge of the agrarian questions, although the whole life of the country is dependent on it and almost none who know the Jewish question. Why trouble oneself with such things? The laws and constitution only exist on paper; nobody pays any attention to them. The government and administrative authorities are the first to trample them under foot, which they do in such measure that independent Roumania publicists are right in their assertion that 'for Roumania the greatest revolution would be the application of the laws." That has, however, not yet been attained. Roumania is known as the country of arbitrariness and illegality for only by means of arbitrariness and complete disregard and violation of the laws can the great majority of the population be held in political and economic subjection.

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These customs are deeply rooted in the souls of the ruling classes of the country. They form an integral component part of the mentality of the town-dwellers, the officials, the political parties, the so-called public opinion. They permeate the whole life of Roumania and have stamped a particular impression on the country. The Roumanian political parties bear different names and issue different programs, but in reality they differ in no way basically from one another. Their members are drawn from the same class; they govern by means of the same officials and the same method of arbitrary and illegal administration. In Roumania there really exists only one large political party, which I have already mentioned—that of the ruling classes.

The Socialist Party does not possess sufficient power to be able to turn the politics of the country into different channels. The industrial proletariat is not very numerously represented in our country. In addition there is the very serious and characteristic fact—which is of immense disadvantage—that there are no bourgeois, radical parties with liberal social-political programs as in other countries. Here we see an unparalleled phenomenon—**there is no opposition to this party.** Never in our country has any social or political party or even any influential personality come forward to fight permanently for ideas, principles and ideals of justice. The spectacle of merciless oppression and injustice and of the persecutions has **never** stirred the depths of any soul, has never touched or agitated a single conscience. Nobody in our country has ever raised one sincere passionate protest against this system. In Russia—and in other countries—oppression and injustice **have** heaped up against themselves immense opposing revolutionary forces. In our country there is nothing of that sort; the great moral problems of justice, freedom, human dignity, etc., have interested nobody, have led to the formation of no permanent party. No question, however important, has ever found **one** sincere and self-sacrificing champion.

To return to our own particular question, the Roumanian Jews are **certainly** no better and no worse than the Jews of other countries. Anti-semitism also exists elsewhere, but the difference is that in other countries it can only gather proportionately small and limited numbers of adherents and, therefore, has no, or only very slight, influence on the legislature and the acts of the governments, whereas in Roumania, on the contrary, the antisemitic current is all-powerful; antisemitism has become a state doctrine of the ruling class. In Russia and in other countries the Jews have always found protectors, they have been able to depend upon political parties, upon strong social and intellectual forces which championed them honorably and sincerely and kept the hope for better times alive in them. In Roumania we have nobody for us. We are completely isolated; except for the uninfluential socialist group, no party is well disposed to us. The constant persecutions which form the sole leading motives of Roumanian politics in the Jewish question have been carried on for the last five decades without arousing the slightest opposition from the public opinion of the country. All this time no single Roumanian Christian, no intellectual, author or politician has been found to protest energetically against such a policy of glaring injustice towards a completely innocent portion of the population.

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To give a more complete picture of the situation I should be compelled to discourse at some length upon Roumanian nationalism. That would carry me away from my point and I have no wish to overburden this work with too many details. What is required is not a complete study, but a sketch in broad and general outlines. It is nevertheless necessary to say a few words about the nationalist movement in Roumania.

Nationalism manifests itself everywhere in almost similar ways. In every country it is conspicuous for its intolerance, for the narrow horizon of its opinions, for the petty-mindedness of its feelings, for its naive native obtuseness, which takes upon itself the imagined virtues of the whole nation, and for its reactionary tendencies, etc. However, in other countries where the people are in an advanced state of cultural and economic progress the nationalism is neutralized by powerful counteracting currents of ideas and checked by a more developed critical sense and a stronger capacity of judgment. This is not the case in Roumania, where the people are very backward culturally. The nationalist movement is, therefore, supreme there, and becomes very dangerous when thriving in the soil specially prepared for it in the way I have already described. In Roumania national interests mean nationalistic chauvinist interests, 'racial" interests of the narrowest, most limited and most intolerant kind. The "alien" is placed under suspicion. He is debarred from all benefits; they must be reserved for the pure Roumanian race—naturally, of course, only in such measure as suits the ruling class. The nationalist current of ideas has led to more accentuation of the hatred against the Jews in Roumania than anywhere else. From the very first it has taken an antisemitic form and has been applied down to the present time with a passionate persistency. Antisemitic nationalism in our country has produced a whole mass of literature which has even penetrated into the villages and has won the priests and teachers over to anti-semitism. In it the Jews are depicted as noxious aliens, against whom any form of annihilation is lawful. This propaganda is as violent as it is obstinate. Naturally enough no Roumanian has ever fervently and firmly opposed the course of the nationalist current, least of all in its antisemitic tendencies.

The success of this propaganda has been complete. Public opinion is—we repeat it and we are not to blame for it—either definitely hostile to us or completely indifferent. The indifference, however, betrays a certain feeling, a feeling which we recognize as inclining towards hatred.

The Roumanian politicians know this. Most of them—I shall not be exaggerating if I put the proportion at 80 per cent—cherish the same medieval views and feelings of hatred toward us in the Jewish question as do the masses. Some few realize that the question ought to be solved by a concession of complete emancipation in spite of the disadvantages that would ensue to the ruling classes; they do not, however, dare to express themselves openly and resolutely to this effect because they are afraid of compromising themselves with public opinion and offending the bureaucracy upon whom they are dependent.

As public opinion in Roumania is confined to the inhabitants of the towns and the officials, as moreover the peasants and Jews are excluded from all share in public life, the Roumanian politicians cannot draw support from wide social or political classes. They are prisoners to the narrow selfish policy of interests which they have followed from the past right down to to-day. If to-day anyone should desire to introduce a new, more progressive and more generous policy, he could only get it carried through en masse if the ruling classes, the officials and the town elements which form the machinery of oppression in this country were in a position to comprehend the necessity of this new policy and consent to it. Apart from their nationalism, no one has contributed more to the spread of antisemitism than the ruling classes; for many decades they have pursued an **exclusively** antisemitic policy in our question with intent to demean and persecute us. Today they find themselves confronted with an extremely difficult situation, which they themselves have created.

I will not deny that among Roumanian statesmen there are a few, certainly very few, who are in favor of a favorable solution of our question and whose intentions are really honorable and sincere. They see further than the public opinion of their country, which will not abandon its old mistakes. They realize quite well that after the war Roumania

(Continued on page 10.)

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*In Roumania there are electoral unions with only 70 to 80 voters apiece.

THE DIASPORA

Monthly Review of Events in the Jewish World

By Gotthard Deutsch

AN OLD BOOK BUT NOT OBSOLETE. Samuel di Uceda is not one of the leading authors of rabbinic literature. He lived in the sixteenth century in Safed, where in those days quite a number of religious enthusiasts had settled, expecting the coming of the Messiah, who in view of the terrible calamities which had befallen the Jewish people could surely not tarry much longer, and doing their best to speed his advent by cabbalistic practices and studies. Judging by his name he was born in Uceda, province of Guadaljara, Spain, or a descendant of a family who emigrated from that place when the Jews were exiled from Spain in 1492. He wrote among others homilies on the "Sayings of the Fathers," entitled Midrash Shemuel, published in Venice, 1579, and often reprinted. It evidently must have become popular. Discussing the parable of R. Akiba (Abot, 3, 15-16) which compares this world to a large department store, where extensive credit is given to all patrons, where everybody is invited to do business, but where nobody is permitted to escape from his obligations, Samuel di Uceda explains the introductory phrase: "everything is given under bond" in the following way: Man, seeing the numerous obligations which the Jewish religion imposes upon its professors, might easily be discouraged because he might feel it is impossible to live up to all these duties. Therefore R. Akiba says: everything is given under bond. If you make one deposit of a good deed and of good faith with the Almighty, your credit is established, and in the end everybody is judged by the majority of his deeds.

The reviewer of events in the present state of agitation needs di Uceda's assurance. It is obviously impossible to record everything which might be of interest to anyone of the more than 40,000 people to whom the B'nai B'rith News brings its monthly message. It is therefore unavoidable that someone might feel that the report of a pogrom in Jambulatow ought to have been particularly underscored and that its omission is due to pro-Bolshevist sympathies. Another one might find that a reference to an antisemitic article in the London "Morning Post" is inspired by anti-British prejudice. May the reviewer therefore not plead with Rabbi Samuel di Uceda that having given evidence of his desire of impartiality by surely at least one fact, damaging or creditable to either side, that he be judged by his fellow Israelites, as they expect to be judged by the Almighty, according to the majority of his deeds.

Ruins of a Jewish Home in War Zone.

ABIMELECH'S PLEA RENEWED. The center of interest in the present status of Jewish history is held by the nascent republic of Poland. The reports that reach us are naturally conflicting and uncertain as to details. The one thing sure is the fact of an unfriendly attitude, due to the national chauvinism concomitant to the realization of the long cherished dream of independence, and terrible pogroms, though the number of victims may have been exaggerated. The grandiloquent talk of Polish leaders about the traditional kindness of the Polish people to the Jews, who, driven from so many countries, found a haven ot refuge in Poland, reminds us of the boast of Abimelech, the king of the Philistines to Isaac, when, after having driven him from one place to another, until Isaac found a place beyond the reach of the Philistine power, the latter offered him a covenant, claiming they have not touched him and doing him nothing but good (Gen. 26, 29), because they had not killed him.

The real facts are these. The Jews, driven from western Europe at frequent intervals since the crusades and especially since the fifteenth century, migrated to Poland, which was a sparsely settled country without a middle class of merchants and mechanics, and there they supplied a need, assisted in their search for a place of abode by the greed of the Polish nobles, who, practically independent of the crown, exploited them directly and through them the peasants indirectly. The Jesuit counter reformation beginning with the second half of the sixteenth century made their lives a hell on earth, but the anarchy of Poland was at any rate a chance, while the legal discriminations in force from Cape Finisterre to the mouth of the Vistula river, did not leave them even such a chance.

All this is ancient history and would have no more interest than the edicts of expulsion from England in 1290 and from France in 1394, were the situation not acute by the present attitude of Polish politicians. The American Polish Society adopted the easiest method of vindication calculated to calm the public of a country which stands for fair play. The gentlemen declare that they have no knowledge of any pogroms, but if such occurred, they could only have been the work of Bolsheviki. The Allies' commission, investigating the situation, has not published an official report as yet, but the Polish commission which, in view of the situation wishes to be first on the spot, claims that from Nov. 1 to Dec. 5 only 131 deaths occurred in Lemberg hospitals, of which fifty were due to wounds. It is suspicious that this report makes no mention of those who died outright, being murdered and not brought to any hospital. The London Times, which during the last years was openly hostile to the Jews, sent Israel Cohen, a well-known author, to investigate conditions. This report, so far only received in excerpts in the Yiddish press, tells a horrifying story of murders, assaults, robberies and most fiendish cruelties. As an illustration of the numerous acts of brutality the following facts may be quoted. Soldiers amused themselves by throwing their guns into a river and forcing Jews whom they captured to walk into the icy water to fetch these guns. Among the victims of this sport was an old woman of 72. Others imprisoned a young girl who was stripped of all her clothing, beat her into insensibility and raped her. Jan Paderewski is quite indignant at the publication of these reports, which he declares to be falsehoods. Naturally so, but the Times, not at all prejudiced in favor of the Jews, would not print such a report without carefully weighing the reliability of the man who furnished it. A cable message was sent to President Wilson, asking him to put an end to these atrocities, and it is claimed that a message to this effect was sent to the Polish provisional government on Dec. 4, so that we may expect to hear the truth shortly. Other reports give much larger figures. A refugee from Lemberg who arrived in Paris told the representative of the New York "Tog" that 1,200 Jews were burned in the Lemberg synagog and not less than 3,000 perished during the November pogroms. Even Paderewski should credit us with sincere adherence to Uceda's ethical principles.

Reports from other places continue to reach us, Wloclawek, Lodz, Kielce, Wieliczka, Lublin, etc., are mentioned as theaters of murder, pillage and brutal assaults. Manchester Guardian and Secolo of Milan publish reports of such incidents independently and demand that the Allies take action to protect the Jewish minorites. The countercoup of the Poles is to arrest prominent Jews as hostages in order to frighten the Jews from giving to foreign correspondents and commissions true information. Another trick was to disarm the members of the Polish legion who were placed under the command of the Polish commanding officer of the city in order to prevent their interference with the mob If they refuse to lay down their arms they are treated as mutineers. The organization of the Jewish self-defense troops is with the exception of the large cities a manoeuvre to make the world believe that the party in power is eager to maintain order and to protect national minorities. In places where the population is mixed of Poles, Ruthenians and Lithuanians the Jewish guard was to take care of the protection of the Jews, but the Poles are making constantly aggressions against their neighbors, and the Jews are threatened with reprisals, no matter what they are doing. Students were expelled from schools for taking part in memorial meetings held in honor of the pogrom victims. This act constituted high treason. The conservative element of the Jewish population is still trying to come to an agreement with the Poles. A convention, held in Cracow Feb 6, passed a resolution pledging itself to the full support of the Poles in all political and national questions. The meeting was attended by delegates from the cities which suffered most from the pogroms, like Lemberg, Bochnia, Rzeszow, etc. The representatives of this group were constantly derided in the Zionist press as "Mosaic Poles" and the like. The outsider can not judge on the merits of the charge of cringing, but the reader can form his own opinion when he learns that Abraham Cahan, the editor of the New York "Vorwaerts," who is at present in Paris, reports a conversation which he had with Sokolnicki, the Polish delegate to the Peace Conference, who told him frankly that the only solution which he sees to the Jewish problem in Poland is the emigration of the Jews. The most interesting feature in Sokolnicki's views is that he charges the Jews with the support of the reactionary elements, while on the other side they are supposed to be Bolsheviki. The Polish Zionist, Podliszewski, declares the only hope for the Jews is group autonomy. He admits, however, the determined opposition of the Poles to any scheme of this kind and declares that they are bent upon crushing the Jews. This was proven by the fact that instead of electing 70 delegates to the constituent assembly, as the Jews were entitled to, they returned only nine delegates because the districts were so gerrymandered that the Jews could nominate candidates only in nine districts of which they lost six, owing to the internal fight between the "assimilationists" and the orthodox. Of the nine delegates returned four are Zionists, two democrats (those who go hand in hand with the Poles and are called assimilationists by their opponents), two represent the orthodox party and one who died in the meantime was a Poale Zion. This report is not quite certain for other statements differ as to the number of Jewish delegates, one who gives the names of the successful candidates enumerates ten, given to the Poale Zion one more representative. This small number proved, if the reports are correct, the decisive factor in the election of the temporary president Tompeszinski, being elected by a majority of six votes over Paderewski, who resigned afterwards as premier, but this resignation was not accepted.

"The bishop of Poland," as a cable informs us, published a statement in which he insisted on a clause in the constitution which should declare Roman Catholicism as the state's religion, while all other religions should be granted full freedom. It is not stated who this bishop of Poland is, though it is quite possible that the archbishop of Gnesen in the former Prussian Poland now claims the historic rights of his see as the primate of Poland. The political leaders are less cautious. The minister Vincenti in a stump tour under the auspices of the Democratic party declared frankly his party would make it so hot for the Jews that they would be glad to emigrate of their own accord, and as a specimen of his methods he advocated not to give to the Jews anything of the food supply sent for the relief of the starving population. This may be responsible for the report that the relief ship Westward Ho was ordered not to proceed to its original destination. Another protentous sign is the appointment of Danialopol, a notorious antisemite, as Polish ambassador to Washington. The opponents of the group rights will learn the difficulties of the situation from the fact that in Ukraine the authorities prohibited Polish street signs, substituting for them signs in Ruthenian and Hebrew. In Poland the rumor was spread that the Jews sent eight million roubles to Ukraine to assist the Ruthenians in taking Lemberg from the Poles. As far as officially announced only the Scandinavian states have protested against the outrages of which Jews are made victims. The allied governments evidently have not done so, for Paris "Temps" demands a clear stand on this question from the government of France. In the United States there seems to be a special occasion for a clear statement, owing to the plotting of the Poles in this country. The boycott movement in places with large Polish settlements is evidently spreading. The Catholic priest, Stanislav Kuzikowski, in Jamaica, L. I., organized a boycott against the local Jews, using the pupils of the parochial school as pickets who report every Pole entering the store of a Jew. This sinner is then called before the parish council and threatened with church discipline if he should again be seen in a Jewish store. In addition Polish stores have been opened which are practically, though not nominally, operated by the priest. They have to make weekly reports of all purchases, and if a household did not buy its supposed allotment, the woman is called before the church council and cross-examined as to the management of her affairs. These facts ought to be examined in their relation to the laws of the state of New York.

HAMAN'S BLUE BLOOD. The rabbis of old, while not higher critics, recognized that the Biblical narratives are presented as types. They assigned for the Sabbath preceding Purim the reading of the story of Amalek, because Amalek's fall shall connect with the fall of Haman. Haman is a descendant of Agag, the king of Amalek, and the latter a clan of Esau. Conditions in the old Danube principality seem to be quite critical now, evidently more so than they ever were since the great peasant revolt of 1907. The king is said to have been wounded, the queen and her children are reported as having fled. On such occasions a scapegoat is in urgent demand, and the Jews have a providential talent for such a role. Joan Bratiano, the worthy son of his father of Berlin Treaty fame, and like the latter leader of the "liberal" party, declares Roumania has the right to expel her Jews. Take Jonescu, a member of his cabinet, stated in Paris that Bukowina and Transsylvania, which Rumania claims, will retain their political status as far as the Jews are concerned. Besarabia, including Kishineff, will be under the law passed in December, which is very vague, so that the Jews of Kishineff may also hope that their status of 1903 and 1905 will remain unchanged. M. Bratiano declared in 1019 that the condition of the Jews must remain an internal question. Take Jonescu said in an interview published by L'Aurore in 1913, that the new territory acquired by Rumania in the Balkan war would respect the status of the Jews as it existed under Bulgarian rule. M. Mishu, Roumania's minister to London, gave the same assurance on March 15, 1913, and Lord Grey, as minister of foreign affairs, indorsed this promise with the expression of his confidence in the honesty of the Roumanian statesmen, June 9, 1913. Clemenceau a few days later, June 14, 1913, declared in his paper "L'Homme Libre" that Rumania had violated her treaty obligation. With Clemenceau as a heroic figure in the Peace Conference and the British Foreign office committed to the policy announced by its legitimate representative and finally with the United States under

Type of Polish Hasid.

same administration which, in August, 1 , instructed its diplomatic representa- s in the Balkans to inform the govern- ts of the Balkan states that they must ist on equal rights for all citizens, it does not appear likely that the Jonescus and Bratianos shall again be allowed to consider treaties as a scrap of paper.

Unfortunately for the present no definite improvement has been visible.. Atrocities are reported which, if possible, outrank those that forty years ago called forth protests in all parliaments of Europe. Prisoners returning from Germany are tortured, forced to sign statements incriminating themselves as spies, shot, thrown into the sea or otherwise disposed of, probably in order to diminish the number of Jewish veterans. In Hermannstadt, Transsylvania, Rumanian soldiers amused themselves by a pogrom, thus giving their prospective fellow-citizens of the Mosaic faith a sample of what is in store for them. The only hope of the Jews is the Peace Conference which Rumania really fears, for the concessions which she would be compelled to make might this time be inforced. A Jewish committee waited on M. Tardieu, formerly French high commissioner to the United States, and presented him their wishes. These delegates declare that all concessions which Rumania announces with so much ado as having been made are camouflage. A very convenient way out of the obligations is an espoinage law which declares everyone who tried to damage the reputation of Rumania as ineligible to naturalization. Any Jew who ever complained of antisemitic prejudice or action on the part of an official is such a traitor. All Jews holding a congregational office are compelled to sign a promise that they will not appeal to the peace congress. In this way Haman, Amalek, Bratiano & Co., will prove that the native Jews are happy and that the whole agitation comes exclusively from outsiders. For the present the Jews of Kishineff are being converted from Bolshevism in an effective manner. A young lady, the daughter of the prominent lawyer, Koenigsatz, seeing how soldiers whipped a Jewish marketwoman, heavy with child, expressed her indignation at such a bru- ity, declaring that such a government s far worse than that of the Bolsheviki. r this act of dragging the government o disrepute she was arrested, conveyed Bender, and there a stone was tied ound her neck, she was then thrown into e river, and lost her life by accidental owning, as the official report has it. The manians are not infidel Turks and the ws are no Armenians, but they also die hen they are butchered.

OWING IN TEARS, EAPING IN? The most important event in the development of Zionism during the last month seems to me to be the preface which Mr. Balfour wrote to Nahum Sokolow's book on Zionism. British diplomats are not in the habit of expressing themselves on political questions as a mere hobby. The book itself has not reached this country as yet, but the fact as such and some statements reported in the cable are highly significant. Mr. Balfour is quoted as saying that he has arrived at the conclusion that only Zionism can solve the Jewish question, and Zionism will improve the unpleasant conditions from which even the Jews in the highest station of life are suffering. At the same time the British foreign secretary criticizes the Jews who see in Zionism a danger to their present status as citizens or an indirect admission of disloyalty. Similar are the views of the London Daily Chronicle, generally supposed to be the mouthpiece of Lloyd George, which clearly indicates England's intention to place Palestine under British protectorate, limiting the French sphere of influence to the territory north of the Lebanon.

Small courtesies, as a visit of General Allenby to the agricultural college of Mikweh Israel, where he expressed the hope to see a free development of the Jewish homeland, and the participation of Colonel Waters in the traditional arbor day festivities on the fifteenth of Shebat, when he delivered a Hebrew address, are not without significance. Rabbi Stephen S. Wise, returning from Paris, addressed an immense audience Feb. 9 on the future of Palestine, in which he declared that Great Britain, as he was told by British statesmen, was ready, though reluctantly, to assume the trusteeship over Palestine and that it was base slander to presume. that imperialist plans are hidden behind such a scheme, in reality actuated by altruistic motives. The members of the Zionist Great Action Committee were received by the Peace Conference Jan. 31. Details have not been made public, and in spite of the solemnly announced condemnation of secret diplomacy even the Zionist Congress, opened in London Feb. 25, was to be held behind closed doors. This plan was afterwards revoked, but at this writing very little is known of the transactions. The congress was attended by delegates from Palestine who were received by Mr. Balfour. In the name of the delegation Mr. David Jelin, a Palestinian by birth, and a well-known educator, who had left his position in the von Laemel School because of his objection to the pro-German tendencies of the Hilfsverein, addressed the premier in Hebrew and English, introducing his remarks with the last verse of the Hebrew Bible: "All the kingdoms of the earth has the Lord given me, and he has charged me to build him a house in Jerusalem." Mr. Balfour declined, for his person, this comparison with Cyrus, modestly claiming to merely represent the views of the British government and expressing the hope that Jewish energy and ability will, with the aid of England, overcome the difficulties in the reconstruction of Zion. The Jewish homeland and the English protectorate were not mentioned. It seems also important that a New York boy who went with the Jewish legion to Palestine informs his parents that the British government has offered to all members positions and training in any calling from farming and railroading to a university education. Of the highest significance it is that Mr. Jacob H. Schiff, formerly an uncompromising opponent to Zionism, should have come out with a warm appeal on behalf of the Restoration Fund. By way of contrast it may be stated in this connection that the International Socialist Congress, held in Berne, passed a resolution in favor of the Jewish homeland in Palestine.

The strange phenomenon of agreement by men of entirely and fundamentally different views on one subject and of disagreement on the same subject by men who are sworn to the same fundamental idea is not absent in this case. Abe Cahan remarks sarcastically, referring to the absence of the American delegates from Paris, that their presence would not make any difference. The interest of England rests with the Suez Canal, and if Poland or Armenia had a Suez Canal the Jewish question in these countries would also find an advocate. Mr. Cahan, as a socialist of the strictest observance, is an internationalist who condemns Zionism on principle and sees in it a direct injury to the Jewish cause in Poland and Rumania. A new complication is appearing on the horizon with the arrival of a deputation of Salonica Zionists in Paris. They wish that Salonica be made a free port under international protection. The Jews in Salonica form 80 per cent of the inhabitants, and the Greeks have, since the occupation of the city on Nov. 8, 1912, made the life of the Jews unpleasant on various occasions. Indeed right after the Greek occupation the report was spread that Jews had poisoned Greek soldiers. It is interesting that when the fall of Salonica was imminent J. L. Galvin proposed, in the London Observer, that Salonica be made an international seaport and Israel Zangwill indorsed it.

Another serious complication seems to arise from the next door neighbors of the homeland, the Arabs. Emir Feisul, who is also hovering around the Peace Conference, claims an independent Arabic empire. He does not directly say that it shall comprise Palestine, but he remarks incidentally that Palestine has seven times more Arabs than Jews. Few people know where the Hedjas kingdom is located. It is the western strip of the Arabian peninsula and connected with the Sinai peninsula and eastern Palestine; its Arabic population is indeed one solid group with that of Palestine. It may be interesting to notice that an accident preserved an appeal sent in the sixteenth century by the Jews of Palestine to the brethren in Hedjas on one of the usual occasions when they were fleeced by a rebellious sheikh. Such appeals are bound to come again. Mr. Lewin-Epstein, for some time representative of the Karmel Wine Company in the United States, reports that the Jews of Jerusalem were reduced during the war from 50,000 to 26,000, and that of these 20,000 are actually starving. It may not be untimely on this occasion to quote a rabbi of the fourteenth century, living in a time when the movement to Palestine, probably stimulated by the crusaders, assumed large proportion. This rabbi, Samson ben Zadok, says: "It is a meritorious deed to live in Palestine in order to lead a saintly and pure life, provided one is able to support himself". (Tashbez, sec. 562, ed. Cremona, 1556, p. 53a.) An unpleasant indication of troubles that may be in store for the future settlement is the breach between the orthodox Mizrahi faction and the main body represented in the Federation. What caused this breach just at this moment is unknown to me. It is reported at the same time that the orthodox of Vienna offered to assist in the upbuilding of an orthodox community in Palestine. It is wonderful indeed that amidst the ominous cracking of the walls in what was the Austro-Hungarian empire such movements can take place. The story of Archimedes drawing his figures in the sand while the city was taken by the enemy and of Hegel giving his maid the order to tell the people on the battlefield of Jena to stop the canonading may not be myths after all. One great event which may mean all to the homeland is a resolution in its favor adopted by the legislature of Massachusetts with enthusiastic applause in which Governor Lowden of Illinois, who was present, participated. Emir Feisul will have to be careful. On the other hand the old againster, Max Nordau, is very much displeased. In a letter addressed to Mr. Litman Rosenthal of Bialystok, now in New York, the merciless critic of conventionalism says, Zionism has degenerated into the fad of the old Chowawe Zion and of Asher Guenzburg. It is a deeply painful subject, declares Nordau.

AN ALLIANCE OF EVILDOERS ENCOMPASSES ME. There was a time when we were told, and gladly believed, as we were told that our troubles came from selfish priests and other representatives of privileged classes who misguided the ignorant masses. As soon as freedom of press and public discussion would enable the masses to understand that they are misused for egotistic purposes, their instinct would tell them that their own interests are identical with those of the Jews of their class. Habit is, however, stronger than reason. The Jew-argument is still the handiest weapon for any party wishing to discredit its opponents. The London Morning Post in two articles Jan. 20-21 tried to show that the Jews alone are to blame for the Bolshevik movement, and as proof cited the supposed fact that a meeting in London, in which Bolshevism was indorsed, was largely attended by Jews. A census was certainly not taken, and therefore this statement can neither be verified nor disproven, but it is an undeniable fact that the speakers included Miss Pankhurst and Mr. McManus, besides other non-Jews. This charge was re-echoed from many sides in this country. John Bess, an American journalist, and member of the Allied commission to investigate conditions in Poland, reports that Jews are the paid agents of the Bolsheviki in Poland. More important was the testimony given before the senate committee investigating lawless agitation in the United States by Rev. Dr. George A. Simons, a Methodist missionary in Russia, who said most of the Bolshevik leaders in Russia are Jews, many of them from the Eastside of New York who went to Russia to help overthrow the Kerenski government. Dr. Simons is known to the readers of this review from an address delivered before the students of Berea, O., College on Nov. 29, 1918, noticed in the January issue of the B. B. News, where his name was erroneously spelled Simonds. He said then that 90 per cent of the Bolsheviki were Jews and he appealed to the students to use their strong arms against Jewish students in Berea—Bolsheviki were not then mentioned particularly—and send them back to Palestine or to the North Pole. A little more cautious was the testimony given a few days later before the same committee by Theodore Krystofovitch, who declared that "most of the smaller stars hovering around Lenine were Jews." Ralph Dennis, professor of the Northwestern University, Chicago, testified before this committee in a similar sense.

In the absence of reliable data on the Bolshevist movement it is somewhat difficult to deal with this question. The Rev. Dr. Simons has, however, disqualified himself in various ways. He modified his statement in Berea from 90 per cent to the vague expression "most" before the senate committee. He spoke of German influence on the Bolsheviki—which may be true or not—appealing to the anti-German sentiment, while he was, until he went to Russia, a member of the East German Conference of the Methodist Episcopal Church. He finally told a story, reported in the New York Times Feb. 14, of a secret document, dating from the time of the Spanish Inquisition which called upon the Jews to get even with Christianity and seize the rule of the whole world. This is exactly the trick of the German antisemites of the type of Herman Goedsche, who, in his sensational novel, "Gaeta Warschau Dueppel," Berlin, 1868, told the story of a midnight reunion held in the Prague cemetery by representatives of Jews from all parts of the world, and presided over by Sir Moses Montefiore, which passed such a resolution. There is at least some imagination in this ghost story. We have some other serious doubts on this whole business of Jewish world dominion through Bolshevism. According to the only census taken in Russia there were in the whole empire a little over 5,000,000 Jews, or a little over 4 per cent of the total population. Most of these Jews live in Poland, Lithuania and Ukraine, so that the present Russia can at best have no more, and has probably less, than one per cent Jews. Is it likely that this small fraction should dominate the 150,000,000 or more of Russians, spread from the Baltic sea to the Pacific Ocean? Finally we have been treated to the story of Jewish responsibility for every evil and everything else which one happens to dislike too often to swallow the bait so readily. We were told in the thirteenth century that they called the Mongols to Europe, in the sixteenth that they subsidized the sultan when he invaded Europe, in the seventeenth that they furnished information to the pirates of the Barbary states on ships leaving European ports. In 1798 they, instead of helping the sultan, called Napoleon to Palestine, a year later nineteen of them were burned alive in Siena for bringing Napoleon to Italy. We still remember that Isidore Loewe of Berlin furnished poor guns to the German army to cause its defeat in a war with France, while two years later Dreyfus had sold military secrets of France to Germany to obtain the opposite end by order of the mysterious Jewish world government. The death of Kitchener was caused by the international gossip of Jewish officials in Downing Street. Houston Stewart Chamberlain, the Germanized Englishman, told us that the whole war was made by a Jew who camouflaged himself behind a British sounding name (Lord Burnham), while Hillaire Belloc told his readers that the kaiser was merely a catspaw in the hands of Ballin and Rathenau. This is, of course, a very limited anthology of similar charges. We can understand the psychology of Rev. Simons, whose missionary business is quite slack now, both among Russian orthodox and Jews, on neither of whom the phraseology of American revival meetings makes much of an impression. Under similar conditions the fiends of the medaeval church, the Torquemadas and Capistranos, used the more effective instrument of the faggot to help their business along. If it is true that Trotzki ordered the arrest of the patriarch, Nikon, as some papers report, the Jews have reason to apprehend reprisals. One point must not be overlooked. The witnesses who testified before the senate committee favorably to the Bolsheviki were John Reed and his wife, Louise Bryant, and Albert Rhys Williams, the latter a former Congregationalist minister, none of them a Jew.

The troubles are not confined to Poland. Stories of pogroms come from Ukraine, from Zitomir and Berdyczew, from Hungary, Bohemia, from Salonica and Berlin. Some stories may rest on a misunderstanding. Such is the case with a report that the Czech government robbed the Jews of Nikolsburg of their autonomy. The case is so typical of the botchy Austrian administration that it is worth while explaining it in detail. Up to 1848 the Jewish congregations were municipal organizations with their own mayor (Judenrichter) and police. Moravia had 52 such congregations. When freedom of residence was proclaimed by the constitution of 1848, the majority of the Jews naturally continued to reside in the old ghettos. The difficulty of arranging the questions of communal property, which, in the ghetto, did not distinguish between municipal and religious objects, as in the case of education and charity, created among the Jews opposition to the amalgamation with the "Christenstadt", and so up to 1900 there were still thirty-one Jewish congregations possessing municipal rights for the old ghetto section of the town. Meantime great changes had taken place. The old Jewish settlements became depleted by migration to cities which formerly were closed to the Jews, and in the old ghetto towns a considerable number of Jews had moved from the ghetto to the other more desirable parts of the city, while the depreciated ghetto homes were occupied by the poorest class of the Christian population. One instance will make it clear. Before the revolution of 1848 Nikolsburg was the largest Jewish community of Moravia. It had in 1847 3,670 Jews in a total population of 8,000. In 1900 the Jewish congregation had dwindled down to 900 souls, of whom 757 lived in the Judenstadt, which comprised 1,290 souls, or about 40 per cent Christians. It is highly probable that at this time the proportion shifted still farther and the Israelitische Stadtgemeinde Nikolsburg probably has a majority of Christians. This anomalous condition has now been rectified, and its comical side is best illustrated by the Jewish township of Wesely, which comprised in 1900 18 souls, of whom 10 were Jews and 8 Christians. Otherwise, judging by the unquestionable and well-proven liberality of Professor Masaryk, the president of the Czecho-Slovak republic, conditions look favorable. Premier Kramarz is quoted as having said that he regretted the pogrom of Holeschau and had taken measures to prevent a repetition of similar occurrences. We can, however, not refrain from a certain anxiety at the effects of a national chauvinism rising to fever heat and bursting out in riots on the slightest occasion.

An incident in France will demonstrate it most vividly. When Premier Clemenceau was shot and the embittered mob on the street pummeled mercilessly the would-be assassin, the Jewish painter, Charles Dreyfus, happened to come along, and not knowing what occurred, and only seeing ten people attacking one man, began to expostulate with the crowd, and tried to extricate the victim of what he thought an unfair fight. At this moment somebody in the crowd who knew him called him by name. The mob, hearing the name Dreyfus, began to yell: "A bas Dreyfus. a bas les juifs," and it was with great difficulty that the police, by arresting him, saved him from the hands of the mob, while his sister, who had accompanied him, had a narrow escape hiding in a house which the mob tried to storm. Dreyfus had served through the whole war and had been honorably discharged.

In the absence of Jewish papers from Germany, Austria and even from neutral countries, it is hard to form a clear notion on party constellations, but the report that the Junker party under the leadership of General von Gebsattel is making an attempt to rehabilitate itself by throwing the blame for the unfortunate ending of the war on the Jews is so highly probable that we might believe it, even if it had not been reported. The name of General van Gebsattel sounds very familiar. He may be identical with the general by that name who, in the Reichstag session of March 17, 1910, during the periodically recurring debates on the exclusion of the Jews from commissions, indirectly defended this violation of the constitution. Equally credible is the report of the foundation of a People's Christian Party in Baden. This name was used as euphemism for the antisemitic party founded by Chaplain Stoecker in 1879. On the other hand, it sounds very improbable that the university of Marburg should have excluded Jewish students from the clinic. There were at least four Jewish professors in the university of Marburg, the best known being Hermann Cohen, the celebrated philosopher, very active in Jewish affairs, and yet professor ordinarius, privy councillor and honored on the occasion of his seventieth birthday by the university in a signal manner. Besides him there were Hermann Jacobsohn, Otto Loewi and Martin Wolff, the last named appointed in 1914 to a regular professorship in Germanic philology. Similarly difficult to understand is the report of rapidly increasing conversions to Christianity in Vienna. This ever increasing defection from Judaism which in late years had reached the annual figure of 600 and more was the outcome of prejudice and discrimination in appointments to public office. One should imagine that the proclamation of a republic of German Austria with separation of state and church should have altered conditions, for even among the defections were a large number of withdrawals from Judaism without conversions to Christianity. It would seem probable that this was done in large numbers by Roman Catholics, who remained in the church merely to avoid conflicts with the authorities and annoyances in social life.

Russian Trenches in Jewish Cemetery.

The anxiety on the future of the Jews in lands of oppression, at least as far as constitutional guarantees are concerned, is absolutely set at rest by the declaration of President Wilson to the delegates of the American Jewish Congress who saw him on March 2. It is of the highest significance that the President, in the pressure of business during his visit of ten days in this country, took the time to make such a statement, which defines the attitude of the United States government both to Zionism and to the rights of the Jews in all countries. It is a welcome confirmation of the strong words used by ex-President Taft in his article contributed to the Philadelphia Ledger, in which he spoke of Rumania's "audacity" in declaring native Jews as aliens, and it will calm the uneasiness created by the silence of the program of the League of Nations on the subject of religious liberty and the right of minorities. Most welcome would be the effect of Mr. Wilson's declaration if it were to harmonize the anti-Zionists, represented in Paris by the Anglo-Jewish Association and the Alliance Israelite Universelle, with the Zionist and American Congress representatives. The Jewish home under British protectorate is, as far as any unaccomplished fact can be, as much as assured.

OF ZION IT IS SAID THIS MAN AND THAT WAS BORN THERE.

It is a matter for serious reflection to take occasionally stock of the large losses that Israel sustains, while helping humanity. Robert Henry Inglis Palgrave, editor of the Economist, died in London at the age of ninety two. His father, Francis Cohen, was a jurist and historian of note and left four sons, including the above named Francis, who made their mark in public life. Francis, the son of Meyer Cohen, camouflaged his name, and Robert, who may have left great grandchildren by the time of his death, could coolly speak of his Jewish descent, while in the case of his descendants this would hardly be a matter of any interest. In the latest German ministry we find Otto Landsberg as minister of national defence and justice. He was previously minister of art and literature. Dr. Landsberg, a physician, born in Rybnik, Silesia, in 1867, is a member of the socialist party of the Reichstag, to which he was elected in 1912, and "konfessionslos." Whether the assassinated premier of Bavaria, Kurt Eisner, was a Jew or not, will have to be established. The latest edition of "Wer Ist's?", available in this country, does not contain his name, and Kuerschner's "Literaturkalender" informs us that he was horn in Berlin in 1867. The report, eagerly taken up by some Jewish papers that Eisner was a Galician Jew whose real name was Solomon Kosnowski, is rather suspicious. The Chicago Daily News reports that the place of Eisner was taken by the Jew, Max Lewin, whom the correspondent calls the Bavarian Napoleon. No information on him is at present available. We know more about Eugene Schiffer, the man on whom, unless conditions change again, the overwhelming task of arranging the finances of the German empire will fall. He was born in Breslau in 1860, entered the judicial career, carefully removing the obstacle to promotion by baptism, and was a member of the "national-liberal" or bourgeois party of the Reichstag. From German Austria comes the report of the appointment of Julius Deutsch, an author on political economy, as undersecretary of war. His name was not prominently mentioned before. Jews have, however, held a like rank under the monarchy, among them Arthur Kuranda, son of the celebrated publicist and communal worker, Ignaz Kuranda, and Rudolf Sieghart, son of a rabbi, originally Singer, who, however, after having reached this rank, became a convert to Catholicism.

The "Anti-Bolshevist" will welcome the news that in the newly founded soviet of Charkov, where the Ukrainians rule, a Jew named Rakovski, is said to have been elected as president. The Zionist leader, Mendel Ussischkin, who arrived in Paris, reports that the most amicable relations exist between the Ukrainians and the Jews who were given full autonomy. In the chronicle of personal events the death of Louis Edward Levy of Philadelphia, Feb. 17, deserves especial notice. Mr. Levy's photo-engraving process had a vast influence on facilitating illustrations in newspapers, and therefore is of high cultural value. One of the stock in trade arguments of the antisemites is that the Jew is not productive, lacking originality, and will only reap where others have sown. We may mention on this occasion besides Emil Berliner of Washington, Siegfried Marcus, the inventor of the first automobile; David Schwarz, who constructed the first dirigible airship, and Abraham Schreiner, a plain Polish Jew, who was the first to discover coal oil in the fields of Boryslav, now the bone of contention between Poles and Ukrainians.

From the harbingers of a new era historic coincidence brings us to the romance of medievalism, which just now seems destined to speedily disappear. From Jerusalem the death of the former Haham Bashi, Elijah Panizel, is reported. The event recalls the last struggle of decaying despotism in Turkey. Rabbi Elijah was the son of the former Haham Bashi of Jerusalem, Raphael Meir Panizel, who held office from 1880 to 1893. He was succeeded by Jacob Saul Elyashar, who died July 20, 1906, in his ninetieth year. After his death a fierce contention between the old and the new began. The more modern party elected Jacob Meir, who was supposed to be the favorite of the Alliance Israelite and therefore antagonized by the orthodox. The charge of disloyalty could not fail to have its effect on Sultan Abdul Hamid, who deposed him in March, 1907. Elijah Panizel was elected in his place March 8, 1907, as a representative of old-fashioned Orientalism, fell with the sultan and was retired Nov. 10, 1908. Since that time the position of chief rabbi of Jerusalem was filled by various temporary appointments, Hayyim Shabbetai of Aleppo, 1908-1911; Moses France of Rhodes, 1911-1914, retired on the ground of advanced age, and since 1914 Nissim Danon of Smyrna. The new era will undoubtedly result in the loss of preponderance by the Sefardic element.

Type of Polish Jew.

THE ENDS OF THE EARTH AND THE REMOTE SEAS.

The growing importance of South American settlements, unpleasantly recalled by the recent attacks on the Jews, is more agreeably brought to mind by a contribution of $265 sent from Pernambuco, partly for war relief and partly for the Jewish National Fund. The assassination of the ameer of Afghanistan shows that modernism penetrates even the darkest countries. Whether Jews are affected by a new order of things in this country is hard to say. The "Israelit" of Mayence gave in 1887 detailed descriptions of the life of the Jews in Balkh, but the same correspondent gave stories from Mesopotamia which proved afterwards a product of vivid imagination. It is interesting, however, to remember that the Afghans are supposed to be the descendants of the Ten Tribes, as T. L. Pennel, in his book, "Among the Wild Tribes of the Indian Frontier", maintained again in 1910.

Democracy is in the air. The venerable Jewish Board of Delegates of British Jews adopted a new constitution with woman's suffrage and a membership fee of one shilling. The privilege of the chief rabbi to veto the admission of a synagog to membership was retained after vehement attacks, in the course of which the institution of the chief rabbi was declared a mimicry of the Episcopal Church. The Liberal Synagog refused to enter on the ground of this high church rule. The Board of Delegates is closely allied to the Anglo-Jewish Association, and the latter has been during the period of the war the main force in ICA, or the Baron de Hirsch administration. The American branch of this organization, the Jewish Agricultural and Industrial Aid Society, was bitterly criticized in a special indignation meeting called by the Jewish farmers of the Catskills to protest against this organization as worthless, on account of red tape, meddlesome and vindictive, thus rather hindering than helping the development of a Jewish farming population. So far only one side has been heard, but if the farmers make good their threat that they shall get along better without the assistance of the J. A. A. I. A. S. the object of the latter will have been accomplished.

From the breadwinners we turn to the spiritual life of Israel, which, as the rabbis teach, is the real bread. It is reported that Abraham Joseph Stiebel, the Moscow maecenas who last year gave 5,000,000 roubles for the establishment of a Hebrew publication house, is coming to New York, where he wishes to establish a branch of this institution. At the same time it is reported that a Hebrew University was opened in Moscow which is encountering difficulties through interference on the part of the Bolshevik government which opposes it for being nationalistic.

After a long pause the thirteenth volume of Luncz's Yearbook, "Jerusalem," has been received. Like its predecessors [illegible] a valuable repertory of Palest[illegible] cology and a worthy mem[illegible] founder, Abraham Moses Luncz, [illegible] April 12, 1918. A warm app[illegible] the enthusiast who, blind for [illegible] years, worked indefatigably for his [illegible] is written by his daughter. One is reminded of the Talmudic parable which says: Jacob, our father, has not died for, as long as his descendants are continuing his work he is still living. This work, like the others initiated by Luncz (especially his edition of the Palestinian Talmud) deserves the heartiest support.

March 4, 1919.

DIGEST OF REPORT ON WAR RECORD OF AMERICAN JEWS

That the Jews of America have contributed more than their proportionate quota to the armed forces of the United States in the war is shown in the official "War Record of American Jews" which has just been issued by the American Jewish Committee, through its Office of War Records, at 31 Union Square, New York City.

While the report does not pretend to be a complete record of the activities of all Jews who responded to the call of their country, it is sufficiently comprehensive to indicate the important part that they played. The total number of Jews in the military and naval service of the United States is estimated at from 165,000 to 200,000, or from four to five per cent of the total personnel of the American forces at the time the armistice was signed. The Jewish element in the general population of the United States is about 3 per cent. The Jews of America have, therefore, according to these figures, contributed at least one-third more than their proportionate share.

This excess is explained by the presence of about 40,000 Jewish volunteers in the service. Other contributing factors were to be found in the more effective operation of the draft system in the thickly populated urban centers of the North and East, which happen also to be the centers of Jewish population, and in the fact that the majority of exemptions on industrial grounds were chiefly in agriculture, mining and in the metal industries, where Jews are not extensively employed.

The files of the Office of Jewish War Records already contain over 100,000 individual records, of which about 80,000 have been minutely classified and tabulated. The number of Jewish commissioned officers so far recorded include 5,162 in the army, 206 in the navy and 40 in the marine corps. It is probable, however, that these numbers will be more than doubled when the record will finally be completed. The highest rank reached by the Jews is that of Brigadier-General in the army and marine corps, and Rear Admiral in the navy.

The readiness of American Jews to fight for their country is shown by the fact that 72 per cent of those in the army were in the combat branches, while in the army as a whole only about 60 per cent were in these branches. Their casualties amount to about 10,000, of whom probably 2,000 were killed in action. Other evidence of the quality of their courage is found in the long list of citations for valor furnished in the report and in the testimony of commanding officers like General Bell, Lieutenant Colonel Whittlesey and Captain Harrigan, who trained the Jewish recruits in camp or led them in action.

"From information now at hand," concludes the report, which is signed by Julian Leavitt, the director, "it has become apparent that the record of Jewish War Service, when fully developed, will demonstrate conclusively that the same qualities which enabled the Jew to survive through the centuries—his capacity to endure, without breaking, prolonged and intense nerve strain; his initiative, his elasticity of mind, his faculty for organization, and, above all, his idealism—have also enabled him to fit himself successfully into a democratic army fighting for world democracy."

RELIGION AT THE FRONT.

Religion is not moribund in the fields of slaughter, on which a peace-loving world looks aghast. The horrors of the evilest of all wars have rekindled faith among combatants and converted skeptics. Chaplains who share the perils of the soldier have not found him scornful of the inspiration of religion or indifferent to its consolations. The soldier who is no more afraid to pray than to fight has the respect of his comrades, even if they do not join him. There may be more skeptics at the rear, but at the front there are more believers. It is the foulest of wars, but soldiers feel that when it is over there will be a quickening of faith, a religious revival that will aid mightily in the perpetuation of peace.—New York Times.

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JEWISH CALENDAR.

5679-1919.

Rosch-Chodesch Nissan	Tues.,	Apr. 1
Passover (Pesach)	Tues.,	Apr. 15
Passover (Seventh Day)	Mon.,	Apr. 21
Rosch-Chodesch Iyar	Thurs.,	May 1
Lag b 'Omar	Sun.,	May 18
Rosch-Chodesch Sivan	Fri.,	May 30
Shabuoth (Confirmation Day)	Wed.,	June 4
Rosch-Chotesch Tammuz	Sun.,	June 29
Fast of Tammuz	Tues.,	July 15
Rosch-Chodesch Ab	Mon.,	July 28
Fast of Ab	Tues.,	Aug. 5
Rosch-Chodesch Ellul	Wed.,	Aug. 27

5680-1919.

New Year's Eve	Wed.,	Sept. 24

STAND BY THE PRESIDENT.

The President has come back and gone again. It was a flying trip. His absence from the country could not be prolonged unduly. He was needed at home for the transaction of certain business. So he e himself away from the weighty af- 's in the French capital after the ft of the League of Nations consti- ion was read by him to the plenary nference. He knew that he had hieved only a partial success and that ich remained to be done. He came d he told his compatriots whether in en public address or in secret and more intimate council with our legislators what difficulties still lay in his path. hat path and that program is nothing else than the pacification of the world. any one, President Wilson ought to be the best judge of the dangers and catastrophies that may be precipitated if his efforts miscarry. Europe is in a ferment. Elemental forces aiming at anarchy are at work. We are beginning here to realize that Bolshevism is lurking even at our own door. Witness the Congressional Committee wrestling with that subject. We know that it is an imported virus; that it has no foundation in our own life. But the spectre has made its appearance and the ghost will not be laid. It may be that we are a bit too fearful. It behooves us further to remember that in Prussia the socialists multiplied under legal restriction and repression. But in Europe the thing is in the air. From Russia the infection is spreading. To counteract it wisely is to create a new order which will take into account the just demands of the people. The President has made it sufficiently clear that there cannot be a return to the old kind of diplomacy. Those who are at present at the head of the government in many a European country are clearly out of gear with their own people. They cannot and will not comprehend that the world has changed. And in so far as our President has sized up the situation he possesses the levers by means of which to move hardened old diplomats to do his bidding and they give heed to his sane counsel. He has intimated to them in very plain language that they are on the brink of a precipice and if they do not walk warily they will bring on a catalcysm which will engulf all that is precious in European civilization. And here the matter touches us. Were that unfortunate state of affairs to supervene it would mean that we would have to go to war again, and it would be a war far crueler and far more destructive than this world war has been, if at all its losses in life and treasures can be exceeded. All the reason for the provincial minds among ourselves to widen their horizon, to open their eyes, and if perchance they are blind to allow themselves to be guided by the man of vision whom we hail as our chief magistrate. Partisan politics must be hushed. It is not important that this or the other party shall be installed in our government. Fortunately, voices are heard on the other side of the fence, outside the ranks of the now dominant party, supporting the President. To be sure, momentous questions are raised. Some cherished notions will have to be given up. Aye, we reckon with surrendering a measure f our sovereignty. Naturally we must look to iron-bound guarantees that neither in our case nor in any other shall our trust be abused. And we must put those countries which are immediately exposed in a position to defend themselves or we must assure them of our immediate succor. The League of Nations must become a reality, or else the peoples of Europe will rise in their wrath. To avert such a calamity is clearly the high purpose of our President. Stand by him.

THE RETURN TO THE NORMAL.

The reconstruction upon which we are slowly entering cannot be expected to be a return to pre-war conditions on all sides. The war has affected life far too incisively for that. The peace, when it comes, will mean for Europe and for outlying European colonies or dependencies elsewhere a changed map, with new states, and new borders for the older ones; but it will naturally mean more than that. With us right here the changes will not be geographical; but on all lines we shall stumble across new and unwonted vistas, everywhere there is bound to be an adjustment to modified conditions.

For once the United States has stepped out of the provincial routine and outlook of bygone days; it has concerns beyond itself. The profound significance of such momentous transformation we may not essay at this moment to appraise; it will open itself up most fully in the long sequel. But we shall have to deal at the outset with a return to normal life. War is an abnormal occupation. Under the stress and exigencies of the moment the effort is bent upon a successful issue, to strike hard and well. War begets enthusiasm, courage, readiness to all manner of sacrifices. War has taught us economy, the elimination of waste in food and fuel. We have saved even time. Unquestionably before the war there has been unnecessary lavishness in the use of all of these articles. We need not once more become the spendthrifts of old. Yet it is pertinent to ask, Need we make the abnormal conditions incident to the war perpetual? After all, an excessive economy means an excessive exercise of brains to bring it about. Shall a great nation find nothing more profitable to do than to sift the ashes in the cellar to rescue a few pieces of unburned coal? Last summer we beguiled ourselves into believing that 6 o'clock in the morning was 7. Need we do that the coming summer again?

The fallacy of making the abnormal permanent has shown itself in the prohibition measure. If gentlemen persist adorning themselves with wrist watches because on the battlefield they were a necessity, it is a trivial matter. But the thing has its significance because it indicates the inherent inertia of mankind. Readjustment is difficult. Yet it is the normal life and the normal habits that befit peace times, when concentrated camps are no more and the citizens are once more dispersed.

The most obnoxious feature shows itself in our attitude to free speech. That in war times there should have been put a curb on speakers and writers is but natural and right. The individual, as a matter of patriotism, should have been ready to forego some of his inalienable rights. If he forgot himself he deserved the punishment meted out to him. Authority was concentrated. Shall we go on after this fashion? It would seem, again, as if the abrogation of individual liberty was the abnormal, justified for the time being, but wholly unsuited to peace times, when the Constitution should be permitted to exercise its normal functions.

Shall we have vanquished Prussianism only to be conquered by it right here, in this land of the free? Restore, therefore, and that as speedily as possible, the right to speak out one's opinion freely and fearlessly, to criticize those in authority, to remonstrate with misguided legislators. We have lived under a system of checks. It has become ingrained in the make-up of the nation. We fought to make the world safe for democracy. Let us not stifle it in our very midst. Let us above all become the normal beings that we were before we went to war. The task is done. The work of peace is before us. Its tasks are none too light. Let us address ourselves to them with normal brains.

ISRAEL AND WORLD PEACE.

By Edward Chauncey Baldwin, Ph. D.

The prophetic teaching has been signally vindicated in our time, and its truth widely recognized. By the outcome of the great war men's faith has been renewed in a trend toward righteousness working progressively in human history. Men have come to believe, as Isaiah did, that human history, instead of being a mere succession of fortuitous events, in which the race is always to the swift and the battle to the strong, is the working out of a divine plan for the ultimate good of the race. Men have also come to recognize, as Nahum and Habakkuk did in the seventh century B. C., that moral forces are to be reckoned with in the world's administration, that tyranny is suicide, and that they who do not rule in righteousness shall perish from the earth.

With a widespread recognition of the truths the prophets stood for has come about also a practical identity of aim with theirs. An instance of this is the world's longing for permanent peace, which is undoubtedly the most universal desire of men everywhere at the end of the great war. Such a desire was fundamental in Hebrew religious thought. In contrast to other ancient religions—the Egyptian, the East Indian and the Persian—we find, not a dualistic system, not a system based on a warfare between good and evil divinities, but a religion in which the idea of peace was basic. One of the names for God in Israel was Sholem, Peace, and of Him it was said (Ps. 29:11): "He will bless his people with peace," and, "I make peace and create evil" (Is. 45:7). It is significant that the crowning mercy of the priestly blessing (Num. 6:26) was peace. The future golden age, to which the prophets looked forward so hopefully, was to a time of universal peace (Is. 31:17-18), preceded by general disarmament (Is. 11:4). Even the plan for a league of nations finds a precedent in the work of the prophets. The nineteenth chapter of Isaiah, a passage probably belonging to a time considerably later than that of the son of Amoz, contains the suggestion that "in that day," namely, the future golden age, Egypt and Assyria, ancient enemies, shall be united with Israel in a kind of idealized triple entente or holy alliance.

"In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance."

The whole passage is, of course, symbolic, Egypt and Assyria representing the heathen world, and Israel the mediator of blessing to the earth in fulfillment of the covenant (Gen. 12:2). The road also is a symbol of friendly intercourse, and the three names shared by the three peoples implies that Israel is no longer alone God's people, or His creation, or His inheritance, but that they are all equally His.

The effect upon the world of Hebrew ideals of peace, diffused as they have been by the Scriptures, is quite incalculable. Both in popularizing them, and in making them effective in the world, the authority of the Christian Church has been immensely influential. An instance is the Treua Dei (God's Truce), an institution which originated at the end of the tenth century. At that time the princes and nobles, at the insistence of the church, bound themselves by a solemn vow not only to abstain at certain stated times and seasons from all unlawful feuds, but also to keep the peace with each other, and to protect from violence all defenseless persons—clerics, monks, nuns, women, merchants, pilgrims and tillers of the soil.

Nor have modern Jews failed to maintain the traditions of their race. Again and again have Jews exerted a potent influence towards the maintenance of peace. The first peace conference at The Hague was called by the Czar in 1899, not, it is said, at his own initiative, but as a result of having read a book against war written by a Jew, Jean de Bloch of Warsaw. One of the most active delegates to that Congress was Tobias Asser, a Dutch Jew, a member of the Dutch Council of States, and an authority on international law.

Today the realization of Israel's ancient hope of a league of nations has become the reasonable expectation of mankind. Though the scheme has not yet been worked out in detail, it is certain that there will be an international court to settle all justifiable disputes, and a council to investigate and make recommendations regarding non-justifiable questions. Provision will be made for applying moral, economic and, if need be, military pressure to prevent any nation from breaking the peace of the world without first submitting its case to the international court. All this implies the abolition of secret treaties, of secret diplomacy and the limitation, preparatory to the ultimate abolition, of armaments. Today we may well rejoice that the world will soon enjoy a measurable realization of the long-deferred hope of Israel that He "will break the bow and the sword and the battle out of the earth and will make them to lie down safely."

We call attention to the article on the first page of this issue with reference to the care by the B'nai B'rith of Austria of thousands of war orphans and others made orphans by the Polish pogroms.

In view of the fact that the B'nai B'rith has abstained from making any special collections so as not to interfere with the general collections by the American Jewish Relief Committee for war relief work, the report referred to was sent to Mr. Jacob H. Schiff, who has referred the same to the Joint Distribution Committee and we have no doubt that proper relief measures will be taken by that committee.

The Executive Committee of the Independent Order of B'nai B'rith has appointed the following to represent the Order at the Peace Conference in Paris:

Dr. Adolphe Stern, of Bucharest, prominent statesman and diplomat; Herbert Bentwich, Esq., a leading attorney and communal worker of London, and the Hon. Julius Kahn, of San Francisco, member of the United States Congress and Chairman of the War Committee of the House of Representatives.

That Committee will co-operate with other Jewish committees in securing equal rights for Jews where such rights are denied them.

JEWISH CONGRESS IN GERMANY.

A Provisional Committee has been formed at Berlin to take in hand the preliminary arrangements for convening an all-German Jewish Congress. All Jews residing in the German states will be permitted to take part in the election of delegates. The committee proposes that the following questions should form the basis of the deliberations: Palestine as a National Home for the Jews; equality for Jews in all countries; national autonomous rights in certain countries; and the abolition of all laws against the immigration of Jews into Germany.

ANTI-DEFAMATION LEAGUE.

Longfellow's Hiawatha.

Several complaints were received by the Administrative Committee because of the following two lines appearing in a description of the crucifixion of Christ in the poem Hiawatha:

"How the Jews, the tribe accursed,
Mocked him, scourged him, crucified him."

After considerable correspondence with the editorial department of the Houghton-Mifflin Co., the following letter was received:

Houghton-Mifflin Co.,
4 Park St., Boston.
March 7, 1919.

Mr. L. Edward Lashman,
1228 Tribune Bldg.,
Chicago, Ill.

Dear Sir:

We have your letter of Feb. 25 in regard to the question of making a change in certain lines of Longfellow's Hiawatha. You probably do not realize the importance which we have always attached to the printing of the poems of our authors without change from the original text. We have always prided ourselves on the fact that the poems were the complete authorized editions, and this was true whether they were for school use in inexpensive editions or in very expensive editions.

For this reason we should hesitate a long time before making a change or an omission in the text of Hiawatha as Longfellow left it. It seems to us almost fundamental that the schools should be able to count on our edition being what the author wrote.

We do not, however, see any objection to inserting such a footnote as you describe, and in the next edition of Hiawatha we will place these words at the bottom of the page, "As a historical fact, Christ was crucified by order of the Roman Governor of Jerusalem." This, we believe, will meet your objection without injuring our traditions.

As a matter of fact, there is, of course, through all literature allusions which reflect on different groups of people. Protestants might object to many things that are said in Hiawatha, and so might Catholics, but any poet is supposed to have a certain amount of poetic license, and we are inclined to feel that this does no substantial injury to anyone.

Yours very truly,
Houghton-Mifflin Co.

Offensive Letter from University Instructor.

An instructor of mathematics in the University of Montana, who had been appointed as assignee for a greenhouse, wrote a most offensive letter to a Jewish attorney who had presented a claim on behalf of one of his clients. This letter was brought to the atention of the president of the university by the attorney. The letter was ignored on the ground that this was not a matter which concerned the university. The secretary of the Administrative Committee then addressed a letter to the university, and the following reply was received:

University of Montana.
Missoula, Feb. 25, 1919.
The State University,
President's Office.

Mr. L. Edward Lashman, Secretary,
Anti-Defamation League,
1228 Tribune Bldg.,
Chicago, Ill.

Dear Sir:

I have just received your letter of the 21st. I have to confess that I cannot take issue with any of the views contained in it, nor can I blame your organization for its existence and its activities.

I assure you that the matter in question has by no means been laid aside or ignored; on the contrary, it will be taken into account most earnestly in determining the general question of the relation of the man concerned to the institution. This question will arise in the near future in the ordinary course of administrative procedure.

Furthermore, I am expecting to have a conference with the staff member concerned in the very near future and this matter will come up and be dealt with at least in a preliminary way.

If I may add one comment on your letter, I would say that letters such as the one sent to Mr. Cederbaum so far from undoing the work of the League are calculated to produce in all fair-minded persons a strong reaction in favor of those who are so wantonly and recklessly maligned.

Furthermore, as a general thing those who indulge in such reckless vituperation of one set of people are pretty sure to indulge in similar expression toward those with whom they find themselves dissatisfied.

I think I can assure you that there is absolutely no danger of any such sentiments being encouraged in our student body. Very truly yours,

E. O. SISSON,
President.

Offensive Resort Advertising

Certain hotels in Pennsylvania saw fit to advertise in their circulars that "Consumptives and Jews are not desired." The Pennsylvania state law prohibits any such advertising, and so steps are being taken to bring suit against the proprietors of these establishments. Honorable Jacob Singer of Philadelphia is conducting the proceedings against these resorts.

Jews and Bolshevism

So many complaints have been received by the office of the Administrative Committee because of the statements repeated again and again in the press that the leaders among the Bolsheviki are Jews that the secretary deems it advisable to announce that steps are being taken to counteract the statement. Several special meetings have been held to discuss the situation. A letter is being sent to the Associated Press refuting the charges and urging the Associated Press to cease mentioning the religion of Bolsheviks, especially when that religion happens to be Jewish.

A most objectionable periodical called the "Anti-Bolshevist" has appeared in Brooklyn. The purpose of the paper, as stated on the title page, is "The defense of American institutions against Jewish-Bolshevist doctrines of Morris Hilquit and Leon Trotzky." The solicitor of the postoffice department of the United States government is considering the advisability of denying this publication the use of the mails.

Princess Radziwill is conducting a series of lectures upon the topic, "Scenes Behind the Russian Throne." She uses this lecture as a means of slandering Jews, and charges Jews with making millions out of the revolution in Russia. An attempt is being made to canced her engagements throughout the country. Washington officials are also being asked to suppress her remarks.

GALICIAN JEWS SUBJECTED TO PERSECUTIONS.

At Craiding, the Jewish community has suffered severely at the hands of the Polish troops. Practically the whole Jewish population is compelled to work in labor battalions. Young girls are forced to wash linen for the troops. Jews are allowed to come to the market only for one hour during the day. Frequently fines are imposed on the community for alleged disregard of rules and restrictions imposed by the commander. Most of the Jewish shops were plundered by the hooligans. On one occasion antisemites reported that they had discovered a machine gun post at the synagogue. Ten Jews were dragged out from the synagogue, and while wrapped in their Tallesin they were taken to a court of inquiry, at which they were finally released.

A national conference of Eastern Galician Jews held at Santislau confirmed the policy of the Jews to maintain strict neutrality between the rival forces of Poland and Ukraine in Galicia.

JEWS IN RUMANIA STILL KEPT IN SUBJECTION.

The Committee of Rumanian Jews have prepared a statement in which they show by facts that the condition of the Jews in Rumania has become much worse since the Germans evacuated the territory. Jews are forbidden to use the railroads and it is a common sight to see Jews evicted from trains while in motion. Riots against Jews are of daily occurrence and murders of Jews are perpetrated without punishment. It is said that Premier Bratiano openly declared that Jews have no place in Rumania and that the sooner they leave the land the better for them. Among the new rules regarding the naturalization of Jews is found one that any Jew who had ever before complained of the existence of anti-Semitism in Rumania should not be granted the right of citizenship.

JEWS' ACTIVITY IN CZECHO-SLOVAKIA.

The Jewish National Council of Czecho-Slovakia is developing great activity in regard to the question of unemployment among Jews. Among the various schemes on foot is a movement to establish Jewish commercial and agricultural co-operative societies. The Council is also taking definite steps to develop Jewish cultural life and to secure adequate representation of the Jews in the Czecho-Slovak National Assembly. Since the arrival of the President, Masaryk, in the country, Jewish affairs are moving more swiftly, as the President, true to the promise, readily recognizes the claims of the Jews as a national minority and takes up a favorable attitude towards them.

Jewish Apologetics

By Dr. Max L. Margol
Written for the B'nai B'rith

A gratifying sign of an awakening to a real need comes from London, where, following upon a lecture on Jewish Apologetics, by one of the instructors at Jews' College, the suggestion was made that the subject should be taught in a systematic manner at that institution. We might add, in the language of the Talmud: The reader of the letter shall be the messenger. But whoever may be appointed to teach the subject, in London or elsewhere, he will find his task arduous indeed. We have had defenders of the Jews and of Judaism from times immemorial. Our entire literature may, in a manner, be regarded as having a defensive purpose. Every agency for spreading Jewish literature may be said to do the work of defense. Furthermore, we have specific works bearing that distinct character, and a whole genre of literature denominated polemical with the literature of disputations as a branch. The late chief rabbi of Vienna wrote a book on Jewish Apologetics, but unfortunately he conceived an all too narrow plan.

Let the lay reader disabuse his mind as if apologetics meant apologizing. We apologize for an offense or defect. That were tantamount to acknowledging that we are in the wrong. Nor does it mean that we are on the defensive except to the extent that we are constantly attacked. No, the science of apologetics need not be so meek at all. The Jew may and does believe that Judaism is the truth, and that the Jew is entitled to proper treatment. But in so far as either position is combated, the need of asserting ourselves becomes manifest. We cannot ignore the enemy's challenge. Moreover, it is not the opponent we wish to convert. In that we may and may not succeed. What we are mainly concerned with is to confirm the Jew in his faith in himself and his God. We live in a minority in the midst of a majority, professing another faith. And just because that religion is an offshoot of our own it makes claims which the parent faith cannot concede. Christianity in one form or another sets itself up as the higher and fuller truth. We send our children to schools in which the teaching force is naturally largely Christian. Subtly but surely the Christian estimate of Jew and Judaism filters through into the soul of the Jew. Hence the supreme need of a counter agent to eradicate the hostile view and to substantiate the Jewish claim.

The old points of conflict may and may not be over. As a matter of fact, they are pretty much the same at all times; they merely take on new forms or new labels. But this much is certain: the old weapons will not do for modern warfare. The other day a student came to me shocked by the reading of a recent book by a Christian professor on the religion of Israel. He had never read a modern Christian book on the subject. It was his first experience. He wished me to pronounce judgment on the merits of the volume. I told him that I did not have to read it; that purporting to be a text-book for ungraduate students, it reproduced other bulkier works, and that the point of view was well known to me. If we were a rich people, financially speaking, I added, we should have both the bulkier volumes and the shorter text-books, written from a Jewish point of view, ready for him to read and to use for steadying him in his old estimates now so rudely shaken. But have we the scholars to produce them? Yes, if some of them could be made to see that the task was worthy of their ability and gave them quite as much standing as the editing of long-lost fragments. Not that that kind of work is not necessary. But the other is a crying need. It is further true that the latter constitutes the far more difficult task. It requires a mature mind. A man must have read up for years on the subject, and, what is more, he must have behind him years of strenuous thinking and wrestling. The defense of Judaism must take in the defense of theism, the belief in God. Pantheism and atheism must be warded off. There is the belief in creation: how square with it evolution? There is the belief in the one God; how about that modern polytheism and the pluralistic philosophies? There is prayer which the psychologists cast overboard. There is the immortal soul which they deny. There is the belief in the election of Israel: what about the higher criticism that brushes it aside? Indeed, we need a Jewish criticism applied to our sacred book, reverent, positive, truthful. Certain old positions need restatement

It is clear that the modern apologete must address himself to the modern requirements. I am far from saying that we have not the men fully abreast of the times. They will say that they do pretty much the work outlined, only in another guise. But precisely herein lies the point. We need a systematic treatment, a definite hour for teaching the subject, and a definite book. This and that part may be fairly and ably handled. We can point to very eminent productions taking up, for example, anti-Semitic calumnies. But even these treat the subject hardly in that exhaustive manner which alone can make the defense effective. Breadth of view and a vast erudition are the primary requisites. And let me also add that the future author of a Jewish apologetics will not be a man writing from seclusion in a cloistral study. It requires a man in touch with the throbbing life. The rabbi unfortunately is too much engrossed in practical pastoral work. That indeed is his function and glory. Each and every sermon of his is in a measure apologetic, serving to confirm and to hold the Jew. The man most eminently fitted for the task ought to be the professor of homiletics, he who teaches the future rabbis how to preach, who more than any other teacher enters into personal relation with his students, is acquainted with their doubts and misgivings, who therefore must necessarily compass all the various points that go to make up a rounded and all-sided defense of Judaism. From that corner we may hope yet some day to see the book emerge. Let it first be written on the most comprehensive scale. Let it be a bulky work of several volumes. And let the same man issue at the same time the shorter popular work which I am certain many will hail with delight.

THE NEED OF PRAYER.

By Rabbi Leon Harrison, St. Louis.

Dear friends, old friends, companions now for many years together, how much we need to pray. How far we have drifted away from the sweet old fashion of our childhood; how far our children have wandered from the lovely habits of the households in which we spoke our childish prayers at our mother's knee, and our father laid his hand upon our youthful head and taught us how to pray. Are you teaching your little ones as you were taught? Are you leading them into this sweet and tender relationship to God?

There is not one of us that can dispense with prayer. When the day dawns and the sunset fades, and when we lie down to our rest at night, shall we not lift up the voice of prayer to God? Shall we take from His lavish hands all the bounties of this life and not utter the sound of thanksgiving? Shall we not pour out our hearts before Him, and pray to Him for our welfare and the welfare of our little ones, of our beloved?

Ah, my friends, come not here to listen to admonitions however earnest, or to studied speech. Come into the House of God to pray to Him. This is an age that needs to pray, for it has almost forgotten prayer. We are so carried away by frivolity and selfish indulgence that even when we enter the doors of the Sanctuary we are apathetic, we are silent. We forget the greatest of all spiritual forces, the highest joy, the supreme consolation, the worship that joins men together by the yearnings of the human soul and brings them close to God.

ANTI-SEMITIC CAMPAIGN IN AUSTRIA

Commenting on the resolutions of protest recently passed by the Jews of Vienna against the anti-Semitic agitation in the country, the "Frankfurter Zeitung" says: "It would certainly be better if the anti-Jewish activities could be concealed from the world along with other manifestations of war psychology. But the manifesto of Austrian Jewry shows that the evil has assumed too large dimensions for concealment, and that there exists a well organized campaign which can only be combated successfully in the light of publicity. In reality, the root of the trouble is the old device of unscrupulous officials, to divert the public bitterness from themselves to the ever-ready scapegoat, the Jews. In Austria, great bitterness is felt against the officials who are held responsible for the failure of the food supply and for all the misfortunes of the war. One can understand the efforts of those against whom this bitterness is directed to divert it elsewhere. But it is inexcusable that well-known clergymen should preach Jew hatred openly from the pulpit, and that anti-semitic prejudice should everywhere be allowed free play, especially in the army. . . . The war, and the misery arising from it, have shockingly weakened the public morale, and the impotence of the authorities has prevented the degeneracy from being checked in time. But no words can be strong enough to condemn the device to which they are now resorting in order to save their own skins."

JEWISH WELFARE BOARD

Specially Prepared for the B'nai B'rith News

Bringing Home the Victors.

(The story of one month's work of the Jewish Welfare Board for returning soldiers, at home and overseas.)

The plans and efforts of the Jewish Welfare Board, the re-adjustment and comfort of the returning soldier, which, for two months or more, were in a vague state of crystallization, are now assuming definite shape. With expansion of the spheres of service the Jewish Welfare Board is meeting the rapidly changing situations, and is preparing each soldier and sailor for his return to civilian life.

"Continuity of Service"—from the embarkation camp to the transport, across the Atlantic, to the debarkation camp and hospital, to the demobolization camp and then to the community—is the plan which has been developed during the last few weeks.

One hundred Jewish Welfare Board men and women lay workers and chaplains are now in France, carrying out the overseas program of the continuous service plan. Half of these workers sailed within the last month and assisted at the opening of new centers throughout France, to carry a message of good cheer, and to relieve the home-hunger of the boys who had been away for many months. Twelve Jewish Welfare Board centers, eleven of which were recently opened, are in full swing, with canteens, at which hot chocolate, tea, cake and cookies and cigarettes are served free of charge to all men in uniform, with dances, entertainments and educational classes, to fill the leisure of the waiting Americans. The Jewish Welfare Board centers are at Paris, Tours, Le Mans, St. Nazaire, Dijon, Alencon, Coblenz, Bordeaux, Brest, St. Aignon, Accomey and Spur Camp. The National office has shipped to France 15,408 books and magazines for distribution among American troops.

Jewish Welfare Board Hut, Seward Park, N. Y.

Colonel Harry Cutler, chairman of the Jewish Welfare Board, recently sailed overseas to supervise the extension of the welfare program. He will tour Italy, the Rhine regions, Switzerland and England, as well as France, visiting the Army of Occupation, and American embarkation centers, to ascertain how the "spheres of service" may further be extended. Mortimer L. Schiff, chairman of the Jewish Welfare Board's Finance Committee, who has just returned from France, authorized the purchase of 100,000 pounds of matzoths to be distributed among Jewish boys overseas on the coming Passover.

So that no link may be dropped out of the chain of service, a decision has been made to place one Jewish Welfare Board worker abroad each home-bound transport and fifty transport workers were recruited in a campaign recently conducted from National Headquarters. The Jewish Welfare workers on shipboard conduct Friday evening services, arrange entertainment, and perform a variety of personal service for the soldier and members of the crew.

Headquarters of the transport service have been opened at Hoboken, N. J., where a majority of the transports dock. A roomy Jewish Welfare Board building, directly opposite the piers, recently opened its doors for "all men and women in uniform." Each transport, as it docks, is met by a group of Jewish Welfare Board workers, distributing postal cards, with notification of the safe arrival of the soldier, clean, khaki colored handkerchiefs, cigarettes and religious articles. The Jewish Welfare workers look after the personal needs of the men, taking written and telephone messages and providing for their comfort in a variety of ways.

Before the steamer Northland recently docked at Philadelphia the Jewish Welfare Board branch in that city sent a "Welcome Home" wireless to the commander of the ship. Sixteen hundred packages of cigarettes, matches, chewing gum, hard candy and handkerchiefs were distributed among the men and telegrams sent free of charge to their parents.

The Canal Zone Branch of the Jewish Welfare Board has adopted a plan of meeting each transport of American, Australian and New Zealand troops passing through the Panama Canal, extending hospitality to Jewish soldiers aboard them.

When the soldier has reached ports and is sent to one of the big debarkation camps, such as Camp Mills or Camp Merritt he is shown the proof behind the Jewish Welfare Board's "Welcome Home." At Camp Mills an information service has just been inaugurated, which gives detailed information about railroads and hotels. Other facilities are provided him (free of charge whenever necessary) for telephoning, telegraphing, writing home and traveling there on a short furlough. The Jewish Welfare Board man at the debarkation camp goes into the barracks to greet the arriving men and provides them with spiritual comfort, entertainment and material necessities.

The last days before discharge are the most difficult for the soldier and the welfare worker. But the importance of filling the soldier's mind and his time are duly realized by the Jewish Welfare Board. Three entertainment units toured the country during the last month, giving performances in every demobilization camp. At least thirty-five shows, consisting principally of vaudeville numbers, are sent out each week by the entertaining division at national headquarters. Charles Jaffee, international chess champion, toured the camps, giving instructions and exhibitions in the game of chess. Dances, entertainments and boxing bouts or wrestling matches, motion picture shows, etc., are being arranged nightly by the camp representatives.

The matter of education has been more thoroughly developed during the last few weeks than previously. Following the successful agricultural school conducted by the Jewish Welfare Board at Camp Travis, Texas, came a one week's intensive commercial course in business organization, salemanship, finance, trade prospects and reconstruction, for which more than five hundred soldiers registered.

Classes in vocational training are given at Pelham Bay Naval Station, and in addition arrangements are being made with a prominent Eastern College to give evening extension courses at the Naval Base. Camp Mills has a Jewish Welfare Board school for two colored troops stationed there permanently.

In the important problem of re-employment of the returned soldier, many steps have been taken. The Branches of the B'nai B'rith and the Y. M. H. A. throughout the country have agreed to act as agencies of the Jewish Welfare Board and the United States Employment Bureau, and to open employment bureaus throughout the country. All of the Jewish Welfare Board's branches have been active in the matter of re-employment. From the Canal Zone came the report that jobs are being found for men with the Panama Canal and Panama Railway. The Jewish Welfare Board Branch at Mobile, Ala., offered to find jobs at Mobile for men discharged from service. The excellent co-operation of the Jewish Welfare Board's community branches has rendered the work most efficacious. Conferences of community and camp representatives of the Jewish Welfare Board in the Central and Southeastern states were recently held at Chicago and Atlanta, respectively, and problems of reconstruction and demobilization discussed.

Not only supplementing the camp work in the matter of employment, but in that of providing recreation and home hospitality for soldiers and sailors, the community has proved its usefulness. The New York City branch of the Jewish Welfare Board distributed over five thousand free theatre tickets to men in uniform this month. Hospital social service has in a large measure been undertaken by community branches, who supply delicacies and various comforts to convalescent soldiers. Dr. H. H. Slobin, of the University of Minnesota, recently completed a tour of government hospitals for the Jewish Welfare Board to ascertain how the organization could best render service. A new J. W. B. Building has just been opened in connection with the Walter Reed Hospital at Washington, D. C. A large sight-seeing bus takes wounded soldiers on a tour of Washington each Sunday.

Although the last month has been one of marked progress for the Jewish Welfare Board, it is planning for still greater usefulness. Furloughs have been obtained for Jewish soldiers and sailors for Passover, and elaborate preparations are being made for its observance under the Board's auspices. Purim will be a time of festivity in all of the Jewish Welfare Board centers in camp, community and overseas. In addition the Jewish Welfare Board has undertaken a registry of all Jewish men in the service of this country, with record of their achievements and citations to facilitate the work of the American Jewish Committee in securing a permanent war record of American Jewry.

NOTES UPON SOCIAL SITUATION

(Continued from page 4.)

cannot remain the only country in the world where the Jewish question still awaits a just solution. They go still further and are ready to admit that this question must be settled in a generous fashion without any petty mental reservations. But they also know **that the ruling class in Roumania to which they belong and upon which they are completely dependent and which rules and will rule Roumania is opposed to a just and radical solution of the question.**

That is the decisive factor both for them and for us.

In my "Memorandum on the modality of solving the Jewish question," which I sent you eight or nine months ago I made the following remarks which I now take occasion to quote:

"For those who know the situation in Roumania there can be no doubt that should the Jewish question come up for discussion after the war the opponents of emancipation will raise an agitation in comparison with which all former ones will appear as child's play. And who will be called upon to forcibly suppress this agitation? The same parties, the same men who were declared opponents of the smallest concession to the Jews before the war. The social composition of the Rouamnian nation makes a revolution like the Russian one an impossibility. The classes which have governed Roumania will govern her again after the war. Moreover, **Roumania has no reserve of leaders and politicians to replace the present governing** class. The emancipation of the Jews would be entrusted, therefore, to men who before the war were known as passionate and irreconcileable opponents of emancipation—many of them the deadly enemies of the Jews."

What I said eight or nine months ago holds good for today. We do not believe in the possibility of any alteration of the system in Roumania or consequently any change in the mentality of the officials and the ruling classes. Unfortunately, the Roumanian nation, unlike others, has no reserve of political leaders capable of changing the regime. That is one of the most conspicuous features which mark the state of things in Roumania. The former propertied classes will, therefore, rule again after the war and will try to continue their old narrow-minded policy of racial nationalism and racial persecution as far as our question is concerned.

The Naturalization Act passed by Mr. Marghiloman's former government gave us lately during the last few months a characteristic example of their incorrigibility. A few weeks ago I sent you documents which clearly prove the whole hostile attitude of the Roumanian officials towards the law. It is shown that in spite of the war the Roumanians have learnt nothing and forgotten nothing. The old order of things remains, the same ideas, customs and administrative obstinacy remain. The officials, judges and officers, etc., who are legally called upon to take part in the administration of the Act have immediately adopted a hostile anti-Jewish attitude. The same malevolence still predominates and the same spirit of obstruction which leads to all kinds of subterfuges and distortions of the law. Every magistrate interprets the law as he pleases, and naturally not in favor of the Jews. Let it be observed that these happenings took place last October. In consequence of the latest events this law will certainly have been annulled—which would not be regrettable—but the short space of time when it was in force gave new food for conviction—although we Roumanian Jews need no proof to acquire such convictions—that the Roumanian officials have not changed their attitude. As regards public opinion in Roumania, the reports of the threats of pogroms which I sent you will give you an idea of its state. I could give many other proofs, not merely concerning the Jewish question, to show you, that nothing has changed in Roumania. However, the example of the Naturalization Act is convincing enough and it would be superfluous to quote other documents.

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This state of things is well known to Mr. Take Jonescu and other politicians who have declared themselves in favor of our complete emancipation. They know very well that they are powerless to force a solution which would call forth a violent antisemitic agitation or which, should a law be passed, would bring in its train the whole obstructive force of the machinery of administration. They are, therefore, afraid for their own political position. That explains why Mr. Take Jonescu declared to a deputation of the Alliance Israelite in Paris on Nov. 13 last that he was in favor of a solution by the international peace conference. Besides, Mr. Take Jonescu is not the only Roumanian politician who prefers foreign intervention in order to achieve a solution of the Jewish question. There are indeed some who have recommended us to go abroad to work for such intervention because they are of opinion that only strong pressure from abroad will secure a just and satisfactory solution. Not even the fact that "foreign interference in the internal affairs of the country" would be regarded as a national humiliation or other similar scruples were able to restrain Mr. Take Jonescu—as indeed similar reasons have never restrained other Roumanian politicians either—from wishing for a solution of the Jewish question to be forced upon Roumania from abroad. Therefore I have never ceased repeating that even the most favorable statements of Roumanian statesmen—however valuable they may be—can certainly not be accepted as substitutes for genuine guarantees.

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The consequence to be drawn from this is that the only possible solution of our question would be one effected by the peace conference in its treaties. It would have to be guaranteed at the same time. There is no doubt that Roumania will accept entirely and en bloc all treaties which concern her and ratify them by means of the Constitutional Chambers (Constituents) which will meet immediately after the final conclusion of peace. In that way our question will be settled finally and forever.

It must be understood that the articles relating to our question which are to be incorporated in the peace treaty **must be drawn up with the greatest care and attention** so as to avoid any possibility of wrong and arbitrary interpretation by the Roumanian authorities. As I have already remarked to you, the formula proposed by Mr. Take Jonescu to the deputation of the Alliance is not only completely unsatisfactory, but it defines and guarantees nothing.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Feb. 18, 1919.

One effect of the war has been to put people's nerves on edge. This is hardly surprising when it is remembered how much suffering has had to be endured by all sections of the population, how many hardships have had to be borne, and what a strain has been put on tempers. The result may be seen in the general querulousness all over Europe, in the tendency to magnify little things, in the industrial unrest and the political dissatisfaction. We are in a transition period, and it will take some time before the world settles down to the new conditions.

What holds good of the greater world is true also of the smaller world of Anglo-Jewry. We are restless and quarrelsome and critical. For one thing, the community is divided into two camps—the Zionists and their opponents. There is much squabbling over little things. The opponents, organized in the League of British Jews, cry out incessently that the Jews are only a religious community. Some of their prophets are characterized by narrowness of outlook, giving the impression that they must be living in the mid-Victorian age. The criticism of the League naturally calls forth replies from the Zionists, and these, in turn, spur on the League. From many points of view it is a tragedy to see Anglo-Jewry disrupted. More than ever is union called for now. Yet nowhere is there a voice calling for a united front. The political differences are not without effect on the religious differences. Religious differences were always to be found among English Jews, but it was their pride that at any rate in other directions they formed a united community. This is no longer true. The political agreements in the past held in check the religious differences. We tried to tolerate each other's views. Today champions of orthodoxy slash out at the teachers of reform, and the protagonists of reform in defending their standpoint smite hard at Orthodoxy.

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Meanwhile the community is drifting. There seems to be no aim, no policy, no program. What is termed in London "the West End" is striving to better the conditions of the East End. But the West End itself needs healing. Both "Ends" require to be educated in Jewish history and Jewish ideals. The children cry for spiritual bread, yet the communal bodies spend time in wrangling about trifles. Here is the Board of Deputies solemnly discussing whether or not to allow money-lenders to become members, and deciding in the end that they were Kosher enough. There are the "Elders" of the Spanish and Portuguese Congregation wrangling as to how Dr. Gaster, their spiritual chief until December 31 last, should be called up to the Sepher. The Great Council in their wisdom has decreed that Dr. Gaster should be summoned to stand forth by the title of "Harab Ribi" in place of the title he enjoyed before, viz.: "Haham Hashalem." Peoples are in travail; kingdoms are being born; the fate of the world is being settled. Yet there was "Harab Ribi" being weighed in the balance with "Haham Hashalem."

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It is refreshing to turn from this pettiness—temporary, let us hope—to the last meting of the lodge. A number of earnest people set forth before an audience that seemed to care greatly their reasoned views on what is usually termed "Communal Reconstruction," or as the Chief Rabbi preferred to call it, "Communal Construction." Religion, social work and charity, and education all received attention, and plans for amendment were propounded with zeal, earnestness and even passion. It was one of the best meetings the lodge has organized for quite a long time, and if the audience left the gathering with their thoughts astir, that was something. But it may even lead to action. It is in this way that the lodge serves as a clearing house for ideas.

* * *

Sir Stuart Samuel was one of those who participated in the discussion at the lodge meeting, and he was distinctly optimistic as to the future. Sir Stuart was right. Out of all the conflicts and restlessness, out of all the uncertainty and drifting will one day emerge a sound communal system worthy of a great community with great traditions. One of these is its charity. The stream has not subsided. The Jewish Orphans' Institution at Northwood is appealing for funds; the Jewish Historical Society desires to celebrate the twenty-fifth anniversary of its foundation by raising £1,000. They will none of them fail. The Hospital Sunday returns tell a similar tale. This year's total collection in places of worship for the Metropolitan Hospital Sunday Fund amounted to some £43,000. The largest was contributed by the Church of England, viz.: £33,000; the second by the Jews, viz.: £1,965. The Jews, be it remembered, are among the smallest communities in London, and the distinction is exceedingly pleasing to record.

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The latest movement in the English Zionist Camp is the tendency to fusion on the part of the Mazrachi party. It is of good omen that all shades of Zionist opinion should be united, and strictly orthodox leaders have shown true statesmanship in their policy. It is a remarkable fact that both extremes in Anglo-Jewry—the Orthodox wing on the one side and the Reform body on the other—should be most active and alert. They are ever ready to support new movements; they show signs of life. It is the middle group, which includes the great mass of Anglo-Jewry, that seems to be in a semi-moribund condition. The very fact that the "Mizrachi" Zionists should have decided to join forces with the main body is evidence of their vitality. So far as the main body is concerned, there is not quite as much optimism as there was some time back. More and more the difficulties in Palestine became apparent. There is the great question of the government of the country. Under whose jurisdiction will it be placed? What will be the constitution? What the position of the Arabs? And even when these questions have been satisfactorily decided, what of the immigration into Palestine? Will it be necessary to limit the stream? Will the great mass of the immigrants be Yiddish-speaking, and will there be a tendency, therefore, for the dominant culture to be Yiddish in character? Inherently there would not be any serious objection to this result, but after all the idea is to make Hebrew the culture of Palestine. These questions indicate sufficiently how much the whole problem bristles with difficulties. They show, too, what paramount need there is for wise statesmanship. But success will in the long run crown the efforts of those who are working to make Palestine once more Erez Yisrael. Only the way will be long and difficult; and here as in all cases the reality differs so considerably from the idealized expectation.

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Meanwhile the Zionist and other Jewish leaders are busy in Paris, and it is to be hoped that the great assembly in the French capital which is so sympathetic to national aspirations will look with favor on the demands of the Jews, demands which may surely rank equally with those of the Ruthenians, the Czecho-Slovaks or the Poles. At least the Jewish demands are not sullied by blood as are, let us say, those of the Poles. It is a thousand pities that the regeneration of New Poland should be associated in history, as it inevitably will be, with cruelty and murder. Whatever the rights or wrongs of the Poles may be, their pogroms were inexcusable.

Mr. Israel Cohen, who reached Poland in safety, has already reported on what he has seen and heard, and his story, even if discounted to a great extent, still leaves much which is damnable. But, really, there is no need to discount any part of his evidence, which is so circumstantial that it convinces by its very directness. The world had good reason to hope and expect that with the cessation of hostilities bloodshed would cease. But no; the process continued, and the Jews (one cannot help adding, as usual) were the victims. It is an extraordinary fact, not always easy to explain, that when a wave of reaction sweeps over a people the Jews suffer. Is Bolshevism rampant? The Jews are to blame. True, there are Jews who are active Bolshevists. But then other races also have their Bolshevists, and besides there are Jews who are extreme conservatives. If Marx was a Jew, so was Lord Beaconsfield. If Trotsky is a Jew, so was Jesus of Nazareth. Why then should the race be blamed for its individuals? Perhaps the League of Nations will mend matters in this respect. Or possibly the proposed League of Religions.

* * *

The idea of a League of Religions emanated from the Jewish Peace Society in London. "We look to the League of Nations to guarantee the peace of the world. What is to guarantee the League of Nations?" So the Jewish Peace Society wrote, and answered the question in these terms. "A League of Nations needs, as its spiritual counterpart, a League of Religions."

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The League of Religions, the League of Nations and the Jews have all alike suffered a loss by the death of Sir Mark Sykes. An intrepid traveler, a mature diplomatist and a man of an exceeding fine imagination, Sykes was one of the best friends of the proposal for the setting up of Erez Yisrael in Palestine. He was a great attraction at any Jewish meeting; indeed, it is said that his best speeches were delivered on Zionist platforms. He was most enthusiastic on the question of re-establishing in the East a center of high civilization. That was his reason for supporting the proposal of the Jerusalem University, from which he hoped great things.

* * *

Two wealthy Jews came into prominence recently in this country. Lord Michelham was one; he died, and his ample fortune was the subject of comment in the press. Curiously enough, though married to a non-Jewess, he was buried with Jews; and though his younger son was brought up in the Christian faith, the elder was nominally a member of the Synagogue. Indeed, this same son, who has succeeded to the title, is married to a non-Jewish lady, yet he intends to retain his membership of the Synagogue to which his father belonged.

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The other Jew of prominence who has lately come into the public eye is Sir Ernest Cassel, another of those marginal-racial Jews, curious types of our modern civilization. Sir Ernest is one of the wealthiest financiers in London. But he has no children left, and he has decided to set apart a considerable sum of money in trust for the purpose of furthering the education of the working classes. To further education at all is a fine ideal. To make the working classes the beneficiaries of the scheme was even finer. The Workers' Educational Association is one of those pioneer bodies in England which is spreading the light of knowledge among adults. It is non-sectarian and non-party; it loves and imparts knowledge for the sake of knowledge. Hitherto it has been hampered for lack of funds; Sir Ernest Cassel's Trust specially mentions the Workers' Educational Association. Incidentally be it noted that the association has supporters and helpers among Jews.

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Last month a Jewish "Hut" was opened in the Strand. Jewish and non-Jewish soldiers and sailors will be welcomed in it, and it is a fine sight to see over the building the Mogen David and the "Red Triangle" of the Y. M. C. A. Lieut.-Gen. Sir John Monash presided, and spoke in a most impressive fashion of the work which it was intended the hut should do. Two other speeches deserve notice. Colonel Henriques said that General Monash was regarded as being a man who helped to uplift the name of Jew throughout the world; and Mr. L. P. Jacobs, to whose generosity the hut was due, declared that proud as he was to be a fellow-citizen of the general's (both come from Australia), he was still prouder of being a fellow-Jew. If General Monash remains in London the community is likely to take steps to honor this distinguished co-religionist.

At its last meeting the lodge elected its officers for the ensuing year. Dr. Samuel Daiches was chosen vice-president, and he is too well known to the Brethren to need any introduction, especially as he has already been Honorary Foreign Secretary. Bro. S. de Haas will be the new treasurer, and the best that can be said of Brother de Haas is that he loves his fellow-man. His energetic activities for the welfare of the Jewish Friendly societies in England deserve all praise, and we are glad that he has come forward to help to guide the destination of the London lodge during the current year. As General Honorary Secretary the lodge has chosen Bro. S. Newman, and this appointment is specially pleasing because Brother Newman is one of the younger and newer members. We are confident that he will adorn the office he holds; his training and ability mark him out as a man above the average. A word of thanks, too, is also due to the past president, Brother Spiers, who accepted the offer of the lodge to be its guide, counsellor and friend at a time when the world was out of joint, and the future seemed uncertain. At least Brother Spiers will have the satisfaction of knowing that he was the First Peace President, even though only two months of peace were part of his span of office.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE NO. 4.

The fifty-sixth annual convention of District Grand Lodge No. 4, attended by more than 125 delegates from [illegible] Western states, opened its three-day session in San Francisco on Sunday morning, Feb. 16, 1919, at the B'nai B'rith Building, devoting itself to the consideration of a diversity of matters of vital importance to Western Jewry.

President Richard E. Gutstadt called the convention to order. After calling of roll, initiation of the new members of the Grand Lodge and appointment of various committees, President Gutstadt read his annual message wherein he reviewed the work of the year and the progress of the District. He made a number of recommendations, chief among which were the following:

1. That a special standing committee of the Grand Lodge be appointed to assist in finding employment for members of the Order obtaining their discharge from the military service.
2. That an extensive program of Americanization work be carried on throughout the district for the benefit of Jewish immigrants.
3. That a circular letter be sent four times a year to every subordinate lodge in the district to keep all members conversant with the work of the General Committee.
4. That patriotic affairs be held at every opportunity and that patriotism be featured as largely as possible in all lodge work.

After the reading of the message special committees were named to consider the recommendations.

The Sunday afternoon session was devoted to memorial services. Rabbi Martin A. Meyer, recently returned from Red Cross service overseas, delivered a glowing eulogy for the late Otto Irving Wise, Past Grand President, and Cantor Reuben R. Rinder, of Temple Emanu-El, conducted the service.

At the Monday session resolutions were passed to prepare unified laws for the Ladies' Auxiliaries. Resolution was passed endorsing the effort made by the American Jewry to establish equal civil and religious rights for Jews throughout the world.

Resolution was also adopted to appoint a committee to find employment for returned soldiers and sailors.

The program of Americanization as recommended by President Gutstadt was referred to the newly elected President with suggestion that the same be fully carried out.

It was further resolved that the President of the District Grand Lodge, or one of the Vice-Presidents, should visit every Lodge of the District at least once a year.

Nomination and election of officers took place on Tuesday, with the following result: President, Milton Meyer, of San Francisco; First Vice-President, Louis M. Mendelsohn, of Fresno; Second Vice-President, Milton Schwartz, of Oakland; Secretary, I. J. Aschheim, of San Francisco; Treasurer, Joseph Goldsmith, of San Francisco; Members of the General Committee: Abraham Jonas, Edmund Tauszkey, Isadore Golden, Harry Wolff, A. J. Schragge, Joseph Goldsmith.

President Meyer appointed as Grand Orator, Edgar C. Levy, of San Francisco, and A. C. Miller was appointed District Deputy and A. Bernstein Chairman of the Intellectual Advancement Committee for the Portland District.

The ladies of the visiting delegates were entertained at Hotel St. Francis on Tuesday, under the auspices of the local Ladies' Auxiliaries. On Monday evening a whist party was given at B'nai B'rith Hall for the delegates and their wives, members of the Ladies' Auxiliaries acting as hostesses.

HOPE LODGE, STOCKTON, CALIF.

Richard E. Gutstadt, Grand President of District Grand Lodge; Milton Meyer, First Grand Vice-President; Harry K. Wolff, Past Grand President, and I. J. Aschheim, Grand Secretary, paid an official visit to Hope Lodge No. 126, of Stockton, Calif., at a meeting of the Lodge held on Feb. 19, 1919. They were joined there by Louis Mendelsohn, of Fresno, Second Grand Vice-President, who came especially for the meeting. A class of twenty-two candidates was initiated and addresses were made by the isiting Grand Lodge officers.

NINE J. W. B. CENTERS IN FRANCE

The Jewish Welfare Board has announced the opening of nine centers for American soldiers in France. In addition to a clubhouse in Paris, the Jewish Welfare Board centers are located at Le Mans, St. Nazaire, Dijen, Alencen, Bordeaux, Tours, Brest and Coblenz. Other club houses are being opened.

The Jew as a Dramatic Problem

By John Corbin, in the New York Times

"The worst thing that can happen to any woman," said a caustic observer, "is to capitalize herself and pose as a problem." The saying was recalled at "The Little Brother" and again at "The Gentile Wife," though the application was somewhat different. Of course, Woman is a problem; and so also, no doubt, is the Jew. But in both cases, it would seem, the result of posing the problem is exaggeration and futility. Is is possible that the wrongs of an entire sex, or of an entire race, can be capitalized in a single life, or in a single play?

Something of the sort was attempted by no less a dramatist than Lessing in "Nathan the Wise." The religions of Christ, of Mahomet, and of Jehovah are represented in a Templar, a Sultan and a rich merchant; and the three are brought into a conflict that is, at least potentially, dramatic.

Lessing does not untie the Gordian knot, or even cut it. His solution is the famous parable of the three rings, the meaning of which is that a man may serve God nobly in any religion. Instead of a particular revelation he gives us philosophy. But it is obvious, or it should be so, that if a man can serve God adequately in any religion he can have full faith in none. The philosophy of tolerance is in harmony with the strongest and most progressive modern thought, but this is possible only because in modern thought the pristine spirit of the great historic religions is dead.

The dilemma is a harsh one, and we do not often permit ourselves to face it squarely. But to our forefathers of only a few centuries ago it was as present and vivid as the great war has been to us. We have seen one nation set out to conquer its neighbors and to impose upon them its so-called kultur. To a man we resisted, suffering and dying by millions and tens of millions. I say that we resisted to a man, for the creature who proposed neutrality or compromise was no man, but a traitor and a pacifist.

Yet in the religious wars of old the thing at stake was far greater than any question of autocracy and free institutions. For those who accepted the "true" faith, life on earth was a beatitude, eternity a bliss; while to those who denied the true faith, or who, for any reason, failed to embrace it, life was a sin, and death an eternity of the most hideous torture. If you believed this, dear brother, as your fathers believed it, would you not slay those who sought to impose a different religion upon you—slay them with as good a heart as our young men of late killed Germans? And would you not regard the philosopher of tolerance as a viler thing than the man who, while the life and honor of his country were at stake, preached pacifism?

In "The Little Brother" we have two of Lessing's trio—a Rabbi and a Bishop of the Russian Church. There is even a touch of Lessing's symbolism, for it transpires that the two are brothers. And the "little" brother, impersonated by Tyrone Power, towers several feet above the Rabbi of Walker Whiteside—a symbolic touch which may or may not have been intended. The Bishop at least is strong in his ancient faith, for in the old country he instigated a pogrom against the Rabbi's people, and, when charged with the act now, justifies it. If the Rabbi is less militant in his belief, he is apparently no less convinced of its unalterable truth. His daughter falls in love with the ward of the Bishop and secretly marries him. We are even introduced to the offspring of their union. And what is the upshot? The symbolism of the title seems to indicate a philosophy of tolerance, and the Rabbi has a speech at the close which resembles, at least superficially, Nathan's speech of the rings. Yet he does not abate the fervor of his faith, and the Bishop is rigidly austere to the end. In the drama as drama there is no reconciliation. The play, in short has led us gayly up a blind alley, with the result that we break our kneecaps against a dead wall. To the man of real faith in either religion Jew is Jew and Gentile is Gentile; and never these twain shall meet.

That they do meet in actual life—marry, in fact, and beget children—is obvious even in "The Little Brother." But it is equally obvious that when this happens there is, at least for the parties to the marriage, no longer any real question of opposing religions.

In "The Gentile Wife" Rita Wellman has had the good sense to ignore the question of religion and make the struggle one of race merely. To grasp the terms of this problem we do not have to hark back to Russia and to the Middle Ages; they exist all about us today. And there is no blind alley here. The way may be narrow and rough, or it may be broad and smooth, but multitudes of people will travel it as long as our nation endures.

Yet the problem of race is probably as hard to deal with—perhaps harder—than the problem of religion. A man who has achieved tolerance for another faith has already stepped outside of his own. He may be a professing Christian or a performing Jew, but he no longer believes, with the fathers of his religion, that people of the opposing faith are condemned to eternal agony. Race feeling is less easily escaped—certainly less often! It lies as deep as any creed and is far subtler, more unconscious, more compelling. Many men who are spaciously tolerant in religion still cherish race prejudice as something in the nature of a virtue.

A playwright is limited, moreover, by the fact that of necessity he knows and feels more of one side of the problem than of the other. A humorist has suggested that if bear hunters were really sportsmen they would relate their adventures from the point of view of the bear. In the drama of race conflict there are hunter and hunted—and only one of them is author of the play.

"The Gentile Wife" is a bear story told by the bear. The hero, David, is a paragon of modesty, intelligence, and family affection. But the heroine is a creature of insufferable superiority, bland truculence, and ingrowing egotism.

The contemporary drama knows only one woman as monstrous, the heroine of "The Unchastened Woman"—also the portrait of a Gentile by a Jew. How David could ever have loved and married this monster passes comprehension. The fact that he took her to live with his people in their country house belies every claim which the author makes for him as a man of sense. The villain of the drama, also a Gentile, is painted in equally lurid colors—an insolent egotist and unpalliated sensualist. He seduces the wife of his host, who is also his professional colleague, without even pretending that he loves her. Perhaps the best index of the character of both Gentiles is the fact that when they find themselves in the wrong in their treatment of David their first instinct is to turn upon him and spit out "You Jew"!

In only one way have these portraits any possible significance as to the question of race; they indicate the extent to which it may warp and embitter the numerically inferior people. There is, to be sure, a third Gentile who is represented as normally decent; but the character is drawn with only an attempt at fairness, being utterly shadowy and ineffectual. The tendency of the play, in so far as it has any tendency, is identical with Punch's advice to people of any sort who are about to marry—Don't!

To justify any such message, obviously, the forces of character in conflict would have to be much more equitably balanced—both Jew and Gentile being granted the defects of their qualities, the qualities of their defects. Yet even so it may be doubted whether the final verdict would be different. This is not because the Gentile is worse than the Jew, or better. It is because there is no such thing as "the Gentile" or "the Jew." Where religious and social liberties exist race ceases to be a problem of peoples and becomes a personal problem, a problem of individual character.

Many inter-racial marriages will doubtless prove as disastrous as that in "The Gentile Wife". That some few are happy and successful is obvious to any one who knows contemporary life; and it is scarcely less certain that their number must increase with the passing of the generations. Meanwhile, to capitalize the situation and pose it as a problem capable of any generalized conclusion is as false morally as it is dramatically futile.

It is a curious fact, and perhaps significant, that both plays ring truest in their minor and incidental characters. The shadchen of "The Little Brother" verges upon caricature, but to me at least it was the freshest and most illuminating feature of the play. The Jewish mother-in-law of "The Gentile Wife" is a character creation of the very first order, unmistakably real in every trait, warmly human in every fibre. As played by that very rare artist, Vera Gordon, it is an unalloyed delight.

Why should not all the characters in such plays be presented with equal detachment and impartiality? Why should not the playwright abandon his armament against big game and say to us: "I have nothing to tell you about religion, society, nor yet about comparative races. I am no bear hunter, but an observer of mankind. Here are a lot of Jews and Gentiles; life throws them into such and such relations and conflicts, and the result is so and so. All I want is to interest you in their story, make you know them as I do. At most let us hope there is truth in what the French say, that to understand is to pardon".

A playwright of this temper would probably not venture to represent marriages of Jew and Gentile. Futile as they are in dramatic situations, they still arouse the old race antagonism as nothing else does and thus dispel on both sides the receptive mood, the spirit of hospitable intelligence and genial toleration which is essential to mutual understanding.

Something of this kind, I take it, is the attitude of Montague Glass in his Potash and Perlmutter stories. Personally I cannot profess any great delight in them. My Yiddish vocabulary has not yet progressed beyond kosher and schnorrer and nochhein. Even as to this last treasure of speech I know little except that it will be obsolete after the first of next July.

And at best the milieu of Potash and Perlmutter is narrowly limited. But the fact is unmistakable that they have given the Gentile world a new insight into Yiddish character, a wholly fresh appreciation of Yiddish amenities and virtues. Yet in the character of the Jew there are whole regions as yet unexplored—regions of suicidal meanness in trade and of truly great creative industry; regions of unsocial selfishness and of far-seeing, patriotic statesmanship; regions of petty parsimony and of benefactions as liberal as they are humane.

Some day our playwrights will cease posing "the Jew" as protagonist in a recial problem and give us many Jews who are human beings. Then, and not until then, the bitter problem of racial antagonism will be on the way toward a solution.

WHO WAS HAYM SALOMON?

By Marco R. Newmark

In a late issue of "The New Age," is an article concerning the financing of the American Revolution.

In that activity, at times difficult to the point of despair, the names of Robert Morris and Gouverneur Morris loom large in every account of the war; but there is another name which a tardy justice should place on the roll, where it belongs, but which has, for some reason, never obtained the fame to which the accomplishments of its possesor entitled it.

It will not be found in general encyclopoedias; it is missing in all the American histories that have ever come under our ken; but the Congressional Record, the correspondence of James Madison and the Diary of Robert Morris will, no doubt, be accepted as sufficient justification for the publication of the following brief account of the life and activities of Haym Salomon.

He was born in Lissa, Poland, in 1740. In 1772, he left his native country and settled in New York. At the outbreak of the Revolution, he entered the service. After the occupation of New York, by the British, in 1776, he was imprisoned as a spy. For a while he was kept in close confinement, but, soon becoming notable for his linguistic ability, he was turned over to the Hessian General, Heister, for use in the commissariat department. In this position, he was given great liberty, of which he made good use by helping French and American prisoners to escape, as well as by influencing Hessian officers to resign their commands. This led him into difficulties, but on August 11, 1778, he escaped and made his way to Philadelphia.

During his imprisonment, he had become intimate with a fellow-prisoner, Samuel Demezes. He now petitioned for exchange with his still incarcerated friend; and anyone acquainted with conditions in war prisons at that time will appreciate the heroism of the act.

He was refused. Then he asked for some government employment and was again refused. Next, he entered the brokerage business and quickly became prominent among the citizens of Philadelphia. He also began to deal in bills of exchange on foreign cities.

At about this time Robert Morris became superintendent of finance, and his diary attests to how great an extent he relied on Salomon in his financial transactions. His name is mentioned in the diary no less than seventy-five times. He was especially important in the negotiation of bills of exchange, by which means the credit of the Government was so largely maintained during this period.

His connection with the Government was only part of his work. He was also broker to the French consul, treasurer of the French Army in the United States and fiscal agent of the French minister. In these capacities, enormous sums of money passed through his hands.

It has been disputed whether Salomon ever really gave money to the Government for carrying on the war or not. It is not disputed, however, that he advanced to Robert Morris at least $200,000 which has never been repaid either to him, or to his heirs.

Salomon's generosity was not confined directly to the Government. He also advanced large sums for the individual use of several patriots whose services, without this aid, it would have been impossible for them to continue. James Madison was among them. In a letter of August 27, 1782, he wrote: "I have for some time past been a pensioner on the favor of Haym Salomon." And again on September 30, of the same year: "The kindness of our little friend on Front Street near the coffee house, is a fund which will prevent me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense."

One more gleaning from the writings of Madison: "Were it not for Haym Salomon, it is difficult to understand how the American Revolution can be brought to a successful conclusion."

On June 6, 1785, Salomon died, leaving a widow and two children, to whom he bequeathed $350,000, included, as assets, the debt owing him from the Government, which, however, has never been repaid.

Between 1848 and 1864, a number of attempts were made in Congress to reimburse his descendants, but although in every instance, as the Congressional Records testify, the report of the committee appointed to investigate was favorable, the appropriation was never made. Finally, in 1893, it was suggested in Congress that a gold medal be struck by the Government in recognition of his services, his heirs having agreed to relinquish their claims, were this done. This attempt also proved abortive.

Such was Haym Salomon! Such were his services to his country!

The United States has never repaid to his heirs what is their due; neither has his memory ever been officially honored.

Let us hope that some day this error will be rectified and that the time will come when the well-informed at least, whether Jew or Gentile, will know who Haym Salomon was and what he did to entitle his name to a place on the recording page.

THE COVENANT.

By Dr. Louis Smirnow.

(Member of District Grand Lodge No. 1, I. O. B. B.)

"A nation of priests and a holy people,"
This was the mark themselves and God have set;
As some great Architect designs a steeple,
Or an hundred-tiered, sky-reaching minaret,
To be admired and gazed at from below,
And deemed unreachable as ages go.
Were Mammon to supply its feet of clay,
And Moloch lend his hands begrimed of shame,
Or Greed and Hatred blaze thereto the way,
Then were indeed the goal set all in vain,
And nations could in unison proclaim
The priestly nation as a thing profane.
But no! to reach the all-outreaching height
Reared by the One who said: "Let there be light,"
The people made a covenant to be
A blessing unto all humanity!
To raise the fallen and uplift the weak;
To give sight unto the blind—undying hope
To hopeless ones; to diligently seek
The widow and the orphan who may grope
In dire adversity, and succor them;
When Persecution rears its serpent head
That strikes innumerable people dead,
To then, like heaven's hosts, jump in and stem
The fearful tide, that it may not be said
That none defended Israel when he bled.
Sons of the Covenant, you it behooves
To be the seekers after truth, to build
On bulwarks of real charity fulfilled,
On buttresses of faith and love that moves
All doubt away and breaks the night in two;
Such is the role, O sons, assigned to you,
That in the end Peace reign upon the earth,
And you prove to the world your sterling worth.

Written on the occasion of District Grand Lodge No. 1, I. O. B. B., meeting in Convention at Bridgeport, Conn., Feb. 1-3, 1919.

B'NAI B'RITH OF CLEVELAND.

The smoker held under the auspices of Cleveland Lodge No. 16 on Feb. 13 was a distinct success and thoroughly enjoyed by everybody present. Addresses were made by Past Presidents Bros. Benesch, Goodman, Bloch and the secretary, Bro. Maurice Kahn.

The guest was Col. J. R. McQuigg of the 112th engineers. The gallant colonel, but lately returned from the battlefields of France and Flanders, spoke of his experiences there, and the battles in which the Cleveland boys of the 37th division took part.

Following Bro. Secretary Kahn's address on the purposes and aims of the B'nai B'rith, replies, pledging their loyalty to the Order, were made by representatives of several young men's clubs.

By a unanimous vote of Cleveland Lodge, at a meeting held on the 13th of Feb., the proposal inviting the Jewish Welfare Board to take up in Cleveland its activities in the B'nai B'rith building was approved.

Mr. Aaron Horwitz of Pittsburgh and Mr. Jacob Wattenmaker of Pittsburgh and New York, both representing the J. W. B., have been in Cleveland looking over the ground.

It is expected to have the B'nai B'rith building used by returning soldiers and sailors under the direction of a uniformed worker of the Welfare Board. Here the entire problem of the transition from military to civilian life of each returning soldier who applies will be cared for. In addition, entertainment and lectures will be given from time to time for these men in service.

A large audience was on hand to greet the Industrial Association Band on Sunday evening, Feb. 16, 1919, at a concert given under the auspices of Cleveland Lodge No. 16. Every number rendered was enthusiastically applauded.

The Industrial Association is organized for the purpose of bringing in closer touch the employer and employe, both being members of the association. All entertainments given by the association are furnished by members.

Mr. Oscar Friedman, who was the instigater of the never-to-be-forgotten "Mysterious Night," held last year by the Lodge, was instrumental in arranging this concert.

Soloists rendered vocal and musical solos.

On Thursday evening, Feb. 27, 1919, a meeting of Cleveland Lodge was held at the B'nai B'rith Building. Matters of interest were discussed and a social hour followed the business meeting at which cigars and refreshments were served.

The Congress of Clubs of the B'nai B'rith is an organization which has been formed to further and stimulate Jewish club activities in the city of Cleveland. Cleveland Lodge B'nai B'rith recognizing the necessity of club life to the Jewish welfare of the city, has dedicated its building to this work. Here Jewish young men and women have an opportunity to meet and discuss things that will tend toward their intellectual, moral and social development. There are literary, musical, dramatic, financial, social and welfare clubs, and the Secretary of the B'nai B'rith Lodge is also Secretary to the Congress of Clubs. The Congress of Clubs is composed of one delegate from each organization in the building. It has operated several successful dances and is now considering a competitive debating contest between the clubs in the building.

Jewish soldiers and sailors returning to Cleveland during the demobilization period will be provided with club and dormitory facilities at the B'nai B'rith Building. A joint committee has been organized to represent the Welfare Board and the B'nai B'rith in the management of the Welfare Board club rooms for soldiers and sailors at the B'nai B'rith Building.

The first Junior B'nai B'rith dance of the season will be given on Saturday evening, March 22, 1919.

On Thursday evening, March 13, Cleveland Lodge held a meeting at which fifty candidates were initiated.

Under the arrangements of the Secretary of the Lodge, an interesting moving picture exhibit was held at the close of the evening and a social hour was enjoyably spent by all those present.

HOREB LODGE, NEW HAVEN, CONN.

Horeb Lodge No. 25 had a remarkable program for its meeting held on Feb. 23, 1919. The lodge hall was crowded to the doors, all eager to listen to Prof. William Lyon Phelps, head of the English Department, and Prof. Albert G. Keller, head of the Social Science Department, both of Yale University, who delivered splendid and brilliant addresses on vital topics of the moment. At the close of the meeting, refreshments were served and a social hour was spent.

ADULLAM LODGE, PITTSFIELD, MASS.

By J. M. Rosenthal.

Sunday, Feb. 16, a class of thirteen men were initiated into Adullam Lodge. The initiation was in charge of the prize degree team from Horeb Lodge, under the leadership of Dr. Gans. After the degree work was completed there were short talks by President Morris Ziskind, Brother Kaletsky of the Horeb degree team, Max G. Rosenthal, one of the four remaining charter members of Adullam Lodge, District Deputy Leo Zander, Past President George A. Newman and former Mayor Daniel England. The membership of Adullam Lodge now stands at 83, the largest in its history, and it will soon pass the hundred mark.

* * *

Monday evening, Feb. 24, at a largely attended meeting, Rabbi Samuel Price discussed the question of Zionism, it being the first of a series of talks on the subject for the benefit of the members of Adullam Lodge. The great value of Rabbi Price's elucidation lay in the fact that he argued the case in favor of Zionism by taking up in turn the arguments against it, presenting them fairly and clearly, and then proceeding to rebut them. The second talk on the subject, treating it from the viewpoint of one opposed, was given Monday, March 10, by Rabbi Eli Mayer of Albany, N. Y.

* * *

For the past two years Adullam Lodge has celebrated Washington's Birthday by a public patriotic meeting. This year it was thought best to give up this right in favor of the Pittsfield branch of the Jewish Welfare Board, which held a splendidly conducted meeting at the auditorium of the Pittsfield Boys' Club before a capacity audience. The hall was tastily decorated with American flags, Jewish Welfare Board banners and a large service flag, with the number 80 thereon. On the platform were the chairman, George A. Newman, president of Pittsfield Branch and past president of Adullam Lodge; William C. Stevenson, president of the Boys' Club, through whose courtesy the use of the auditorium was bestowed; Hon. Charles L. Hibbard, justice of the District Court of Central Berkshire, and Hon. Abraham K. Cohen of the Municipal Court of Boston, past president of District No. 1. Judge Hibbard, who addressed himself particularly to the children present, dwelt on the necessity of patience in awaiting the subsidence of the troubled waters stirred up by the war, and compared the national life to that of a great tree, whose roots were buried deep in the teachings of Washington, and whose branches stretched out to gather in the new ideas of the present century. Judge Cohen taught the necessity of every citizen, especially those born in foreign countries, realizing that the only way to reform the insituations of this country which had befriended and protected them and their children was by way of lawful public education and the ballot, and not by means of violence or the overthrow of social institutions by force. Martin's Orchestra furnished music.

BRADFORD LODGE, BRADFORD, PENNA.

Bradford Lodge No. 745, of Bradford, Pa., held an enthusiastic meeting in the month of February, at which the officers for the ensuing year were elected. Installation of the new elected officers was also held and was presided over by Past-President L. Kreinson. The President reported that he has arranged for competitive teams to be composed of members of the Lodge in a drive for membership, and that April 27, next, is set aside for the gala night for the initiation of the class to be secured and a social gathering afterwards for the members and their families.

Many happy remarks were made by the members present, who pledged handsome sums for the entertainment fund for the winning team.

COVENANT LODGE, DULUTH, MINN.

Covenant Lodge No. 569 of Duluth, Minn., held its annual banquet and public installation of officers at the Commercial building on Tuesday evening, Jan. 28, 1919. Seventy-five members and their ladies were present. Bro. Hiram D. Frankel of St. Paul, President of the District Grand Lodge, was the guest of honor and principal speaker. He addressed the lodge on "Prophets and Visions." Several musical numbers were rendered, after which the members and guests enjoyed a social hour and dancing.

On Feb. 26, at a regular meeting of the lodge, a class of candidates was initiated and the lodge arranged an Americanization meeting, which was held on March 2, 1919. The lodge is planning for many diversified activities during the present year.

B'NAI B'RITH CAMPAIGN FOR MEMBERSHIP IN PHILADELPHIA.

As time is progressing, the determination for one thousand candidates in Philadelphia is being rewarded by the prospects of reaching the goal. Men of all walks of life are expressing their willingness to affiliate with the Order.

Lincoln Lodge at its meeting held Feb. 13 announced a large number of candidates.

A big banquet is being arranged for the purpose of promoting this campaign.

Mr. Louis Gerstley, who is chairman of the campaign, is exceptionally active.

At the luncheon given by him to the members of the Campaign Committee, on Feb. 20, 1919, Mr. David Bortin of the District Grand Lodge presided and forty guests were present, and a number of enthusiastic addresses were delivered on the occasion by Messrs. L. Gerstley, Jacob Singer, Joseph Salus, Joseph L. Kun, H. Platowsky and a number of others. Mr. Gerstley urged the committee to work hard to make this campaign a success. He offered a substantial sum as a donation towards the building of the B'nai B'rith headquarters in Philadelphia. This was instantly matched by five members of Har Sinai Lodge, who, in making the announcement contributing that sum, also gave a challenge to any other lodge in the city of Philadelphia as to the number of candidates. A lively contest is now in store for the B'nai B'rith lodges of Philadelphia.

Mr. Marcus Feuchtwanger, of New Castle, President of the District Grand Lodge, communicated with the campaign committee and said that the entire District is looking to Philadelphia and that many of the cities of the District are beginning to make arrangements to pattern their campaign after Philadelphia's methods of obtaining candidates.

Mr. Joseph Herbach, the Secretary of the District Grand Lodge, is issuing a course of circulars on the subject "What the B'nai B'rith Is Doing." In these circulars he publishes the activity of the Anti-Defamation League and comments expressed by prominent persons regarding the Order.

Har Sinai Lodge issued an exceptionally attractive invitation for its meeting held on Washington's Birthday, with a strong appeal for members to be active in this campaign.

B'NAI B'RITH OF SEATTLE.

Rainier Lodge, Seattle, Wash.

At the regular meeting of Rainier Lodge No. 627, held on Feb. 19 at the Educational Center, Mr. Barnett Harvitz, a student of the University of Washington, and winner of the B'nai B'rith prize essay contest on July 18, read his paper, "How to Check Absorption."

On Wednesday evening, Feb. 12, 1919, meeting of Hildesheimer Lodge No. 503 was held. After the regular business meeting a musical program of varied numbers was successfully carried out.

Mr. Elliott Epstein delivered a short address on the work of the B'nai B'rith and its accomplishments.

Rabbi Simon Glazer was speaker of the evening. His subject was "Fraternity Among the Jews." Rabbi Glazer raced the Jewish fraternity from the Egyptian period to the present day.

Professor DeHasse, of the School of Commerce of the University of Washington, addressed the members of Rainier Lodge at a well attended meeting held Wednesday evening, March 5, at the Educational Center.

Initiation of candidates also took place the early part of the meeting, and at the close of the entire program refreshments were served.

Emma Lazarus Auxiliary, Daughters of the Covenant, held a meeting on Feb. 25, 1919, and a social for the members followed the regular business.

WILMINGTON LODGE, WILMINGTON, DEL.

On Sunday, Feb. 23, 1919, the members of Wilmington Lodge No. 470 turned out in large numbers to attend the meeting held in the Y. M. H. A. building. Bro. Joseph Herbach of Philadelphia, Secretray of the District Grand Lodge, was announced as the speaker of the evening President Bro. Marcus Feuchtwanger, new President of the District Grand Lodge, at the same time paid an official visit to the lodge and delighted the members by his appearance.

President Feuchtwanger spoke of the necessity of each lodge to increase its membership, and expressed the hope that Wilmington lodge will fall in line with the other lodges for a substantial increase during his administration.

President Feuchtwanger spoke on the impending danger to which the Order must be alive, and likewise spoke of Reverend Simon's report before the Senate Committee.

B'NAI B'RITH DAY CELEBRATION BY WINNIPEG LODGE

By H. J. S.

B'nai B'rith Day, held on [illegible] March 2, was a most successful [illegible] and the large gatherings at each [illegible] of the program was full evidence of the revived interest being taken in the affairs of the lodge.

The visitor for the occasion was Bro. Gus Loevinger, from St. Paul Brother Loevinger's address was greatly appreciated In the afternoon a large class of candidates was initiated A banquet, an open meeting and a reception completed the day's activities.

The lodge will have completed ten years' existence on April 18 next. This event will be marked by a new departure in the work of the lodge. The needs of the city have far outgrown the scope of the Big Brother organization, and the lodge has committed itself to the engagement of an experienced social service director who will devote his whole time to this work. The project is arousing great enthusiasm among the members, and if the right man can only be found he will have a splendid field to labor in.

During the past year the lodge has suffered from the death of three members, Bros. Abraham Berg, Aaron Nitikman and Maurice Hoffman. In his memorial address on B'nai B'rith Day Rabbi Samuel paid a tribute to their memory. Brother Berg was a most valuable communal worker and was actively devoted to practically every organization. He was president of one of the largest synagogues, vice-president of our splendid Talmud Torah, which he was largely instrumental in building, and a leading director of the United Hebrew Relief. He was noted for the geniality of his character and never-failing courtesy. His son, Bro. S. A. Berg, made an excellent impression by his eloquent rendering of the Monitor's part in Sunday's initiation.

PAST PRESIDENTS' NIGHT BY ERIE LODGE OF ERIE, PA.

Before the largest gathering ever assembled in the lodge rooms in Odd Fellows' Hall, which included members, non-members and their friends, Erie Lodge No. 620 staged an open meeting Sunday evening, March 2. The evening was designated as Past Presidents' Night, all of whom were present. The lodge was organized twelve years ago, and the presidents in order of service are as follows: Isador Sobel, Theodore Landsberg, Morris Schaffner, Isaac Baker, Isador Simon, Jacob Schaffner, Herbert F. Jacobs, Henry L. Zacks, Isador Loeb and Max C. Currick, honorary president. Through their untiring efforts the B'nai B'rith Orphanage was brought to Erie County, the jurisdiction of which covers the states of Pennsylvania, New Jersey, Delaware and West Virginia. The evening commenced with a most impressive initiation of a large class of new members, which was conducted by the past presidents. Those initiated were Max Sabin, Bernard Brown, Irving Kramer, Alfred Mercur, Charles Bray, Sam Pickholts, Jack Rosenfeld, David Israielowits and Raymond Schuster, just returned from service. Following the initiation a splendid musical and vaudeville entertainment, with local and outside talent, was staged, with Hiram Sallin, chairman of the entertainment committee, in charge. It was unanimously agreed by all those present that the evening was the most successful and enjoyable ever held by the Erie lodge.

NEW KENSINGTON LODGE, NEW KENSINGTON, PA.

A splendid meeting of New Kensington Lodge No. 762 was held on Sunday evening, Feb. 16, 1919, a large attendance of ladies and gentlemen being present.

It was a novel idea to hold an open meeting of the Lodge and invitations were extended to Jewish people of that city.

President H. J. Crown called the meeting to order and introduced Mr. A. L. Solomon, of Pittsburgh, Past-President of the District Grand Lodge, who acted as chairman. Mr. Solomon spoke upon he principles and fundamental teachings of the Order. His address was forcible and was much appreciated.

Following his address the officers of he Lodge were installed.

"What the B'nai B'rith is Doing" was thereupon amiably discussed by Mr. Reuben.

Mr. D. D. Hart also spoke, and the patriotism of the assemblage was stirred by Mr. David Stein, an officer of the "Iron Division," who saw real service across the seas, and he described in heart-rending terms the misery he had witnessed in the countries through which his regiment has passed.

Refreshments were served by the Ladies' Auxiliary and formed a pleasant finale of the occasion.

B'NAI B'RITH OF CHICAGO.

Ramah Lodge.

The monthly meeting of Ramah Lodge No. 33, was held at the Covenant Club on March 10, 1919. The meeting was fairly well attended. A class of nine candidates was initiated and a large number of new applications for membership were presented. The feature of the meeting was a discussion started by Brother B. S. Mayer, on the lack of interest manifested by the members of the Lodge in the affairs of the Order. A number of members participated in the discussion, among them Brothers Finkelstein, Gusfield, Dr. Ritter and others. The discussion was brought to a close with remarks by the Secretary of the Grand Lodge, Brother A. B. Seelenfreund, who outlined the aims and objects of the Order and at the same time gave expression of his views as to the qualifications that should be demanded from applicants for membership in the Lodge and the Order.

Covenant Club.

Election of officers of Covenant Club was held at the club premises on Wednesday evening, March 12, 1919. The following evening the annual meeting of the members of the club took place preceded by a complimentary dinner to the members of the club.

The reports presented by the officers and particularly by the President of the club and the chairman of the House Committee, were most encouraging. They showed the club to be in a most healthy condition and its finances in good order. A large number of new members were secured during the year and the prospects for the future are most encouraging.

At the Saturday noon luncheon on March 1, 1919, Judge Orrin N. Carter, Justice of the Supreme Court of Illinois addressed the members of the club and their guests on the subject, "The Proposed Constitutional Convention." The eminent standing and well-known ability of the speaker and the vital importance of the subject were the means of a large attendance and the address of Justice Carter was very well received.

On Saturday, March 8, 1919, John Z. White addressed the members of the club and their guests on "The French Revolution in View of Modern Events."

Oriental-Hillel Lodge.

A well attended meeting of Oriental-Hillel Lodge was held at the Covenant Club on March 3, 1919. A class of six candidates was initiated by the degree team of the lodge and a number of new applications were presented. Special feature of the meeting was an address by Dr. Edward J. Lewis on the subject, "Reconstruction—The Mending of Men." His address was listened to with much interest and at its conclusion Bro. Dr. Lewis was given a rising vote of thanks. Short talks were also made by Bro. Julius H. Meyer, president of the lodge, and Bro. Dr. Harry Kraus, First Vice-President of the District Grand Lodge.

David Fish Lodge.

David Fish Lodge No. 130, held a meeting at the Covenant Club on Monday evening, March 17, 1919. Although the weather was most inclement, a good attendance was present. An elaborate program was arranged for the evening which included a class initiation of candidates, vocal numbers by Miss Florence Bernstein, an address by Brother L. Edward Lashman, Secretary of the Anti-Defamation League, being a resume of current events in Jewry and B'nai B'rith History. Brother I. T. Feingold addressed the Lodge on the subject of "Restoration of Palestine," and the Secretary of the Grand Lodge briefly spoke on the work of the Anti-Defamation League.

NEW CASTLE LODGE, NEW CASTLE, PA.

District No. 3 has many Sunday Schools under the auspices of various lodges and the religious work accomplished and the training the children are receiving is well worth the time and effort put forth. Especially is this significant in the smaller communities, where there is no Synagogue or Rabbi, therefore the work is well worth while. Among those we notice that school under the guidance of New Castle Lodge No. 609, with nearly 100 children. An entertainment commemorative of Purim was held at their lodge rooms on Sunday afternoon, March 16. The large hall was filled to overflowing to listen to the children recite their various portions assigned them. Musical numbers on the piano and violin were also rendered by the children and after stirring addresses by the Superintendent Bro. Marcus Feuchtwanger and his very valuable assistant, Bro. Jacob Coall, a treat of ice cream and caks was served by the Jewish Ladies' Aid Society.

B'NAI B'RITH OF BRIDGEPORT, CONN.

Myron Sulzberger of New York, Vice-President of the District Grand Lodge, spoke before the members of Harmony Lodge No. 711 at a well-attended meeting held on the evening of Feb. 26, 1919. He spoke concerning the aims and ideals of the Order and the work now carried on through its various departments.

In conjunction with Charles H. Shapiro, the President of the District Grand Lodge, he is planning to inaugurate a social service campaign for returning soldiers and sailors.

Following his address there was a general discussion on welfare work.

At the Harmony Lodge Forum, which will be held in a few weeks, Brig.-Gen. Benedict Holden of Hartford will be the principal speaker.

The Annual Children's Party on Washington's Birthday, given by the wives of the members of Harmony Lodge of Bridgeport, Conn., was successfully carried out. An interesting program was arranged for the children, consisting of humorous readings, original sketches, games and favors for the children. Refreshments were served and an attractive musical program was also carried out.

INSTITUTION OF TORONTO LODGE, NO. 836, TORONTO, CANADA

A new lodge was formed in Toronto, Canada, under the name of Toronto, No. 836. The lodge was instituted March 9 by the following brothers from District No. 1: Brother Charles H. Shapiro, President of the District; Brother Charles Hartman, member of the Executive Committee from District No. 1; Brother Joseph H. Ullman, Past President of District No. 1; Past President Brother Dr. Joseph Silverman and Brother Dr. Bernard M. Kaplan, Secretary of the District. Brother Kaplan while in Toronto occupied the pulpit of the Holy Blossom Temple, Saturday morning, March 8. The following were elected officers of the lodge: President, Meyer Fischer; Vice-President, Abraham Cohen; Secretary, Benjamin Luxenberg; Financial Secretary, J. D. Isaacs; Treasurer, Bernard Goldstein; Monitor, Theodore Weil; Warden, Mortimer L. Levy (inside); Guardian, Mark G. Cohen (outside); Trustees, Reuben Shutz, Joseph Singer and Frederick Levenston.

The lodge started with seventy charter members, representing the finest men of the younger generation, many of whom are prominent in the various professions and in the business world.

INSTITUTION OF TRI-CITY LODGE, ROCK ISLAND, ILL.

Bros. Hiram D. Frankel of St. Paul and Dr. Harry A. Kraus of Chicago, President and First Vice-President of District Grand Lodge No. 6, respectively, on behalf of the Grand Lodge, instituted Tri-City Lodge No. 837 at Rock Island, Ill., on Sunday evening, March 2, 1919. Fifty members appeared to be enrolled as charter members of the lodge, and more than 25 others have signed the petition and are expected to be initiated at subsequent meetings of the lodge. The lodge was organized by holding a regular meeting, at which officers were elected, new members were initiated in due form and the lodge was declared regularly instituted by the Grand Lodge officers. Following the ceremonies, a public meeting was held, which was largely attended by the co-religionists of the tri-cities. Addresses were delivered by the two Grand Lodge officers. The prospects of this lodge are good, and it has the proper men to conduct its affairs.

COLORADO SPRINGS LODGE, COLORADO SPRINGS, COLO.

On Sunday, March 2, a delegation of more than twenty members of Pueblo Lodge No. 524, I. O. B. B., accepting invitation of Colorado Springs Lodge No. 523, visited the latter lodge in an effort to promote the objects of our Order. The visitors were cordially entertained. After a brief but well conducted business meeting in the lodge room, the entire assemblage (consisting of more than sixty members) met at the Elks' Club, where a splendid lunch was served.

Brother Nathan of Colorado Springs Lodge acted as toastmaster. Happy remarks were made by the several speakers in their responses. Bro. Benj. F. Koperlik of Pueblo Lodge was the speaker of the evening. His eloquent address on the aims and objects of our Order, and on the problems at the present time confronting the Jew, made a deep and lasting impression on his audience and was of great benefit to both lodges.

The affair was in every way a success, and all present expressed the hope that affairs of this kind be soon and often repeated.

B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN OF DISTRICT NO. 3, ERIE, PA.

At a recent quarterly meeting of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, held at the Lawrence Hotel in the city of Erie, four applications for admission were favorably acted upon.

The Home is now sheltering fifty-one children, twenty-six boys and twenty-five girls, and indications point to the admission of four additional applicants, which will soon give the Home fifty-five children.

It is a pleasure to state that during the influenza epidemic the children continued in their usual good health. Additional committees were appointed, one on "After Care of the Children" and the other on "Parents' Welfare." A manual training school has been inaugurated.

The future welfare of the institution was discussed by those present, among them being the President of District No. 3, Mr. Marcus Feuchtwanger, of New Castle, and the former secretary of the district, Mr. Edward Hemple, now of Pittsburgh, Pa., also Mr. Felix T. Levy, of Wilkes-Barre, Pa., treasurer of the Society for the Care of Orphans and Friendless Children of Luzerne County.

Miss Hattie Lewin, field secretary, is now visiting the various cities in Pennsylvania in behalf of the Institution.

B'NAI B'RITH DAY AT NEW CASTLE, PA.

The Diamond Jubilee celebration of the founding of the Order was fittingly observed by New Castle Lodge No. 609 of New Castle, Pa., on Sunday evening, Feb. 16, 1919.

Butler, Ellwood City, Sharon, Pittsburgh, Cleveland, Youngstown, Chicago, Newark and Wheeling were represented at the meeting, in addition to the many hundreds who attended from New Castle and surrounding territory.

The celebration was ushered in with a business meeting of the Lodge and a large class of candidates was initiated. Brother Marcus Feuchtwanger, President of the District Grand Lodge, was master of ceremonies.

An open meeting followed, at which Dr. H. A. Frank acted as chairman.

Mr. B. S. Pollock, of Newark, Past-President of the District Grand Lodge, and B. J. Sugarman were the principal speakers. Both addresses were exceptionally fine and were received with much enthusiasm.

A musical program of varied numbers was successfully carried out. Following the program a luncheon was served by the Jewish Ladies' Aid Society, and the evening was brought to a close with a dance.

CHARLES WEIL LODGE, PINE BLUFF, ARK.

B'nai B'rith Day was properly observed by Charles Weil Lodge No. 279 of Pine Bluff, Ark., on Sunday, Feb. 16, 1919. In the afternoon a meeting of the lodge was held at which installation of officers and initiation of a class of candidates took place. In the evening the following program was carried out:

Master of Ceremonies......Ben B. Weil
America.................. Congregation
Remarks ....
    Outgoing President, Rabbi R. Goldstein
Solo................Miss Sarita Strauss
Address ....
    Incoming President, J. C. Schloss
Solo.................Miss Ethel Schloss
Address................Mr. Sam Schloss
Violin Solo............Miss Lea Levine
Address................Mr. Sam Levine
Solo......................Dot Kastor
Oration...............Rabbi Louis Witt
Reception
Dance

Charles Weil Lodge boasts of the largest increase in membership in the state of Arkansas for the year 1918. It also glories in having captured the Silver Trophy offered for that achievement.

RACINE LODGE, RACINE, WIS.

Bro. Albert F. Mecklenburger and Julian J. Gusfield of Chicago, members of the General Committee of the District Grand Lodge, attended a meeting of Racine Lodge No. 697 on Sunday, Feb. 9, 1919. In the early part of the evening a regular meeting of the lodge was held, at which a class of candidates was initiated. After the close of the meeting, a public installation of officers was held. During the evening Brother Mecklenburger addressed the audience on the subject of "Americanization," and Brother Gusfield on "The Work of the Order in General." Quite a large crowd was in attendance and a number of new members were secured during the evening. After the meeting dancing was indulged in.

M'KEESPORT LODGE, M'KEESPORT, PA.

A regular meeting of McKeesport Lodge No. 573, of McKeesport, Pa., was held on Sunday morning, March 2, 1919. Matters of interest to the members were on the calendar for consideration. One of the most important items considered was the report of the committee in charge of the latest project of the Lodge, the formation of a social center for the younger residents of the city. The degree team initiated a large class of candidates.

A cabaret dance given by the Lodge on Thursday evening, Feb. 7, 1919, was not only a decided novelty but also a great success. The attendance was large and enthusiastic and the committee on arrangements was deserving of the applause and thanks of the community for its efforts in the promotion of friendship and good fellowship among the members of the Lodge.

Not less than four hundred people attended. Large numbers from Braddock, Duquesne and Pittsburgh helped to swell the crowd.

Mr. O. H. Rosenbaum, of Pittsburgh, Past-President of the District Grand Lodge, after addressing the audience, expressed gratification in the interest manifested by the members of the Lodge. The audience was entertained during the course of the evening by cabaret dancing and singing. About 10 o'clock a dainty lunch was served, after which the remainder of the evening was spent in dancing.

B'NAI B'RITH OF TACOMA, WASH.

A George Washington Dancing Party was given at the B'nai B'rith Club on Feb. 22, 1919. An interesting talk was given by Mr. Scott Henderson and songs by volunteer soldiers. Tacoma Lodge is planning a Purim Ball to be held some time in the month of March.

The B'nai B'rith dance, given by Tacoma Lodge on Wednesday, Feb. 19, 1919, was an enjoyable affair and a success in every way. There was a large attendance.

The Ladies' Auxiliary, Daughters of the Covenant, held its regular business meeting on the same evening. A special program was arranged in honor of Lincoln's Birthday. Readings on the life of Lincoln were enjoyed.

The committee in charge of the annual dance of the Ladies' Auxiliaries of the B'nai B'rith to be given Sunday evening, March 30, at Scottish Rite Hall, is extending a special invitation to all men in uniform. Elaborate preparations are being made and those in charge promise one of the most successful affairs ever given by these organizations.

AKRON LODGE, AKRON, OHIO.

One of the most conspicuous B'nai B'rith events in Akron within a considerable period was that held at Temple Israel, Sunday evening, Feb. 23. A class of twenty-five new candidates was initiated. Following the initiation there was a public meeting with installation of the following officers: President, Mr. Jacob Vineberg; vice-president, Dr. Morris Tuholske; secretary, Mr. David Tuholske; treasurer, Mr. Samuel Morris; assistant monitor, Rabbi Abraham Cronbach; monitor, Mr. Maurice Krohngold; warden, Mr. Bernhard Segal; trustee, Mr. Louis D. Freiberg.

The Vice-President of the District, Mr. Sidney Kussworm, of Dayton, gave the address of the evening. Mr. Kussworm's theme was "Brotherhood." In the course of his remarks Mr. Kussworm refuted the charge that, during the recent war Jews proved inferior to non-Jews in loyalty and courage.

After the meeting there was dancing and the serving of refreshments by a committee of ladies headed by Mrs. Morris Tuholske.

B'NAI B'RITH CELEBRATION AT FORT WORTH, TEXAS.

Under the auspices of Isidor Strau Lodge No. 519, a Cultural Advancemen meeting was held at the Hebrew Institute on Sunday evening, Feb. 16, 1919, i honor of B'nai B'rith Day.

The speaker of the evening was Mr. V H. Hexter, of Dallas, accompanyin him here were Rabbi Martin Zielonka, o El Paso, and Mr. Lewin, the assistan director of the American Jewish Wa Relief Committee of New York. Mr. U M. Simon, Rabbi Chas. Blumenthal an Mr. Jos. Wolfson, president of th Lodge, all of Forth Worth, delivere timely talks. Rabbi George Fox preside and Mrs. Louis Morris, Mrs. Jas. Welt man and Private Manny Dohen furnishe excellent music. A large number of so diers were present, and after the ad dresses a dance was given for thos present.

MINNESOTA LODGE, ST. PAUL, MINNESOTA.

Minnesota Lodge No. 157, of St Paul, Minn., gave a banquet on the evening of March 13, 1919, jointly with the local branch of the Jewish Welfare Board at the St. Paul Athletic Club. As a result of the banquet, 47 applications for membership were secured. The affair proved probably the finest entertainment ever given for Jewish soldiers in the Northwest. Over 150 of the returned boys took part besides a large number of members of Minnesota Lodge. The affair was in charge of a committee consisting of Louis Melamed, Chairman of the Entertainment Committee of Minnesota Lodge; Hiram D. Frankel, representing the Jewish Welfare Board, and Sam Lipschultz of Minnesota Lodge, who acted as Toastmaster. A beautiful banquet was spread in the ladies' dining room of the new million and half Athletic Club. This room was packed to the doors. Over twenty-five overseas Jewish officers and men from Fort Snelling General Hospital No. 29, came in as special guests in addition to the 150 St. Paul Jewish boys who had returned within recent weeks from camps or from overseas. With seventy-five members of Minnesota Lodge to add to the festivities, they made a gala crowd. All were enthused and full of pep. After a splendid banquet served in the beautiful dining room, sing-master W. W. Norton, of the Community War Camp Service, led in community singing for a half an hour at which the rafters rang with the song. The Apollo Quartet sang solos, duets and quartets all during the dinner and also until late in the evening, interspersing the program. Music was also furnished by Minnesota Lodge Orchestra under the direction of Brother David Nahinsky. Brother Peter Leswosky played several beautiful solos. Addresses were delivered by President M. W. Skorish, Rabbi Isaac L. Rypins, Rabbi Philip Kleinman, Milton P. Firestone, Sylvan E. Hess, Gustavus Loevinger and Hiram D. Frankel. The addresses were sparkling with wit and full of fun and frolic. Gridiron stunts were played all evening on popular men in the room and there was a general air of fraternalizing and co-operation to make the evening a big success. As an example of the spirit of the evening the following may be cited:

The Jewish Welfare Board had furnished to each man attending a package of Bull Durham tobacco, a box of matches and a package of papers for the "makings." All the St. Paul boys almost by instinct jumped up and immediately turned over their packages to the Fort Snelling boys present to take to Fort Snelling to be given to the shut-ins who could not leave their beds to come to the party. The evening concluded with a showing of the film, "Fit to Fight." Everybody thoroughly enjoyed themselves and the spirit of comradeship displayed and the note of loyalty in the addresses all helped to make the evening the most remarkable of any of the war gatherings thus far. Incidentally the Propaganda Committee of Minnesota Lodge moving quietly around the hall during the evening, gathered forty-seven applications from the returned men, and these will be initiated soon. Minnesota Lodge has about fifty to sixty of its members who served during the war, and with the forty-seven newly arrived men who signed up the other night, will have over 100 veterans of the war on its roster.

THISBE LODGE, EVANSVILLE, IND.

On Friday evening, Feb. 21, 1919, a joint Americanization Day celebration and B'nai B'rith Memorial service was held, under the auspices of Thisbe Ldge No. 24 of Evansville, Ind., at the Washington Ave. Temple. The Friday preceding the birthday anniversary of the "Father of His Country" was appropriately chosen as a fitting time to reaffirm our faith in and devotion to American institutions. All the Jews of Evansville, irrespective of affiliations, participated in this affair. A special program of addresses and music was prepared and successfully carried out.

WASHINGTON LODGE, WASHINGTON, PA.

Washington Lodge No. 576 is doing good work. Their meetings are well attended and live and important subjects are discussed. A very interesting meeting was held on Sunday, Feb. 15, at which eight candidates were initiated. Under the auspices of the lodge a card party and dance were held on March 4, 1919, the profits of which will be devoted to the Palestine Restoration Fund, and the balance for charities of the lodge. The members of the lodge are very actively engaged in furthering the work of the Anti-Defamation League of the Order.

RESOLUTIONS.

Joshua Lodge No. 23, I. O. B. B.

At a meeting of Joshua Lodge No. 23, I. O. B. B., held Wednesday evening, Feb. 19, 1919, the following resolutions were adopted on announcement of the death of Brother Louis Edward Levy:

Whereas, By the will of God, our brother, Louis Edward Levy, was called from our midst in the prime of his fruitful life;

Resolved, In the death of Louis Edward Levy the Order of B'nai B'rith has lost a true and loyal member ever devoted to the principles of the Order.

Resolved, In the death of Louis Edward Levy we have lost a friend and colleague, lovable and democratic in nature, who was ever ready and eager to devote his time, energy, learning and service for the welfare of his fellowmen;

Resolved, In the cause of Judaism, Louis Edward Levy devoted the major part of his life to make the life of the immigrant Jew in America agreeable, and to make the immigrant a good and loyal American citizen was an object nearest his heart;

Resolved, In the death of Louis Edward Levy the nation has lost a great intellect, a great inventor, a genius for all that is beautiful in life and a good American.

Resolved, That a copy of these resolutions be sent to the family of our deceased brother, and that same be published in The Jewish Exponent.

Attest:
HENRY W. BRAUDE,
President.
MORRIS JOSEPH,
Secretary.
ABE WEIL, Chairman.
EDWARD WHITEHILL,
M. S. MEYERHOFF,
DAVID BORTIN,
Committee.

B'NAI B'RITH OF PORTLAND.

The B'nai B'rith Club Girls had their annual election of officers at the regular meeting held on Tuesday, March 4, 1919.

On Wednesday, March 12, 1919, the B'nai B'rith Club Girls were hostesses at a dancing party for men in uniform.

The B'nai B'rith Club entertained sixty men in uniform from Vancouver Barracks on Tuesday evening, Feb. 11, 1919, at the B'nai B'rith Building.

The Membership Committee of Portland Lodge, under the chairmanship of Brother Nathan Markovitz, is highly elated over the results of the campaign for new members, and what pleases most is that a number of candidates are being enrolled without solicitation.

An interesting meeting of the Lodge was held on Tuesday evening, Feb. 18, 1919, at the B'nai B'rith Building. Dr. Jonah B. Wise gave an interesting talk on Social Hygiene and what the Oregon Social Hygiene Society was doing. Mr. Charles F. Berg, Secretary of the Society, also gave an interesting talk. The Lodge adopted a resolution endorsing the League of Nations.

MAHONING LODGE, YOUNGSTOWN, OHIO.

By Louis Fried.

On Jan. 12, B'nai B'rith Day was a great success. A fine musical program was maintained and refreshments served. Max Shulman, of Dayton, Ohio, made a hit with the members and his visit to the local lodge was greatly appreciated.

On Jan. 26, a class of ten was initiated. The degree team consists of Bros. M. Meyerovitz, M. Ravinson, J. J. Friedland, E. R. Jonas and M. Sheibel. Officers for 1919 are as follows: President, L. Regenstreich; vice-president, M. Meyerovitz; secretary, L. Fried; monitor, J. Friedman; assistant monitor, E. Hartzell; warden, M. Seibel; guardian, S. Drabkin; treasurer, M. Ravinson.

B'NAI B'RITH OF SPOKANE, WASH.

Dr. J. K. Levin, Rabbi of Butte, Mont., was the principal speaker at the banquet given by Abr. Geiger Lodge No. 423, of Spokane, Wash., held on Feb. 23, 1919, in commemoration of the seventy-fifth anniversary of the institution of the Order.

Samuel Edelstein, District Deputy, presided. The affair was attended by several hundred people from Spokane and adjacent districts.

The address of welcome was given by Samuel Edelstein, the District Deputy; a violin solo was rendered by Leo Kailin; J. A. Schiller spoke on "Seventy-five Years of Achievement"; vocal solo, Dr. L. Kaplan; address, W. J. Hindley; reading by Miss Helen Goldblatt; musical numbers by Miss Etta Kaplan and Miss Crystal.

WINNIPEG LODGE, WINNIPEG, CANADA.

Brother Gustavus Loevinger, of St Paul, Chairman of the Propaganda Committee of the District Grand Lodge, paid an official visit to Winnipeg Lodge No. 50, of Winnipeg, Canada, on March 2, 919, to be the speaker at the B'nai B'rith Day celebration under the auspices of the Lodge. Owing to a misunderstanding with immigration officials he was detained at Emerson and was not enabled to be in Winnipeg at the time the celebration was scheduled to take place. For this reason additional meetings were arranged hurriedly by the Lodge for the following two days.

The principal address made by Brother Loevinger was at the mass-meeting held on March 3, 1919, at which he spoke on the "Seven Arms of the Order Typified by the Seven Branches of the Menorah." Under each of these headings he reviewed the activities of the Order.

During his stay in Winnipeg, Brother Loevinger was in constant consultation with various members of the Lodge on the activities of the Order and particularly those pertaining to Winnipeg Lodge.

Winnipeg Lodge is planning a number of social evenings along the lines of Intellectual Advancement. In the direction of Social Service, the Lodge is particularly energetic and contemplates the securing of a social worker to do the social service work for the Lodge and its community.

BARON DE HIRSCH LODGE, BUTTE, MONT.

A meeting of Baron de Hirsch Lodge No. 420 was held on Feb. 20, 1919, with a very large attendance of the members. Special feature of the meeting was the presence of Bro. J. L. Harrison, former secretary of the lodge, who recently returned from service in France. He addressed the lodge on his experiences, which were most interesting. During the course of his talk when asked by a member what the French in general thought of the qualities of the Jewish soldier as a fighter he stated the invariable answer was "tres bien." Brother Harrison expressed the view that the war has brought the Jew and Gentile much closer together in view of the fact that they were brothers in arms. He called the attention of the lodge to the fact that its service flag contained twenty-one stars, which represented more than 15 per cent of the membership of the lodge.

The lodge arranged to give a Purim Ball on March 15 under the joint auspices of the lodge and the Ladies' Auxiliary of Temple B'nai Israel.

B'NAI B'RITH OF SAN FRANCISCO.

A program of entertainment features was successfully carried out by Columbia Auxiliary No. 1, Daughters of the Covenant, on Monday evening, Feb. 24. The program included musical and literary numbers.

Consolidation of Ophir Lodge No. 21 and Occidental Lodge No. 345, formally took place on Monday evening Feb. 24, 1919, at the B'rith B'rith Hall. The consolidated Lodge will henceforth be known as Ophir Lodge No. 21.

A program of music, followed by the serving of refreshments, marked the formal merging of the two lodges. Addresses were made by officers of the Grand Lodge and by officers of the two merged lodges.

The annual dance of the Ladies' Auxiliaries of the B'nai B'rith will be held Sunday evening, March 30, in Scottish Rite Hall. Elaborate arrangements are under way and the committee in charge promises one of the most successful affairs ever given by the auxiliaries. A special invitation has been extended to men in uniform.

Eighty members and their ladies of Cremieux Lodge No. 325, gave a banquet and dance on March 2, 1919, at Hotel Bristol. The affair was given in honor of Brother Milton Meyer, newly elected President of District Grand Lodge No. 4.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

An unusually well attended meeting of the Lodge was held on Monday, March 3, 1919, in the vestry rooms of Temple Emanuel. Among the special features of the meeting were initiation of one of the largest classes in the history of the lodge; a stirring address by Lieutenant Erwin Treusch at the presentation of the Menorah to new members; installation of officers; a report of the special committees covering the activities scheduled for the year 1919.

Under the auspices of the Membership Committee, of which Brother Ginsberg is chairman, a campaign for membership will be inaugurated to increase the members of the Lodge to the 200 mark.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

By Henry Cohen

Springfield Lodge No. [illegible] a very active administration [illegible] sided over by Philip S. Silbert [illegible] who anticipates a banner [illegible] things for which the B'nai B'rith Lodge stands for, "Service and Sacrifice."

The Entertainment and Intellectual Committee is arranging a number of Forums for the benefit of the members and the public at large. The first Forum was held at its lodge rooms on Monday, March 10. The speaker of the evening was Maj Anthony Fiala, who spoke on the conquest of the north pole. A number of star acts was provided by the Broadway Theater. The meeting was largely attended by members and their wives.

On March 24 a meeting of the Lodge designated as the "Past Presidents' Night," will be held with Brother Henry Lasker, First Vice-President of District No. 1 as the presiding officer, and so on until all past presidents will occupy an office. A special program is being arranged for this occasion which includes many surprises.

In the latter part of the month, at a date to be announced, Congressman Isaac Siegel, of New York, will speak on the immigration question.

The first part of April the Entertainment Committee is arranging for a Theater Party and Dance.

On Monday, April 28, a large class of candidates will be initiated and a banquet will be given to all the members by one of the brothers as a testimonial to the President, Brother Philip S. Silbert.

The first week in May the Springfield Lodge will celebrate its eighth annual banquet in honor of its men in the service who will have returned by that time.

District Grand Lodge No. 1 has chosen Springfield for its next convention. Springfield was honored with the convention four years ago at which time it was voted that said convention was one of the best ever held in the history of the District Grand Lodge. All those who attend the convention in February, 1920, are sure of having the greatest time of their lives as Springfield is an ideal convention city with an energetic Lodge that does things different than others. Also with the expectation of Brother Henry Lasker being elevated to the presidency nothing will be left undone to make it a huge success.

During the month of May memorial services will be held in remembrance of departed brethren in the Beth-El Temple. It is expected that the speaker will be of national reputation.

PAST PRESIDENTS' NIGHT BY EZEKIEL LODGE, NEWARK, N. J.

A big ceremonial of a class of candidates was held under the auspices of Ezekiel Lodge No. 90 of Newark, N. J., on the evening of Feb. 26, 1919. The affair was known as "Past Presidents' Night" and was largely attended not only by the members of the lodge but by the past presidents of the lodge. Bro. Jacob Singer, of Philadelphia, member of the Executive Committee of the Order, delivered a most interesting address. Bros. Marcus Feuchtwanger of New Castle and Jacob Herbach of Philadelphia, President and Secretary of District Grand Lodge, respectively, and a number of members of the General Committee were also present. A class of fifty candidates was initiated. The members of Jephtah Lodge of Paterson, N. J., were specially invited to attend and they responded in large numbers. At the close of the meeting refreshments were served and a social hour was spent.

DISTRICT NO. 1.

Montefiore Lodge, No. 70, of Buffalo, at a special meeting held Tuesday evening, March 11, entertained Brothers President Charles H. Shapiro, Joseph H. Ullman, Charles Hartman and Dr. Joseph Silverman on their return from Toronto. The meeting was held at the Statler Hotel and was followed by a banquet. Much credit is due to Brothers David Russlander, I. M. Hellwitz, Sundel J. Holender and Samuel Cristall for the success of the meeting.

Manhattan-Washington Lodge, No. 19, Maccabee Lodge, No. 71, and Edward Everett Lodge, No. 97, held a get-together and good fellowship meeting Wednesday evening, March 12, which was addressed by Brother President Charles H. Shapiro, Brother Charles J. Foltz, president of Manhattan-Washington Lodge; Brother Saumel H. Hofstadter, president of Maccabee Lodge, and Brother Louis W. Osterweis, president of Edward Everett Lodge, and Brother Dr. Bernard M. Kaplan, secretary of the district. There were also some interesting brief talks by other visiting brothers.

Mt. Sinai Lodge No. 2 listened to a most illuminating address on the "League of Nations" by Brother Leonard J. Obermeier. Brother Obermeier is a prominent attorney in New York and a most eloquent speaker. His most interesting talk was followed by discussion participated in by Brother Samuel Fleischman, the new Chief Justice of the Court of Appeals of the I. O. B. B.; Brother Dr. Richard Stern and Brother Lazarus E. Schlechter. The meeting was presided over by Brother Dr. Samuel Greenfield. Brother Greenfield and Brother Charles Hartman are arranging a series of meetings to be addressed by prominent speakers.

Manhattan-Washington Lodge, No. 19, mourns the loss of Brother Henry Meyers, who was one of the most active members of the lodge. He was a member of the Board of Governors of the Home for the Aged in Yonkers for a number of years, was also its Past President and Chairman of the Entertainment Committee. Brother Dr. Joseph Silverman and Brother Rev. Schlager officiated at the funeral, which took place at Temple Emanu-El. Brother Henry Meyers was at one time one of the leaders in District No. 7 while residing in the city of New Orleans.

Henry Jones-Lebanon Lodge, No. 79, will celebrate its Golden Anniversary by a special banquet at the Carlton Hall, March 22, 1919. Among the guests invited are the Governor of the State of New York, Alfred E. Smith; President of the District, Brother Charles H. Shapiro; Brother Charles Hartman, member of the Executive Committee of District No. 1; Brother Dr. Herbert S. Goldstein, member of the general committee, and Brother Dr. Bernard M. Kaplan, Secretary of the District. The committee on arrangements consists of Brothers Adolph Hirsh, chairman; Israel Ben Schreiber, Louis G. Schwartz, secretary of the Lodge; Isidore Anhalt, Joel Del Monte, Henry Ettinger, Louis Fabricant, Lester M. Friedman, Norbert Heinsheimer, Meyer H. Hirsch, Joshua Kantrowitz, Max K. Kottler, Julius Kirschstein, Joseph Levenson, Mo. Minzesheimer, Ely Rosenberg, Hon. Isaac Siegel, Jacob Shapiro, Henry Sobel, Louis E. Stern and Raymond S. Wile.

Brother Louis W. Osterweis, of Edward Everett Lodge, No. 97, who is the chairman of the Intellectual Advancement Committee for 1919, has appointed [illegible] tee this year to co- [illegible] urther the work of [illegible] s. [illegible] y of the Home for [illegible] of Yonkers, of [illegible] eb is President, gave a very fine Purim entertainment for the old folks at the Home, which was greatly enjoyed by a large number of visitors.

Brother William Klapp, President of Rehoboth Lodge, No. 38, with the cooperation of Brother Simon Platt and Julius Lewin, has already made a substantial increase in the membership of the Lodge for the year 1919.

Chananiah Lodge, No. 165, I. O. B. B., held its regular meeting on Sunday, March 2, at B'nai B'rith headquarters.

Vice-President Brother Adolph Weiss, son of Broher Henry Weiss and nephew of Brother Albert Weiss, ex-presidents of Chananiah Lodge, occupied the President's chair on account of the absence of the President, Assemblyman Brother Morris Block.

One candidate was initiated and much favorable comment was made on account of the able manner in which Brother Adolph Weiss presided, and particularly so because of his masterly address to the candidate upon his initiation.

Ex-President Brother Lowenstein was presented with a beautiful cane as a token of the esteem of his brethren and in appreciation of his untiring labors while directing the destiny of Chananiah Lodge as its worthy President.

Brother Emanuel Stern, the nestor of Chananiah Lodge, presented this gift to Brother Lowenstein in behalf of his brethren in his usual eloquent and impressive manner.

Great activity prevails in Chananiah Lodge; new candidates are being proposed at nearly every meeting. The officers are all young men, and are working heart and soul for the interest of the Lodge and in carrying out the doctrines and principles of the Independent Order of B'nai B'rith.

DISTRICT NO. 2.

At the interesting meeting of Gihon Lodge No. 195, of Zanesville, Ohio, held on Feb. 16, 1919, officers for the ensuing term were elected and installed.

Plans for the work of the Lodge were discussed, and it was resolved to inaugurate a campaign to secure all the Jewish residents of the city as members.

Joseph Lodge No. 73 of St. Joseph, Mo., held a Past President's Night on Wednesday, March 5. Some of the past presidents of the lodge spoke of their experiences and an enjoyable evening was spent by all.

Memorial services for departed members of the lodge will be held at the meeting in March at the Temple in conjunction with the regular Friday night services.

DISTRICT NO. 3.

The question of consolidation of the lodges of Pittsburgh, Pa., was the subject of discussion at the meeting of Shaar Sholem Lodge No. 154, of Pittsburgh, Pa., held on Sunday evening, Feb. 16, 1919. A number of representatives of the local lodges was present.

The last meeting of McKeesport Lodge No. 573, of McKeesport, Pa., was unusually well attended. A large percentage of the membership including new members of Duquesne greatly enjoyed the session. A class of candidates was initiated by the degree team. In the course of four meetings, more than thirty new members were enrolled on the roster of this Lodge.

A meeting of Jericho Lodge No. 44, of Pittsburgh, Pa., held on Feb. 23, 1919, was well attended and new plans were submitted for the Lodge's activities, and the outlook is most gratifying. An active campaign for members will be undertaken soon.

Braddock Lodge No. 516 gave a dance on Wednesday evening, March 19. The affair was in honor of B'nai B'rith soldiers and sailors, who have returned from service.

An interesting meeting of Ibn Gabirol Lodge No. 114, of Pittsburgh, Pa., was held on March 5, 1919. In addition to the regular business session, Mr. L. Lewenter delivered an address on "Wilsonism."

A publicity committee has been appointed for the joint lodges of Pittsburgh, and the chairman thereof, is Mr. O. H. Rosenbaum, Past-President of District Grand Lodge No. 3.

DISTRICT NO. 4.

A very enjoyable meeting of Baron de Hirsch Lodge of Butte, Mont., was held on March 6, 1919. The delegates to the recent convention of the District Grand Lodge gave a clear report of the convention, which was enjoyed by all the members present.

DISTRICT NO. 6.

Pisgah Lodge, No. 34, of Detroit, Mich., is arranging for a monster class nitiation to be held at Hotel Statler on March 30. The lodge expects to have a splendid and much larger class than it initiated on Jan. 19.

DISTRICT NO. 7.

On Sunday evening, Feb. 16, 1919, at the Hebrew Institute, Isidor Straus Lodge No. 519, of Fort Worth, Texas, eld its annual B'nai B'rith Day celebration.

Mr. Victor H. Hexter, Vice-President of the District Grand Lodge, delivered the principal address. A musical program was also successfully carried out under the Cultural Advancement Committee.

An important meeting of Isidor Straus Lodge was held on Feb. 19, at which matters of vital interest to the welfare of the Lodge were considered. In addition thereto the election of delegates to the coming convention of the District Grand Lodge was also held.

On Wednesday evening, Feb. 12, 1919, Gulf Lodge No. 221, of New Orleans, La., held a well attended meeting. Candidates for membership were initiated and new applications were presented.

Election of delegates to the District Grand Lodge and nominations for Constitution Grand Lodge delegates were also held.

Herzl Lodge No. 608, of Houston, Texas, held a well attended meeting on Tuesday evening, March 4, 1919. Delegates to the District Grand Lodge were elected, and at the close of the meeting refreshments were served and a social hour was spent.

PISGAH LODGE, DETROIT, MICH.

Pisgah Lodge No. 34, of Detroit, Mich., has agreeably succeeded in organizing a club in connection with the Lodge. The club is distinct and separate from the Lodge in its management, yet only members of the Lodge may become members of the club. The quarters, although ample ordinarily, have already become too small to accommodate the attending membership.

The chairman of the Anti-Defamation League of the Lodge is tireless in fighting the traducers of the good name of the Jew.

The Propaganda Committee has been instilled with renewed life and is most active. The membership committee is doing wonders in the matter of securing new members.

JOURNAL MAN AT HOME.

By Fred Lockley,

In Oregon Daily Journal.

["An' we taught 'em to respeck the British soldier," sings a Tommy in one of Kipling's martial ballads. In like manner might those who take just pride in the Davidic tradition exult, and with as just cause, in the light of the records as cited by Mr. Lockley today. In the annals of the Great War there shine resplendent the devotion and the daring of the Jewish fighting man.]

A week or so ago I sat at the speakers' table with Bishop W. T. Sumner. In the course of our talk I said, "I believe the war will do much to wipe out the barriers of racial antipathy and religious prejudice." My remark reminded Bishop Sumner of an incident that happened at a western cantonment. He said a society woman wrote to the commandant of the forces stationed there, saying, "I will be glad to have you send two soldiers to my home to share our Sunday dinner next Sunday. We will see that they have a good dinner and a pleasant time." In a footnote she added, "Send anyone except Jews." The next Sunday there was a ring at her door bell, and when she answered it two smiling six-foot negroes in uniform were on the doorstep with a note from the commandant saying he took pleasure in sending two soldiers to take dinner with her. The note was signed "Major Moses Mosessohn."

* * *

When I was in France a Jewish sergeant asked me if I could help him locate Passover bread for 140 of his comrades, all of whom were from Hester and Elizabeth streets, in New York City. I not only located the Passover bread for him, but I was able to direct him to an English-speaking French rabbi, who lived in a nearby village.

* * *

We have been rather accustomed to look upon the Jew as the very reverse of a fighting man, but if we have thought this in the past, we have another think coming. I do not know how many Jews served in the army, navy or marines of the American forces, but I know that the Jewish welfare Board has more than 100,000 registration cards of Jews in the service. Of the 80,000 records which have so far been classified, the records show that there are 69,000 in the army, 8,800 in the navy and 1,700 in the marine corps. Of those in the army, more than 35,000 were in the infantry, 6,500 in the artillery, 9,300 in the medical corps, 3,964 in the signal corps and the aviation corps, 1,895 in the engineer corps, 1,213 in the cavalry, 1,019 in the ordnance, 3,521 in the quartermaster corps and 8,814 in other branches.

* * *

There were more than 5,000 Jews commissioned officers in the army. There are 30 who are colonels or lieutenant colonels, 202 who are majors, 782 who are wearing captains' bars and more than 4,000 lieutenants. In our navy we have 205 Jewish commissioned officers, one of whom is a rear admiral. In the marine corps there are 25 Jews serving as commissioned officers, one of whom is a brigadier general. Of the Jews in the army, more than 30,000 came from New York City alone; Chicago supplied 2,700. As the Jewish population of the United States is about 3 per cent of our total population, it will be seen that the Jews contributed more than their quota, when it is known that at least 4 per cent of our armed forces are Jews.

Approximately 10 per cent of the Jews in service were not within draft age limits, which means that they were volunteers. In addition to this there were not less than 10,000 Jewish sailors and marines, all of whom, of course, are volunteers. This means that at least 20 per cent of all of the Jews in the service of the United States were volunteers. Up to Nov. 1 the record showed that 451 Jews were killed in action, 142 died of wounds, 96 died from disease and 73 died from accident or other causes, while, in addition to the dead, 1,597 Jewish soldiers were wounded.

* * *

The fame of the "Lost Battalion" will never die, but it is not generally known that this battalion, composed of New York troops, was formed largely of Jews from the sweatshops of the East Side. One of these Jewish lads, Abraham Krotoshinsky, was awarded the distinguished service cross for his valor. When the "Lost Battalion" was cut off from the rest or the army, runners were sent out to secure help and reinforcements. One after the other the runners were killed without being able to secure help, and when volunteers were asked for this East Side Jewish boy volunteered for the task and made good.

* * *

In the sweatshops of New York City and in the big clothing lofts I have seen thousands of Jews sitting cross legged on tables sewing busily. They did not seem to be heroic figures. Yet I have seen these same East Side clothing workers clad in khaki at the front. They had as much snap, precision and pride in their job as anyone.

* * *

There recently appeared in the New York Herald a little poem by Howard V. Sutherland which pays tribute to the Jewish boys from Hester St. The poem follows:

Here's honor to Abe Kowalski and honor to Jakey Stein
And all his Hebrew brethren who stand in the firing line—
Friedmann, Mayer and Gruenbaum, Eliass, Eisman and Cohen—
Daily we read about them as able to hold their own.

Once let the truth be uttered: Nobody loves the Jew;
Said he was all for money; I did and so did you;
Watched him pushing his pushcart, thought he was out of place
Here in a land of freedom; his was the "outcast race."

Few of us deemed him human or figured a heart might beat
Under the ragged garments of the peddler of the street.
Dreams? Well, perhaps of money; never of aught so high
As what Old Glory waves for. You thought so, and so did I.

Well, we were wrong. Confess it! It isn't a race or creed
That makes a man a hero in a nation's hour of need.
There's something else to manhood; or yellow, or black, or white,
Your man in the hour of peril will go to the front and fight.

The Jews, as you see, now prove it. Their children were free at birth,
And now, in return, they are fighting for the freedom of the earth,
Giving their lives if need be that children of later years
Shall be glad and shall live forever in the freedom that is theirs.

Hirsch and Pollack and Feingold, Radski, Finkel and Pelz,
Epstein, Jacobs and Mandel, Weinstein, Baruch and Seltz,
Feiner, Horowitz, Isaacs, Bashwitz, Levy and Franks,
Sachs and Mirsky and Lehner—all of them in the ranks!

Then honor to Joseph Schnitzer and honor to Heyman Behr,
And all the Hebrew brethren in khaki over there.
Put prejudice in your pocket. They fought in the days of yore,
And now when the world is threatened, they are fighting. Men can no more.

SALT LAKE CITY, UTAH.

Benj. F. Peixotto Lodge No. 421, of Salt Lake City, will celebrate the Diamond Jubilee of the Order was a cabaret nd dinner at the Commercial club on March 20. Jewish soldiers and sailors eturned from service will be guests of honor and will be welcomed by Govrnor Bamberger, a member of the Lodge.

This celebration will also celebrate the twenty-seventh anniversary of the local Lodge. A novel program is being arranged by the committee in charge. The guests will be entertained by both professional and local artists.

The speakers will be Governor Simon Bamberger, District Deputy Daniel Alexander, Rabbi William Rice and Morris Rosenblatt, president of the Salt Lake Lodge. A most elaborate and enjoyable affair is anticipated.

BUTLER LODGE, BUTLER, PA.

Butler Lodge No. 772, of Butler, Pa., celebrated the 75th anniversary of the Order's existence on Sunday afternoon, March 2, 1919. A large attendance of the members of the Lodge and of those rom out-of-town was present.

It was the most enthusiastic meeting ever held by the Lodge. The club rooms were tastefully decorated and a musical program was duly appreciated by the audience.

Mr. O. H. Rosenbaum, of Pittsburgh, Past-President of the District Grand Lodge, in his address reviewed the history of the Order and pointed out the splendid work that is being done in these days of reorganization and revival.

The fourth annual dance of the Lodge was held Monday evening, March 3, at the Masonic Temple.

B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Roumanian Anti-Semitism Disgraces Christianity — Hyenas In Human Form

(Special Report to the B'nai B'rith News)

During the war horrifying reports reached us of the cruelties and barbarities committed by enemies of some of the nations at war upon the people of the enemy countries, but it remained for Roumania to make the most infamous record by cruelties upon its own soldiers and its own subjects. Mr. Kraus received a lengthy report signed by Roumanian Jewish citizens of the highest standing which we here publish in part, omitting in a few instances names of officers which appear in the report.

Since the year 1915, the Roumanian government has undertaken the expulsion of Jews settled in the villages and small neighboring cities of the frontier. All the Jews have been expelled from Mamornitza. The Jews of the villages of the districts of Souceava, Neamtz, Bacau, etc., were expelled, among them even those who had been permitted to become citizens and some who were veterans of the war of 1877.

In 1916 an order was issued that Jews, whether they be Roumanian citizens or not, should not be permitted to visit any stations on the frontier. That order was strictly enforced. We call attention to this because it tends to prove that so long as the Roumanian Jews will by law be divided into citizens and non-citizens, the Jewish citizens will be affected by all exceptional measures which affect the others. The question of citizenship or non-citizenship does not govern. The fact that they are Jews does. Foreigners in Roumania have at least the protection of their governments. Jews are treated as foreigners without any protection.

The work carried on by civil and military authorities of Roumania during the war against the Jews tends to make it impossible for about 500,000 of them to live in territory subject to Roumanian laws, unless the League of Nations interferes and interferes strongly. For the honor of humanity which is to be the basis of the broadest and most noble democracy, such a regime as exists there ought not to survive. The only possible cure is to abolish by law forever the Jewish question by enacting positive emancipation for all the Jews of that country without any exception. The Jews living in that country have no other country and their ancestors have lived there for generations.

Inhuman measures have been instituted by civil authorities as well as by the military so that we may suffer treatment worse than that to which any of the nations at war have inflicted on the enemy population. This in spite of the fact that tens of thousands of Jews had gone to fight and die on the frontiers for Roumania, and in spite of the fact that his majesty publicly recognized the loyal conduct of the Jews, both in the army and in the interior.

The Jews were forced to undergo so much misery and were so maltreated that they did not know what to do. The "Calvary" which they endured during eighteen months of war exceeds in horror anything in history inflicted by any nation on its own people.

Immediately after the decree of mobilization, all the Jews who inhabited the districts of Souceava and Neamtz were arrested and escorted to the cities, although all of them were Roumanian subjects and a number of them citizens and some veterans of 1877—all had one or more sons, brothers or a father at the front fighting for their country.

In the district of Neamtz they were not even permitted to take with them their baggage excepting such as agreed never again to return to the village.

In Falticeni they were stopped and imprisoned for four months without any investigation and without judgment. One of them, Mr. Stern, seventy years of age, a citizen and a veteran, had five sons at the front, one of his sons having died in the battle of Oituz. Owing to the tortures inflicted upon him in person, Stern died shortly after being freed.

Another, Mr. Pincles, not having the strength to endure the treatment inflicted upon him, committed suicide by hanging. Another, Mr. Shnurer, requested, upon being freed from prison, for a transcript of the record showing the reason why he was imprisoned. For this request he was remanded to prison where he died.

The Jews of Mamornitza, men, women and children, were led to Dorohoi. Not one Jew was left in the city. The women and children were released after two weeks, but the men were kept prisoners for six months without any charge against them. Among the arrested ones was a family who had a son at the front. The mother died soon after leaving prison. Her husband was sent to fight for his country.

A number of Jews of the district Souceava were sent bound to Falticeni. A few of them were sent to Jassy, where they were freed, as nothing was proven against them.

At Botoshani, Jassy and Bacau the regime of terror started even in the earliest days. On denunciations mostly from boy scouts of the ages of 12 and 13 years, Jews were arrested, beaten and condemned to years of imprisonment because they spoke Yiddish.

At Bacou, Podul-Iloaei, Dorohoi and other places life grew worse from day to day. It was only owing to the state of war that made an exodus en masse of Jews from that country impossible, and yet the Jews continued to do their whole duty, exposing their breasts in the service of the country which treated them as enemies.

Private Silberstein, on Easter day, received twenty-five blows because he purchased a package of tobacco for two francs and then sold it to his sergeant at his request at the same price.

A Jewish soldier was attending services in a synagogue in the village of Frumusica. Major Vasilin entered and ordered him as well as all other Jews to leave the Synagogue, led him to the front and then delivered the following speech to the soldiers: "Jews are traitors and spies, watch them well at the front, for it is they whom we must drive from the surface of the globe; they are worse than the Germans."

Soldier Katz was condemned to death on the charge of espionage, although no proof was furnished against him.

Soldier Segalesco was condemned to die for the same reason and the rabbi of the community was forced to assist in the execution.

Lawyer Dumitru Jonescu of Botosani defended that unfortunate soldier. The court complimented him on his address, but one of the judges said Segalesco had to die in order to frighten the Jews. Judgment of death was pronounced by a vote of three to two. At Patria-Neamtz, fifteen blows were given in public to a young daughter of one of the best families because she spoke the Jewish language in the street.

In the battle of Sevarat, in order to cover the retreat of Battalion 2, light cavalry, a company of 122 Jews were formed under command of a Jewish sub-lieutenant. Of this company only three remained alive. Simha Hascas, a son of a veteran, wounded in the battle of Sevarat, was executed on the suspicion of espionage.

In the retreat of Sevarat 500 Jews survived out of 2,000. General Pressan gave the order that all of them be executed for provoking a mutiny. He, however, revoked that order because there was too large a number to be executed at one time and because it was discovered that there was no mutiny. But he ordered that Lubis Strul and Hascal Simha be executed, claiming that they intimidated others.

Sergeant Worodniceanu and Private Wechsler, Jews, were executed on the suspicion of espionage and were compelled to dig their own graves.

Max Steinberg, going from Hushi to Jassy to learn the fate of his son, spoke on the way to a soldier. For this he was condemned to a month in prison for espionage.

Major Balauta declared in a loud voice that at the first desertion of a Jew he would have all the other Jews who remained shot. A lieutenant of the 8th regment of light cavalrymen, Co. 6, gave orders to Sergeant-Major Jacob of his company, to execute all the Jews he had under his command. This order was carried out on the night of the 21st-22nd of November. The Jews in that company were Ciuraru Talio, Moses Aron Dudel, David Idel, Solomon Herscu, Avram Maier and Jancu and Hertel Idel—the first four mentioned were actually killed, Jancu was seriously wounded, the other, Hertel Idel, fled and escaped death.

In order to escape responsibility for this, the lieutenant noted as present all the assassinated ones until Dec. 11th, when a battle at Cassi-Clabus took place and then he registered them as fallen in battle. The wife of Jancu received several days afterward an official communication that her husband had fallen as a hero in the battle of Clabuc when, as a matter of fact, he was then ill in a Hungarian hospital.

In the same regiment, 8th light cavalry, Private Gottesman was executed for an alleged attempt to desert. This in spite of the protest of Lieutenant Marzescu and Sergeant-Major Vasile, who declared that Gottesman was the best soldier in the company.

In regiment 69 a special platoon of Jews was formed. They were given dark uniforms, being the old black Roumanian uniforms, so that they could furnish better aim for the enemy.

Captain Dumitru Apostoleanu, commandant of the 4th company of the 8th regiment, light cavalry, is reported to have said at a place named "fata Moarta" (the dead daughter) in the region of Cazin, that he would forfeit his head if he returned with a single living Jew.

Second Lieutenant Dr. Cohn attended a post graduate class in Paris. As soon as he learned that Roumania entered into the war he returned to his country and offered his services. He was placed in the hospital for contagious diseases at Jassy, where he contracted typhus fever. In June, 1917, after the epidemic had ceased, Prof. Dr. Le Lorier, of the hospital Regina Maria of Cotofanesti, sent for him. He was, however, ordered to report to the commandant of the 21st infantry. An order was also sent that he be watched closely, as he was suspected of espionage for the reason that "any Jew who will of his own free will come from a foreign country to Roumania and offer his services in time of war must be suspected of bad intentions." This order was sufficient for persecutions against him. A reward of 2,000 francs was offered to whomever could produce evidence against him. On Nov. 1st a strict search was made of his premises and his body. He was then arrested and transported to Jassy, from there to Berlad to the court martial of the first army, where a number of times he was questioned and confronted with accusations. He was then brought before the court martial of the 4th division and after remaining in jail for three months, was given his liberty on the 30th day of January, 1918, as there was nothing shown against him.

General E. Brosteanu said to a Jewish doctor: "You are a Jew?" The doctor answered "yes." Whereupon the general continued: "Ah, you are a kind of rogue, all this time you have been traitors and spies. To you we owe all our ill luck. All that you see about you, famine, death, suffering and sick, all is your work. It is the Jews who have reduced us to this state."

The same doctor presented himself in December, 1916, to Colonel Dr. Rogas. The colonel talked to him in a mocking tone, imitating the intonation of the Jewish jargon. This offended the Jewish doctor, who protested, whereupon the colonel said: "Leave, you impudent Jew."

Secret order No. 2911 of the army of the north signed by General Pressan is as follows:

1. All the soldiers of foreign origin (by this the Jews were understood) will be grouped in separate units. Regiments will constitute platoons and companies of these soldiers according to their number.
2. In order to be homogenous, each of the units mentioned will be formed of soldiers of the same origin.
3. The units composed of foreign elements ought to be drawn up as well as possible. They will take part in all the operations.
4. During the action, in order to make impossible an eventual partial desertion or one en masse, said units will be surrounded by other units and in such a manner that their action can be punished immediately. When needed the respective commandants will arrange that during the action a part of the machine guns will be placed in such a fashion as to permit the immediate punishment of all those who retire from the battle in disorder.
5. You will report as to the execution of this order.

The second day of mobilization the officer of the commissariat, Major Niculescu, called together all the officers and men of the platoons and delivered a short address, then he ordered the Roumanians to leave, Jews to remain. Second Lieutenant Engineer Conn started to retire but was ordered by the major to remain. Conn answered that he was a Roumanian citizen. The major answered: "Yes, but you have not been baptized." Then he gave orders which were an insult to every Jew.

A soldier of the 6th regiment light cavalry of Botoshani was called to headquarters. There he found his father and near him a boy scout. A corporal was seated at the desk and addressed the soldier as follows: "Why did you speak with your father yesterday evening, dirty Jew? What did you discuss?" The soldier answered: "We discussed nothing. I only inquired as to my father's health." The corporal gave the soldier orders to give his father two sharp blows. This the soldier refused to do. Thereupon two guards were called who dragged the son out while the corporal beat the father with a ruler on the ends of his fingers. The soldier was led to a stable, where he was disrobed and beaten until he bled. After four days in prison he was sent to the division charged with being a spy. The superiors of the regiment, however, refused to accept the charge, but condemned him to three days in prison for having spoken to his father in the Yiddish language.

Sergeant Ghinsberg of the 67th regiment (infantry) supervised the construction of cabins at Valcele. One day in the autumn, upon returning with his workmen, he was questioned by the lieutenant as to why he returned so late with his men. He respectfully answered that the place was far away and the roads dark. Thereupon the lieutenant struck him twice saying: "I will show you the reason." Two weeks afterward an order arrived to inflict upon Sergeant Ghinsberg 30 blows in the presence of the entire company. The punishment was inflicted. The soldier ordered to inflict the punishment after striking fifteen blows, said that he was tired and could not strike hard any longer. Then a peasant was ordered to continue the task. He was told: "Listen, strike him hard for he is a Jew and if you do not strike well you will be punished." The peasant said: "If he is a Jew, then trust to me, I will make him happy." Five days afterward Ghinsberg died from the effects of the blows.

A Jewish soldier of the 67th regiment complained to his lieutenant because Sergeant Constantinescu beat him. For makng this complaint the lieutenant had the company lined up for a distance of 100 meters, ordered two oxen to be harnessed to a truck, then one of the oxen to be taken away and in its place the Jew was harnessed and whipped by the sergeant against whom he had complained. He was forced to draw the truck at the side of the ox and to pass before the company. The lieutenant seemed to enjoy it very much. The soldier was ordered to repeat the performance. Before he finished the task he dropped dead.

On the 25th of December two Jewish soldiers, brothers, were called before the colonel who asked them, "Well you are here, traitors that you are." They did not understand the colonel and shrugged their shoulders. This was construed as insubordination. They were put under arrest. The next day they were called to the office where they found their father with his hands tied behind his back. The brothers were told: "You will be tried by court martial because you betrayed your country by insubordination. They protested that they did not know the cause of their arrest and said they were not guilty of any wrongful act. The colonel had previously sent for a number of planks to their father's sawmill. The planks were taken by force. The father respectfully asked for a receipt for the planks so that he might apply to the government in due time for payment. For this he was arrested, maltreated and paraded through the streets of Botoshani in his nightgown. The two brothers were ordered to clean out the toilets with their naked hands. The father was sentenced to six months in prison and afterwards the brothers to one year each. In three months the father died in prison; his wife went insane and died. When the brothers were freed from prison they were sent to fight for the country.

Several Jews, among them Aaron Gold and David Herscu, were recommended for decoration by their officers, but a superior officer erased their names from the recommendation.

Order No. 2315 of the 25th of September, 1916, to the commander of the garrison of Craiova, conforming to the order of the first body of the army was: "Take notice and never allow Jewish soldiers to stand guard."

Confidential
No. 9182-26-9-1916
Circular of Service.

The highest major, the commander of the garrison commends to us the greatest precaution in regard to foreigners (that is to say, Jews) who are in the service of the hospital. For this reason I recommend that only Roumanians be employed in the service of the post office. The adjoining administrator will bring to my knowledge every offense of this order.

Chief of Military Hospital
Regina Elisabete,
SS General Dr. Demosthene.

A Jewish soldier was sent by his lieutenant in a delegation to Colonel Torescu, who asked: "Who sent you as a member of the delegation, Jew?" The soldier replied: "Lieutenant Filipescu." The colonel: "I am going to make him see it." He sent for the lieutenant with whom he had the following dialogue:

Colonel: Why did you send this Jew in a delegation?

Lieutenant: I sent a soldier.

Colonel: You sent a traitor, lieutenant.

Lieutenant: I know that he is a good boy and a soldier of choice.

Colonel: Jews are not soldiers, but traitors and deserters. You will be judged.

The lieutenant was transferred and the soldier was put to the hardest labor, beaten with a belt after being stripped, until the blood ran.

The commander of regiment 45 told his soldiers not to buy anything of Jews, because every Jewish house was a shelter for traitors.

Several soldiers of the reserve of regiment 67, Bacau, stated that Sub-Lieutenant Avramescu of the 3rd company said to him: "Watch well your Jewish comrades, for they are our enemies." Dr. Scharf of Herta being in the street with his camp colleague Dr. Segall, was addressed by a major as follows: "Why do you walk with military doctors? You are spying, you are a traitor, an ordinary spy. I will have you bound and sent to Dorohotu as an ordinary spy."

In November, 1915, one of the days of the Jewish feast of Succoth, soldiers entered the synagogue to find out whether any Jewish soldiers attended religious services. They found three, Leba Moscu, Strul Zissu and Segall Leibu. Those were terribly beaten, bound to a cart and dragged, the horses being driven at a lively gait. At the barracks they were again beaten and bound to trees for a day and a night. The members of the congregation complained of the desecration of their synagogue. Because the congregation complained, sixteen soldiers of the 11th company, 29th regiment, who made no complaint, were put into a dungeon for twenty days.

On the 27th of April Lieutenant Joan Negulesco, commandant of the 11th company, regiment 37, said to the non-commissioned officers of his company: "I turn the Jews over to you and authorize you to hold them closely, to watch every step and to punish them for the least mistake, because this is the only way to treat the Jewish soldiers."

A Jewish soldier of the same regiment complained against the corporal, owing to his treatment, and received the following answer: "You are a Jew and you have no right in the Roumanian army; go hang yourself like the Jew of the 8th regiment (that Jew committed suicide to avoid further persecution).

On Sept. 16th, 1916, a regiment retired toward Sovarat in order to come to the aid of the 8th division. On the way many soldiers fell from fatigue. Among them was a Jewish soldier, Lupu Herscu. The colonel being informed of this and learning that he was a Jew, ordered him shot on the spot.

A company of Jews was formed of the 4th regiment, light cavalry, which fought at Calugareni. The Jews were placed in front. Of 120 only thirty survived. The French officers, having learned of this, protested, and then an order was given to thereafter suppress forming Jews into companies.

Several Roumanian soldiers were made prisoners by the Germans and were sent by Colonel Sturdza with manifestos to distribute them at the Roumanian front. One among them, Private Haimovici, of the 40th regiment, Calugareni, was a Jew. As soon as they passed through the Roumanian frontier they requested to be sent to headquarters, where they disposed of the entire stock of manifestos. For this patriotic deed the Christian soldiers were decorated while Haimovici was sent to prison and executed on Feb. 20th in the presence of the regiment. When questioned as to the reason which induced him to return, Haimovici replied: "Love for my country."

In regiment 37, upon the order of Major Stanescu, all the Jews were taken out and a separate company formed of them, except the Jew Rudi Nadler of the 4th company, who was chosen by Lieutenant Nenciulescu as interpreter for a French officer. The company formed of Jews from the 37th regiment opposed a fierce resistance in the battle of Mt. Clabus at Oituz, remaining in position and preventing the German army from advancing. Of the 160 Jews who composed it, sixty died, many were wounded and not one was taken prisoner and for this reason they received the nickname "the Bavarian Company," but not one of them was decorated, although the order came to decorate all soldiers of merit who had distinguished themselves in service.

In the battle of Mt. Albert, two Jewish corporals and sixteen soldiers defended the position, holding back the enemy. They were proposed for decoration but were refused it by superior authorities.

One of the corporals received a telegram telling him of the death of his mother. He asked permission to go to her burial. Lieutenant Vasilin refused him and is reported to have said: "That is nothing, one Jew less. May it please God to have all the Jews die."

December 10, 1916, several Jews were transferred to Regiment 36. Lieutenant Niculae Jonescu on seeing them said: "You have come to defend the country, Itzic?" and struck each of them in the face.

A Jewish soldier presented himself for mobilization on the 16th of August, 1916. On the 28th he left with his regiment for Dobroudje. Sept. 5 he was wounded and taken to a hospital at Bucharest; on the 8th of Oct. he reported for duty. On Dec. 6 he was transferred to Regiment 3. He was sent with a delegation for munitions. On the way to the station of Urechesti he fell ill. He went to a hospital and did not recover for several months. On May 6th he reported to his regiment for duty. He remained there until June 27, when he was sent to the front, took part in the battle near Slanic, July 31. Later he fought in several battles. He was proposed for decoration by Sub-Lieutenant Ananie. He remained at the front until Oct. 25. On the 26th of Oct. he was arrested and charged with desertion for the period during which he was sick. He was sentenced to 20 years hard labor.

The above are only a few of the many cases we can report, but sufficient to show what the Jews of Roumania have to suffer.

We affirm with unchanging conviction that the pretended Jewish spies, as well as those who were executed for suspicion of espionage, were only the victims of the hatred which had been created intentionally in order to find a scapegoat for the defeat of the first part of the campaign.

Sixty years of official anti-semitism of the Roumanian government, together with the hundreds of exceptional laws made against foreigners to be applied against the Jews, have not been able to do so much harm nor excite the savage hatred as these two years of propaganda at the front. It is a ferocious hatred from top to bottom. The police, the administration, the schools and the professors, the scholars and students, the lower classes and the peasants all have been nourished with this infamous lie that it is we who have sold the interests of the country, and that we all have been deserters, spies and traitors. And the government takes no measures to establish the facts and protect our lives. It does not do anything to change this criminal atmosphere, which can be of no advantage to the country, which, on the contrary, is harmful to its highest interests, and which certainly will lead to general anarchy if the masses will see that they can do anything—blows, devastations, murders, without fear of being punished.

As terrible as the facts herein set forth are, it would have been worse if our luck would not have brought at the head of the diplomatic mission of the United States of America Mr. Charles Vopicka, a man who has shown for all the miseries which afflicted the Jewish population of Roumania not only a mind full of understanding, but a heart full of sympathy and human love, which made him act and interfere on behalf of every one and everywhere. He helped where protection was needed and was reachable. It will be sufficient to mention one fact which clearly shows what Hon. Mr. Vopicka meant and means for the Jews of Roumania. Mr. Charles Vopicka in Nov., 1918, happened to hear by mere rumor that a pogrom was planned against the Jews. He interfered proprio motu with General Coanda, the Minister-President at that time, and he interfered so energetically that the Roumanian government was compelled to take at once necessary measures. The excesses were prevented and many lives saved.

Mr. Charles Vopicka is in consequence justly considered by the whole Jewish population as the representative of true Democracy, and as the only man who rescued and can rescue them in evil days of oppression and weariness.

THE JEWISH CONTRIBUTION TO MODERN SOCIAL ETHICS.

By Dr. Charles W. Eliot, President Emeritus, Harvard.

Modern social ethics are after all only slight extensions of the ethical doctrine contained in the Jewish sacred books. The first of the Ten Commandments contains the superb conception of the one God, a conception toward which the various Christian churches after many wanderings—pagan, metapyhisical and mythical—are at last returning.

Wisdom in Sabbath Rule.

One of the most scientifically determined of modern ethical standards is the rule that men and women had better work only six days out of seven. The wisdom of this rule has been demonstrated ethically, medically and economically after much inquiry and much experience with regard to the best industrial use of the human body; but this new industrial doctrine is explicitly stated in the Fourth Commandment, "Six days shalt thou labor and do all thy work". We are so perfectly accustomed to this abstinence from labor one day out of seven that we do not in the least understand how novel and indeed preposterous it seems to a Japanese, Chinese or other Oriental who has had no knowledge of the Jewish and Christian dispensations. Baron Kikkawa, the first Japanese to take the degree of Bachelor of Arts at Harvard College, writes thus in his Autobiography: "I remember one Sunday I went out in the yard (at the house of Rev. Charles Nathaniel Folsom of Concord) and was playing ball, when Mrs. Folsam, a most gentle and kindly person, ran out of the house and scolded me (the only time she ever did so). I did not then understand the meaning of Sabbath, and I was completely bewildered; but to her eyes my act was a most grievous sin." Kikkawa was at that time twelve years old. He was not then a Christian, and never became one.

An immense contribution made to modern social ethics by the Jewish people is their conception of family life, all of which is founded on the Fifth Commandment, "Honor thy father and thy mother". The family has been the stronghold of Jewish racial purity, religious duty and religious sentiment. When George Washington was trying to get a large tract of land which he held on the Kanawha river settled by men from Virginia, the exhortation he addressed to his young tenants came straight out of Genesis, "Be fruitful and multiply and replenish the earth."

Jewish and Christian Sentiment Contrasted.

As president of Harvard College I had many opportunities of comparing the strength of the Jewish family sentiment with the Christian. In forty years I never knew a case in which a Jewish family failed to come to the assistance of a son taken seriously ill at Harvard College; while I witnessed many an instance in which a Christian father and mother came reluctantly, or not at all, even when I repeatedly urged their coming. This observation I made on all kinds of Jewish families, the very rich, the very poor, and those in moderate circumstances. It made no difference to the Jewish fathers and mothers, brothers and sisters, whether the case was one of dangerous contagious disease or not; they came to the sufferer's side.

Pictures of Jewish Homes.

After a somewhat long life in which I have seen many family interiors in many lands, the strong impression on my mind is that the home pictures to which I look back as sweetest, tenderest, most loyal towards parents, and most reverential towards God are pictures of Jewish homes. This result must be attributable to the peculiar ethical conceptions which are the foundation of Jewish family life.

Characteristic Jewish Qualities.

The love of children and the delight of the elders in the happiness of the children are characteristic Jewish qualities. In their religious festivals, such as the Passover, or the Feast of Tabernacles, the children invariably take part, and the observances are such as children can take happy part in. There are special foods for each great festival, and out-of-door observances in which children take eager part. Christian families have imitated these Jewish practices to great advantage; so that we have squash pies, mince pies, and succotash at Thanksgiving, turkey and plum pudding at Christmas, hot cross buns on Good Friday, and eggs at Easter, mainly for the delight of the children. The Jewish candle on the altar is multiplied on the Christmas tree.

Benevolence: From Synagogue to Church.

Again, practical benevolence, bringing relief to suffering, was one of the pillars of the Synagogue from earliest times, and has only been taken over from the Synagogue into the Christian churches. Even the ministrations to the "silent poor", which is one of the benevolent activities of many Christian churches today, is of Jewish origin. And today the great Jewish charities are better managed than the Christian.

Preserving a Literature.

But the great service which the Jewish race has rendered to the rest of the world, not only in its early centuries but all through the dark times of the Middle Ages and its centuries of persecution, has been the keeping alive of a learned class and a great literature—the greatest of all literatures till within comparatively recent years. For centuries before the Christian era the Jewish people had been in possession of a literature embodied in writing which was of the noblest quality. It comprehended history, biography, chronicles, laws, songs sacred and profane, prophecies, visions, and innumerable rules and maxims of the conduct of earthly life. The first three verses in Genesis in the King James version are the most superb sentences in the English language. The Book of Job is unsurpassable as literature. The 19th Psalm is the most magnificent of sacred songs. The 150th Psalm is the most glorious ascription of praise to God ever written. Because they had this literature the Jews were able to keep alive the tradition of education in family and community; and today the Jewish families are the most eager in any community to profit by all provisions made for public education. It was not till the Protestant Reformation that any corresponding desire for education on the part of Christian families began to find expression in public action.

The Jewish contributions then to modern social ethics, and particularly to the ethics of democracy, have been great indeed. How the democracies are going to acknowledge their obligations and show their gratitude by deeds is not yet plain. —(The Argus.)

Sketches of Modern Jewish History

By Gotthard Deutsch

XVI

From the July Revolution to the February Revolution (1830-1848).

Berthold Auerbach has in his sympathetic sketches of the village life in his Swabian home, one that is particularly brilliant. It is entitled "Befehlerles" and presents a busybody petty official who can't live without issuing some kind of order every day. The psychology of such a chanteclere bureaucrat who is convinced that the universe would go to rack and ruin were he to cease for a moment to devote to it his incessant care, is constantly recurring in the petty German principalities and in the annoying, though ludicrous, interest which their governors from "Serehissimus" (the prince) down to the county clerk are taking in the improvement of their beloved Jewish subjects.

The period from 1830 to 1848 is especially fertile in producing ordinances devoted to these noble humanitarian ideals. It would fill a good-sized volume, were one to present a collection of all "Befehlerles" wisdom that was wasted on the Jews, and therefore only the most important and most typical cases can find a place here. The city states like Frankfort shall first be considered, because Frankfort's position with its numerous and wealthy Jewish congregation which, enjoying full civic and political equality from 1811 tq 1814 under French influence, was put back on the basis of a moderated helotry after Waterloo, is highly typical for the story of these years of struggle.

The senate, the governing body of the city, demanded in 1830 that the Jews improve their form of worship without violating the traditions of their religion. One can easily notice this condescending tone which says to the Jews: we know you are a backward people but we shall allow you a little time to improve, just as a judge would put a prisoner on good behavior. We must, however, give the Frankfort senate credit for a very sensible action on an internal affair of the congregation. A banker, named Flersheim, refused to have his child circumcised. As in those days the congregation possessed corporate rights, the birth was to be registered in the office of the congregation. The rabbi, Solomon Trier, one of the last representatives of old-fashioned German orthodoxy, refused to register an uncircumcised boy as a Jew, and obtained from various rabbis and Jewish scholars opinions to this effect. The senate, however, refused to act on this suggestion, declaring that this was an internal question, while from the political aspect the child was a Jew, as long as the father wished to raise it as such. In view of later evolutions it is interesting to observe that among those who indorsed the view of Rabbi Trier, were Leopold Zunz who in his last years so strongly expressed his indifference to all religious questions, and Samuel Hirsch, who in America stood on the opposite side. "The Very Honorable and Highly Learned" fathers of the city of Frankfort, recognizing in this case the modern principle of separation of state and church, were in other respects rather slow in acting on this very principle. In a previous chapter the law of 1824 was cited, which limited the number of Jewish marriages to 12 per annum, with the further proviso that of these twelve only two men had a right to bring out of town brides into the city. This limitation was in 1834 so amended that the restriction of marriages for natives was abrogated, while those regarding foreigners remained in force. In 1845 further progress was made, and all restrictions on marriage of Jews were repealed, but even then there was a "provided" attached to the law. Marriages of Frankfort Jews with those of other states were permitted for a period of ten years by a law, issued Oct. 21, 1846. Before the ten years had elapsed, the revolution of 1848 broke out. The "Very Honorable, Noble and Highly Learned"—to give them their full title—senators fought hard, they again tried the slow method of chopping the dog's tail off by pieces so that it should not hurt so much, but a law published Feb. 20, 1849, finally abolished all civic and political disabilities of the Jews.

In a municipal republic there was at least a chance of a variety of opinions, but in the small monarchial states all was centered on "Serenissimus." The duchy of Anhalt was at least from seventeenth century on, a place of refuge for the Jews. Anhalt-Dessau is known to Jewish history through Moses Mendelssohn. The broader spirit of the ruler and his benevolence to the Jews had a great deal to do with the inner reformation of the Jews. This benevolence had sometimes a comical aspect, such as an old maid governess might exhibit in the case of a grown up young lady whom she continues to watch in her readings and social manners. Such a specimen of paternalism is found in the confirmation of Solomon Herxheimer (1801-1884) as land-rabbiner of Anhalt-Bernburg. "We, by the Grace of God, Alexius Friedrich Christian, senior ruling duke of Anhalt, etc. etc., have in our grace resolved to harmonize the religious and communal condition of the Israelitish subjects of our states with the general welfare and in this way to carry out our most gracious intentions conceived some years ago, and therefore we have called Dr. Herxheimer, formerly Kreisrabbiner of Eschwege not only as Landrabbiner but also as teacher of religion and as preacher." Then the senior ruling duke goes on by the grace of God to tell the Landrabbiner how he shall invoke the divine power to assist him in the conscientious discharge of his duties so that he can confidently look forward to the day when he shall give account of his ministration in the presence of the omiscient, holy and just judge of the universe. The Landrabbiner is then admonished to endeavor to remove the abuses and everything non-essential in religious practice which may have overshadowed the genuine Mosaic religion and morality and may have caused disorder in the service. He shall see to it that the music in the synagog shall be dignified, and that the reading of the Torah shall not be done with the customary cantillation, and even that the ritual baths for the women shall be properly improved. If he will do these and a number of other things, he may rest assured of his sovereign's protection and gracious contentment. We have no record how Dr. Herzheimer, whose catechism reached its 29th edition in 1883, and who remained in office fully half a century, justified his gracious sovereign's confidence, but the February revolution did more for the Landrabbiner's flock than the abrogation of the "Trop" and the improved sanitation of the Mikwah. The full emancipation of the subjects of Duke Alexius Friedrich Christian was decreed Mar. 27,. 1848.

Passing to the middle-sized states we find in the kingdom of Hanover a specimen of reaction pure and simple. At the beginning of this period King William IV of England was also king of Hanover. The British constitution which gave the Jews civic equality had no influence on the situation in Hanover. The diet had in 1837 passed a bill which at least abrogated the medieval "Schutz" system which made the existence of a Jew, no matter how long his family had resided in the country, dependent on the arbitrary will of the authorities. The bill was passed June 9, but the death of the king which occured shortly afterwards (June 20) prevented it from becoming law. William was succeeded by his brother Ernst August who, while a British prince, speaking German with difficulty, and member of the House of Lords, had not much use for a parliamentary form of government. Even as late as 1848 his majesty had scruples on the subject of the emancipation of the Jews. He thought the Jews were not yet ripe for such an act of charity, as he declared to a committee of the diet, March 20. The bill was nevertheless made a law on Sept. 5 of the same year. Justice requires that we do not overlook the bureaucratic spirit of the king's advisers who considered themselves the final arbiters of the question when their subjects were mature enough to take care of themselves, and who being tories in the continental sense as the king was a tory in the British sense, were filled with that spirit of conceit which is mainly responsible for antisemitism in its various shades. The "Schutz" was abolished by a law of Sept. 30, 1842, but even then peddlers, second hand shop keepers, cattle dealers and others engaged in what the law called "Nothhandel" (petty trading) were not considered ripe enough for the benefit of full civic rights. A benevolent official suggested to Samson Raphael Hirsch (1808-1888), then already a recognized leader of orthodoxy and Landrabbiner at Emden, that he issue a dispensation from the Sabbath law for Jewish apprentices so as to assist the benevolent bureaucracy in its endeavor to lead its Israelitish wards to more useful occupations. It took another five years until a law, passed Feb. 27, 1847, abolished the restriction imposed on the Jews in section 78 of the "Reichsabschied" (federal statute) of Augsburg, passed Feb. 14, 1551 which prohibited the transfer of claims held by Jews to Christians.

The matter seems important enough to deserve interpretation. The lending of money was almost the only means of making a livelihood left to the Jews in the 16th century, and even in this they were restricted, and it was often impossible for a Jew to collect a claim by a law suit. As the lord under whose protection the Jews lived had a tax interest in their business, he would occasionally protect this interest by having their claims transferred to himself through a cession, and present himself as the creditor in court. This was to be prevented. It is a pity that king Ernst August did not wait with this remedial legislation another four years. It would have been an appropriate tercentenary, showing the progress of modern ideas. The progress was indeed slow. As late as 1839 the police of Stade renewed an ordinance which prohibited the Jews visiting the fair—outside of fairtimes they were not admitted—to leave their homes between 10 P.M. and 7 A.M. They were in many places, even where they had the right of residence kept in a stockade at night, being considered as suspicious characters. Their only chance of proper treatment was when they had money, and especially when they lived outside the jurisdiction of the particular sovereign who needed their financial assistance. Herr von Stralenheim, minister of Hanover to the Federal Council which had its permanent seat in Frankfort on the Main, was charged with the task of contracting a loan through the house of Rothschild. Baron Anselm, the head of the firm, did not believe that the conditions of the bond issue were sufficiently favorable to sell the bonds, and von Stralenheim reports to the home government that old Anshel's "wahre Judennatur" makes him utilize the embarrassment of the kingdom for his own benefit, May 22, 1831. It is a testimony to the proper valuation of the "wahre Judennatur" to state here that in 1866 Israel Simon, the financial adviser of the last king, George V followed his master into his exile in Penzing near Vienna and remained there until his death. He was a strictly observant Jew, representing the old court Jew traditions, as he had inherited them from his father Ezekiel, the financial adviser of Ernst August, who had in turn inherited them from his great grandfather Michael David (died 1756), the founder of the still existing foundation, originally intended as a "Klaus" where prebendaries should study the Talmud day and night, but now utilized for Jewish educational purposes. A grandson of Ezekiel Simon, Julius, was judge. He found Judaism a handicap in his career, embraced Christianity, but had so much of a remnant of self-respect left that he considered it necessary to justify this step before the forum of public opinion in a pamphlet "Gedanken eines Juden," 1885. He might have succeeded better, had he followed the example set by a professor who said in reply to the pastor's question, whether he was filled with the belief in the truth of Christianity: "Your Reverence, I am filled with the belief in the truth that without the faith in Christianity I shall never become regular professor."

The Talmud (Yoma, 67 b) reports that when the high priest closed the reading from the Torah on Yom Kippur, he said: "There is a great deal more written in this book than I have read to you." This is my own experience. I am tempted to give so many more facts from my collection of data on the paternal form of government in its attitude to the Jews. In the grandduchy of Hesse a Jew who wished to obtain the "Schutz" had to deposit 1,000 florins to prove that he was not a pauper, but this was not sufficient. An order, passed in 1830, demanded in addition an affidavit that the petitioner had not borrowed the money and had not bribed any official or otherwise tried to obtain unlawful influence. In the small Thuringian states the governments were especially active in civilizing the Jewish religion. The duke of Saxe-Meiningen informs his Israelitish subjects in 1839 that he wishes to see the German language gradually introduced in the synagog. On the 19th of April 1842 he again informs them that on the ground of a decision by the Landrabbiner, Joseph Hoffman, secular education is so important that Jewish children attending public schools may write on their Sabbath. In the neighboring duchy of Saxe Weimar, consisting of three larger and twenty smaller patches on the map, and comprising 1,397 square miles with about 400,000 inhabitants of whom there may have been in those days 1,200 Jews, the grandduke on June 20, 1823, issued a law which not only made the German language compulsory and permitted mixed marriages with the proviso that the offspring be raised as Christians, but regulated all details of the service, including provisions how the Torah shall be opened and closed, and that the children shall not be blessed by their parents in the synagog. Hesse-Nassau again educated its Israelitish subjects by a law of Feb. 3, 1843, which for the sake of proper decorum in the synagog prohibited the sale of the synagog honors (Mizwot) and the holding of services in private homes. Regulation of circumcision which we find in various states, such as Hesse-Nassau and the Grandduchy of Hesse, in 1843 and 1844 might pass as a sanitary measure, but an official report respectfully submitted in 1844 by the radical reformer, Mendel Hess (1807-1871), Landrabbiner of Saxe-Weimar, the man who conducted services in German, reported the members who absented themselves to the authorities in order that their peddler licenses be withdrawn, who officiated at mixed marriages, etc., officiated also at the induction into office of Hendel Floersheim of Geisa who was appointed caretaker of the Mikwah. Hendel had to appear at the court house of Lengsfeld, was duly sworn that she would perform her duties faithfully, and a copy of the proceedings was sent to the congregation of Geisa who was thus authorized to allow Hendel to perform her duties.

Nobody will deny the interest attached to these relics of a history which for the understanding of the present generation might be three centuries instead of three quarters of a century old. Exigencies of space demand that we confine ourselves to the most typical cases, and even of these only a selection can be given. The kingdom of Saxony presents such a typical case. The ruler, then called Elector had about 1530 expelled the Jews from his state. In vain did the Jews try to make him revoke the edict. The usual way of the Shtadlan (lobbyist) method failed. Josel Rosheim, very experienced in this business, obtained a letter of introduction to Luther, the Elector's spiritual adviser, from Pastor Capito of Strasburg, Luther's admirer and much valued propagandist in Alsace. Luther would not even see him. The edict of expulsion remained in force for fully two centuries. Elector August II was ambitious. He saw the opportunity of becoming king of Poland, and sacrificed the "true gospel" for which his ancestor had fought so hard. He became a Catholic, but this change of heart was not sufficient for the purpose. One had to have a lot of change in the purse in order to become king of Poland. So Augustus, being elected in 1697, called Berman Halberstadt, or as he was officially called, Berent Lehmann, to Dresden in spite of the protests of the citizens, and the beginning once being made, a congregation was soon established.

Another breach was laid in the Chinese wall through the fairs of Leipsic. These fairs attracted from all parts of Europe, especially from Poland, numerous Jews to the city who were welcomed, for they brought business which might otherwise have gone elsewhere. They had the right to remain during the three weeks of the fair, a week preceding it and a week following it, and so another settlement followed. The law of August 16, 1838, legalized the condition. The Jews were restricted to these two cities, but the government took care of their spiritual needs. They appointed an "Oberrabbiner" for Dresden, and the choice fell upon the great scholar Zechariah Frankel (1801-1875), a native of Prague. Through Frankel's influence the oath more judaico was abolished, and we are indebted to the controversy which arose on this occasion for a scholarly work of Frankel's on this subject. Other restrictions remained, and were even reintroduced in 1851 after a brief interval,

(Continued on page 11.)

Report of Society for Homeless Jewish War Orphans of Galicia and Bukovina

The relief work for the salvation of the homeless Jewish war orphans of Galicia and Bukowina, which is the object of our society, and was organized in the first year of our activity, has been further developed in the last year. The homes for war orphans which had been begun, were completed and opened, new homes were created and those previously established were enlarged as far as possible. The assistance granted to war orphans placed with private families was continued and very considerably increased. Our station for clothing the needy had to respond to numerous calls. We are happy to state that we were in position to respond to all calls in spite of the enormous difficulties in procuring garments.

The liberation of further districts in eastern Galicia and Bukowina placed before us a much larger task. The number of war orphans appealing to us for assistance was considerably increased and put new and larger tasks before us. The indefatigable activities of the stations of the central committee established in Cracow and Lemberg which did valuable pioneer work, deserve full acknowledgement. This must especially be said of the comprehensive and systematic activities of the Lemberg station under the supervision of its zealous president Dr. Emil Parnas, which owing to its location, in the midst of the war territory, had to face unusual claims. An excellently organized activity has been started there to meet all demands for food, garments, monetary assistance and for the placing of war orphans from that district. This station assisted by the equally well organized committees and representatives in the provincial towns selects the buildings available for the homes, supervises the work in the various places and superintends the enrollment of the wards. Our society furnishes the means for the alteration and for the furniture of the homes, besides beds, clothes, linen and shoes for our wards. We also have to furnish bed linen and garments from time to time to replace those that were used up.

The following war orphan's homes are under the supervision of the Lemberg station.

Lemberg

In Lemberg is located the war orphans home "Theresagasse" in which there are 57 boys and 43 girls. "Zbrogownia," formerly used as a branch of the collecting office, was changed into a war orphan's home sheltering at present 23 boys and 27 girls. Besides this, there are in Lemberg, three shelters for children, namely, "Bernsteingasse," "Lokietkagasse" and "Brajerowska" in which 22 boys and 32 girls are taken care of. Finally, there is a shelter for girls in the "Piokarskagasse" which holds 20 girls.

Przemysl

The war orphan's home in Pryzemysl was enlarged in accordance with the plans made last year and in addition to it, a shelter for children was created. Both institutions take care of 52 boys and 71 girls so that Przemysl at present has 123 children who are cared for in homes.

Sambor

The war orphan's home in Sambor also was enlarged in accordance with a previous plan and possesses at present facilities to accommodate 110 children.

Jaworow

The war orphan's home in Jaworow is now taxed to its full capacity. It shelters at present 21 boys and 12 girls.

Sanok

In Sanok, a war orphan's home was established which received 12 boys and 14 girls. Since this home was too small and the opportunity for enlargement was found, it was so enlarged as to provide accommodation for 52 beds so that the number of wards can be increased to this figure.

Jaroslau

In order to meet a pressing demand, a war orphan's home was established in Jaroslau and 40 children, namely, 18 boys and 22 girls were placed there.

Stanislau

In Stanislau, two adjoining pieces of property were rented and adapted and furnished as a war orphan's home. Owing to the difficulty in shipping the furniture and garments the opening of the home which is to shelter 60 children, had to be postponed. It will, however, be possible to open it in a short time.

Rymanow

In Rymanow the preparations for the establishment of a war orphan's home have advanced so far that it will soon be possible to open it. 32 war orphans are already on the waiting list.

Kolomea

In Kolomea we have at present made preparations for a shelter home because we have to take care of 50 children of school age. At present, the home accommodates 28 children. In

Czortkow

there was a war orphan's home accommodating 27 boys and 38 girls and in

Tarnopol

the war orphan's home shelters 20 boys and 38 girls. The war orphan's home in

Stryj

and the

Orphan Colony Ernsdorf

where 120 war orphans are placed, are also as before managed by the station Lemberg.

The station Cracow which is under the administration of the efficient president Court Councilor Joseph Sare, Vice-Mayor of the city of Cracow, displayed during the last year, the same energetic and beneficial activity which it had displayed before. Through the initiative of this station, a shelter for orphans was established in

Cracow

which cares for 100 children. This station also manages the war orphan home of

Rzeszow

whose opening was recorded in our last report.

Foundation Ernsdorf
(It might perhaps be better to say Ernsdorf Institute)

The shelter and orphan home in Bielitz, the Simachowitz-Foundation, opened February 1st of last year accommodating 60 orphans. This institute is under the self-sacrificing care of the trustees of this foundation whose president, Rev. Dr. Steiner, aided by the founders, Berthold and Anna Simachowitz, have done yeoman's work to create this institution and are devoted to its administration.

We had repeatedly occasion to ascertain that the wards in all these institutions are doing well and that the homes are under excellent administration, both from the educational and from the economic points of view, in spite of the immense difficulties which have to be met at present in the provision of food and garments. The exemplary co-operation of the central stations with the local committee is everywhere a guarantee for the efficient management of our institutions.

The local committees deserve special recognition for their efficient work in the creation and the administration of the homes. The following men and women deserve to be named particularly —Director Oranz, Mesdames Dr. Reichenstein, Dr. Klaften, Rabbi Dr. Caro and Dr. Meisels in Lemberg, Dr. Joachim Goldfarb in Przemysl, Imperial Councilor, Rabbi Aaron Lewin and Dr. Rotenstreich in Sambor, Rabbi Fraenkel in Jaworow, Imperial Councillor Maximilian Hauptmann in Sanok, Imperial Councillor Julius Strisower in Jaroslau, Dr. Carl Halpern in Stanislau, Lazar Schaechner in Rymanow, Mesdames Antonio Hulles and Caroline Schiller in Kolomea, Dr. Rosenzweig in Czortkow, David Lwow in Tarnopel, Dr. Carol Singer in Steryj, Dr. S. Reich in Pzeszow and the secretaries of the stations, Ruben Zahl and Danziger.

Unfortunately, the projected establishment of orphan homes in Cracow and Zuckmantel could not be carried out because of difficulties in sanitation due to local conditions.

The state pays for all the wards placed in homes and shelters 1.50 crowns per child and per diem.

In view of the present high prices it is impossible in spite of all economy in the administration to make both ends meet on this allowance. It therefore was repeatedly necessary to grant subsidies.

The total amount appropriated by the government for these purposes reached 450,000 crowns. This amount helped somewhat to allay the distress of the poorest of the poor but can by no means alleviate the ineffable misery of the absolutely helpless war orphans.

Care In Homes

It is readily understood that the placing of children in private homes cannot meet all the demands. Requests to place war orphans are brought to us constantly but only the most pressing cases can be accommodated. In consequence, we had to place a larger number of orphans in private homes. The government pays for the maintenance of war orphans in private homes a monthly allowance of from 5 to 10 crowns. At present 4,520 children receive such subsidy from the state. The total subsidy granted by the state for children in private homes amounted by December 31st, 1917 to about 300,000 crowns.

In order to meet the deficiency, we granted to the station of Lemberg an additional annual subsidy of 36,000 crowns per annum. The central committee which is enabled to investigate the individual cases, uses this sum for granting additional allowances. We have also sent to the central committee considerable quantities of clothes and shoes to be distributed among the war orphans placed in private homes which brought relief in cases of the greatest distress.

In the same way we assisted the station of Cracow by money and garments, because even in western Galicia, the war wrought great havoc among the poor population and forced the care of war orphans upon us.

The station Cracow paid subsidies to 5,087 war orphans.

During the last month, it became possible to extend our care over the Jewish war orphans in Bukowina. We assigned first of all to the Jewish congregation of Czernowitz, 500 crowns per month for war orphans placed in families and we hope that it will be possible to furnish adequate support to the unfortunate war orphans in this province which has suffered most from the war.

The number of war orphans placed in families supported directly by our society with a monthly allowance of from 10 to 30 crowns and by a donation of garments, has increased lately. We have now 104 children in our care at an annual cost of 19,476 crowns.

Relief Fund

In order to meet the most pressing expenditure in the care for the numerous war orphans in the cities of eastern Galicia recently liberated, we have granted to the station of Lemberg, the sum of 15,000 crowns in view of the irregularity in the payment of the state's subsidy which is caused by the necessity of submitting a report to the authorities every three months which delayed payment for weeks and sometimes even months.

Furnishing of Garments

The provision for garments was the most important part of our activities during the last year as before. Our principle to make preparation ahead of time in order to meet emergencies proved successful. The task of providing thousands of destitute children with linen, clothes and shoes, was in itself an immense task, but it became critical owing to the severe winter which in the eastern section of the country was still harder than in Vienna. Fortunately, our vice-president, Mrs. Lisette Gelber, had shown great foresight and bought during the first year of our activity, all that she could afford to buy in the line of raw material and of finished garments. Inviting bids was out of the question, owing to the restrictions placed on the commerce with garments which is still in force. It is the inestimable merit of our vice-president that she knew how to find the material and to obtain the necessary permission from the authorities so that we were enabled to clothe thousands of children.

We are under special obligation to Mr. Siegfried Karpeles, one of our trustees for his valuable activity in this branch of our work and we hope that our society will continue to retain his hearty co-operation. Mrs. Dr. Samuely rendered valuable service in the handling of the garments for which we expressed to her our sincerest thanks.

The great importance and the pressing need of our activity met with unusual recognition on the part of all authorities who in every way possible complied with our desires and we hope that this will remain so in the future.

The various government authorities from the ministry down, assisted us in every possible manner. The ministry of commerce granted us the permits for the necessary materials through the military organizations. This included the central commission for cotton, the Department for clothing the people, the military commission for linen industry and the woolen commission. We are indebted to the central cotton commission and to its department for clothing the people, for the chance of procuring large quantities of woolens and linens which were sold to us at reduced rate in view of the charitable objects of our society. It would have been impossible without this kindness to carry on our work in view of the scarcity of garment material.

The kind recommendation of the Court Councillor, Dr. Edward Prince of Lichtenstein, head of the department for social service of the war ministry procured for us from the relief work, "For the Child" presided over by the Empress, 500 pairs of wooden shoe soles, free of charge. The same society granted us at the beginning of this year, 1,000 pairs of shoes at a very moderate rate. The war relief department of the ministry of war granted us also large quantity of children's shoes—some with wooden soles and some with leather soles. The railroad ministry granted us free transportation for our shipments to the orphan homes and extended this privilege to every new home that was opened. Manufacturers and merchants assisted us materially during this year as before by concessions in sales and prices. It is our privilege to express our gratitude to all of them.

We are especially indebted to Messrs. Karl Koppel & Wagner and Kellerman & Scharmann for free storage and shipping rooms. When these accommodations became insufficient, Messrs. Mislap & Winter gave us the privilege of free use of their premises so that we can now place our material in a manner which allows us to handle it systematically and safely. Mr. Hugo Winter, one of our trustees, is entitled to our especial gratitude. We also express our thanks to Messrs. Sam S. Bing & Co. who assisted our work by substantial donations in money and in clothing material.

As it was impossible to obtain bed linen or material for such, we appealed to a number of ladies for donations of used bed linen. This canvass is still in progress and we can therefore not make a definite report.

The number of our benefactors has increased during the year covered by this report and this fact justifies our belief that our activity was appreciated by all classes of the Jewish community. We publish on separate pages of our report the names of the noble philanthropists who generously assisted in our work. We have to mention especially the munificient donation of 100,000 crowns bonds of the third war loan by Mr. Ed J. Weinmann in Aussig and express our thanks to this well-known benefactor. We also take pleasure to acknowledge the assistance granted to our cothing department by the American Relief Committee which through the Isr. Allianz in Vienna sent us 166,613.31 crowns for 1916 to 1917.

The list of our members and donors was increased by a considerable number of persons who granted us a regular assistance. Our society has at present 211 founders, 64 patrons and 4,663 members. In addition, we received occasional donations totaling 231,701.55 crowns.

In conclusion, we express our deepfelt gratitude to all those who assisted our work and add to it the prayer that they continue to show us their sympathy. We express our thanks to the ministries of the interior and of finance, to the minister for Galicia, Dr. Von Twardowsky, to the provincial government of Galicia, to the president of the war aid bureau, Court Councillor Gustav Brueckner, for the grant of maintenance for the war orphans, both in homes and in private families. We further express our thanks to Dr. Edward Prince Von Lichtenstein, the chief of the war aid bureau of the ministry for social service, who in many ways showed his appreciation of our work and assisted us in the kindest manner. We consider this a distinction conferred on our organization by one who is an authority on the subject of war relief. We express our thanks to the ministries of war and railroads for the privilege granted us. Furthermore, to the Central Cotton Commission and to its department for clothing the people for the efficient aid granted to our cause. We further express our gratitude to the editor of the Neue Freie Presse, Mr. Morwitz Benedikt, member of the House of Lords for the interest which he showed to us and the assistance which he granted us through his paper which is one of the leading journals of the world. We also thank all other papers for their helpful reports.

We also thank the various provincial committees—the B'nai Brith Lodges, the Jewish corporations, the various individuals who assisted us by collection. We thank the Boden-Credit-Anstalt for the service given us free in our financial transactions and especially the president of this bank, Alexander Weiner who as

(Continued on page 10.)

THE DIASPORA

Monthly Review of Events in the Jewish World

By Gotthard Deutsch

RUMANIA. The Talmud (Berakot, of Smyrna, 250 years ago, ophy of Jewish history in a nutshell, saying new troubles make us forget the old ones. Rumanian statesmen take care of it that the Talmud shall not be refuted. We need only consider the facts established beyond a shadow of doubt, disregarding all others, no matter how probable. Lucien Wolf, the British publicist, in a memoir, presented to the Peace Conference in the name of the Conjoint Committee of British Jews, proves that the cable report, announcing that the new situation under the re-established Bratiano ministry is far worse than the one imposed by the German victors was absolutely correct. Mr. Wolf cites the emancipation law of Jan. 13, which gives Rumanian citizenship to all Rumanian born Jews who can prove that they never were under the protection of a foreign power. Mr. Wolf correctly indicates that such a negative proof is almost impossible and proposes in the name of his mandatories a bill which shall give franchise to all Jews born or resident in Rumania, provided they were never under foreign protection, and imposes the burden of the proof on the government. It is time for M. Pichon now to show that he was right when he spoke of Bratiano and Jonescu as men of broad views who would never be contented with such a restricted measure, as was enforced by Germany, which limited emancipation to Jews born in Rumania and to those who served in the army with their families. Under the condition the statement of the German minister who declared that it seemed wiser to rather accept a compromise that could be enforced than a Platonic measure that would remain on the paper like that of the Berlin Congress of 1878, seems quite honest. Even L'Univers Israelite calls the new law a piece of jugglery (trompe l'oeil).

Lieut. Jacob R. Marcus, an undergraduate of the Hebrew Union College (to the right) in front of a house destroyed by shell fire in France.

We are willing to grant that stories of terrible pogroms said to have taken place in Braila, Galatz, Bucharest and other cities may be exaggerated or even invented, and that wholesale expulsions reported from many places are apocryphal, though unfortunately they are only too probable. We know for certain that the flight of Jews from Bokowina, and especially from Czernowitz, where they formerly lived, as the correpondent says, in a paradise, would be justified in spite of the denial of Jonescu, and if Bratiano should not have said to Baron Edmund de Rothschild in Paris, as was reported, that the Jews are traitors, he will use this assertion for the purpose of maintaining the old trick of perpetuating the power of the large landholders and grafters by making the Jew the scapegoat in order to bridle the poor exploited peasant. The report that Besarabia rebels against the scheme of being forced into that kind of regime is highly probable and again is ill-foreboding for the Jews.

A HOUSE FULL OF STRIFE. Whatever higher critics may say of the origin of Isaiah, Chapter 18, its author was a man of statesmanlike vision. He describes the downfall of Egypt, when the Lord "will set Egyptians against the Egyptians, and they shall fight every one against his brother and every one against his neighbor . . . and the spirit of Egypt shall fail in the midst thereof . . . and the Egyptians will I give into the hand of a cruel lord."

The negative side shall as in a court trial be heard first. Thirty-one Americans, most of them men of very high standing in public life, handed to the President of the United States a protest against the establishment of a homeland in Palestine. Two of these men, former Ambassador Morgenthau and Congressman Julius Kahn, sailed for Paris to fight for this principle. Morgenthau's name, owing to his former position, presents in itself a weighty argument. He emphasized his stand by resigning from the presidency of the "Free Synagog" whose rabbi, Stephen S. Wise, stands in close relation to him, because he does not wish to share the responsibility for the latter's Zionist views. Mr. Kahn, who is inconveniently reminded by Rabbi Leon Album, of Philadelphia, formerly in San Francisco, that not so very long ago he had in a public meeting declared the homeland in Palestine "the only solution of the Jewish problems" may have to say something on the subject when the peace treaty is discussed in Congress. Congressmen are fallible, as are even popes, as we shall see. Mr. Kahn in an article against Zionism to which the New York Times gave a full page in its Magazine Section, Feb. 16, refers twice to an invitation extended by Russia to the Jews to settle in her territory, though in a Pale of Settlement. The opposite was the case. Both, Elizabeth in 1742 and Catherine in 1762, refused to consent to the admission of the Jews, proposed by the Senate, and it was only in 1772, after the annexation of a great part of Poland to Russia, that the Jews became subjects of the Russian empire, restricted, however, to the territory of the former kingdom of Poland. Mr. Kahn also entertains us with the old, by him further embellished, legend, that the Jews of Prague received from the Austrian emperor a flag in recognition of the valiant defense of the city of Prague in the siege by the Turks. Mr. Kahn saw the flag. He was told a story and his memory ornamented it further. The Turks never were near Prague, and the story of the defense of the city is a legendary ornamentation of the fact that the Jews during the siege of the city by the Swedes in 1648 and by the Prussians in 1744 were drafted to assist in repairing the fortifications and in putting out the fires caused by bombshells. The right to march under their own flag at public parades was conferred upon them independently of these facts. It may be a satisfaction to the Zionists to prove by pointing to an error as regards the past that a congressman may also be mistaken regarding the future, although this does not necessarily follow.

Further opposition to the Zionist aspirations come from many other sides. Sir Charles Waldstein (now Walston), professor at the University of Cambridge, a native of New York, condemns in an article published in the Menorah Journal for February Zionism as chauvinism and as a return to theocratic principles. He also condemns the attitude of those who, while spiritually estranged from Judaism, remain Jews. At the same time Sir Charles indorses a Jewish center with a university and a museum, a sort of Yellowstone Park where Jews, like a buffalo herd, shall be protected from complete extermination. The same stand without even the zoological garden idea is taken by M. Joseph Reinach, of Paris, the publicist and politician, brother of the philologist Theodore Reinach, who recently visited this country, in an article published in the anti-semitic Morning Post of London. These representatives of the highest stratum of bourgeoisie are seconded by Abraham Cahan, the editor of the socialist Vorwaerts of New York.

Far more serious is the change of heart which Benedict XV experienced in spite of his infallibility which should extend to such matters, falling within the domain of faith and morals. In an allocution to the consistory, held March 10, the pope expressed his great grief at the prospect that Palestine should be given to infidels—the word "infidelis" is the official signification of non-Christians—and its control to a non-Christian power. It is claimed that his words were considerably toned down when given to the press and that the original was much stronger in its language. At any rate, it is an entire change of front from the attitude which he took in an interview granted to Nahum Sokolow in June, 1917. A little bit of information seems to throw light on the subject. Governor Methuen, of Malta, suggested the settlement of the surplus of the Maltese population to Palestine. The British Colonial Office indorses the plan and Cardinal Bourne supports it very enthusiastically. "Tablet," the leading Catholic magazine of England, chronicles these facts with the additional information that the pope never had indorsed Zionism. The archbishop of Paris takes the same stand. So we have evidently a well organized Catholic opposition to the plan which shall be interpreted later. We are finally told that the Mussulman and Christian Arabs combined, following the style of their ancestors, Midian and Moab (see Rashi, Gen. 36, 35), protesting against any additional settlement of the unassimilative Jews. New York Globe, March 17, published an interview with the chief mufti of Jerusalem, who pays the Jews the old Moabite compliment (Num. 22, 6), that they are so superior to the Arabs in intelligence and thrift that the latter could not exist by their side. History evidently does repeat itself.

Drug Store of the American Medical Unit in Jaffa, with Chaim Hausdorff, Pharmacist, in Uniform.

THE PLACE IN THE SUN. As in the days of Shabbetai Zebi, the prophet a) presents the philos- rumors of wonderful doings are flying thick. Brooklyn Eagle, March 11, tells us that a million and a half Jews are on their way to Palestine. The writer of the story was evidently not concerned about the passport and transportation difficulties. The assembly of New York, like many other state legislatures, passed resolutions in favor of the Palestinian homeland. It does not impose any obligation on the state, and the mover expects that his action will make him popular with the Jewish voters of his district. The Hungarian government is also reported as having indorsed the Jewish homeland idea. Hungary is now said to be governed by a preponderantly large number of Jews, among whom there may be some Talmudist who remembers the noble sentiment of the Talmud (Baba Kamma, 92a): If one prays for his neighbor when he is in need, he shall be helped first. Of greater weight are the indorsements of Zionism by the Frenchmen, Andre Lichtenberger, the celebrated author, by the socialist member of the government, Albert Thomas, and the socialist and anti-militarist, Gustav Herve The latter says in Eclair, Feb. 28. The Jews will emigrate in large numbers from Poland, Russia and Rumania, where anti-semitism will not disappear over night in spite of all beautiful promises. This article appeared the day after the hearing granted to the Zionists by a committee of the Peace Conference, of which mention shall be made presently.. A declaration which allows no question as to its interpretation and its authenticity is a message of President Wilson, read by Rabbi Stephen S. Wise at a dinner tendered to him March 9, in which the President authorizes the statement that "the allied nations are agreed that in Palestine shall be laid the foundation of a Jewish state." The report would receive a different aspect, if it should be true that the President moved a rehearing of the case in view of the Christian claims that had not been heard Of this again later. Emir Feisul, representing the aspiration of the Hedjas empire, made contradictory statements. Once he declared that Jews and Arabs are first cousins, and at another time he would assign them, as is done to relations from the country, a place in the kitchen.

From these uncertainties we may proceed to facts whose authenticity cannot be questioned. A Zionist commission, consisting of Dr. Chaim Weizman, Nahum Sokolow, Mendel Ussischkin and Andre Spier, to whom upon the request of the French government, Professor Sylvain Levi was added, was received by a committee of the Peace Conference, Feb. 27. Mr. de Haas was on a holiday in London, and so the American Zionists had no spokesman. Sokolow spoke in French, Weizman in English and Ussischkin in Hebrew. The demands laid down in a memorandum provide for a national committee to be elected by Palestinian Jews, and a Pan-Jewish congress to be convened in Jerusalem, Jan. 1, 1920. The National Council shall have a vote on all national Jewish questions touching the Jews, as immigration, assignment of land, banking and credit organizations, public service corporations, with full power in questions of Jewish education, with the right of taxation for Jewish purposes and of issuing bonds. Secretary Lansing was highly interested, as appeared from his question addressed to Weizman what was understood by National Home. The effect was upset by Sylvain Levi, who repeated the usual arguments against a double nationality and closed with a paean on France and the work done by the Alliance Israelite Universelle. Meantime Oscar S. Strauss, whose service as ambassador entitles him to an equal standing with Morgenthau, and Jacob H. Schiff came forward with a strong indorsement of the work of reconstruction, and Sir Alfred Mond gave to the delegates to the International Zionist Congress, opened in London, March 3, a reception and a lunch in the House of Commons, certainly an event which twenty-two years ago, when Herzl first came to London, nobody would have dreamed of.

This Congress which lasted nearly two

cks was dominated by Weizman's re-[illegible], at least as far as the incomplete records at hand show. Cable messages speak of dissatisfaction in the rank and file of Zionists who charge Weizman and Sokolow with having sold the birthright of the movement for a mess of pottage because they offered to restrict immigration to Palestine to 50,000 per annum. Measured by actual experiences this figure seems perilously optimistic. Argentina, with its vast uninhabited and fertile soil, could not receive 5,000 a year. When in 1884 the number of immigrants in New York reached 25,000 a cry of warning was sent out to Europe to stop sending any more immigrants, for those already landed were starving. In time this figure was considerably surpassed and perhaps the average Jewish immigration since 1882 may not be far below this figure, but the economic conditions of Palestine are not at all to be compared to those of the United States. An interesting feature of the congress was the motion of Bernard A. Rosenblatt, an American delegate, to tax unearned increment of land values, or, in plain words, to introduce Henry George's single tax system, which was adopted. This—no matter how meritorious the scheme may be—creates another difficulty, for with the exception of experiments on a small scale in this country which, by the way, were not successful, nobody can foretell how the adoption of this system will under the given international conditions affect the future of a colony.

The split between the main body of the Zionists and the orthodox group, Mizrahi, has not been healed, as far as the information received would indicate. So there is opposition both on the right and on the left wing of the community. The agitation has resulted in one achievement which promises to be of permanent value. The Jews of Canada held for the first time in history a congress which met in Montreal, March 15 to 19. The congress adopted some pretty liberal schemes for the Jewish homeland, among which free land for the members of the Jewish legion, Dr. Zitlowsky proposed public ownership of mines and railroads, etc. More practical were resolutions for assisting the Jewish farmers of Canada and the plea for free immigration presented by Mr. Jacobs, member of the Dominion Parliament, and finally the unanimously adopted motion of Mr. Nathan Gordon, formely rabbi of the Montreal Reform congregation, to make the Canadian Jewish Congress an annual event. Thinking of the fact that before the great Russian influx began Canada held hardly 10,000 Jews, this is a wonderful achievement, showing how blessings lie in the wake of suffering.

POLAND. From all indications it appears that international jealousy will prove as detrimental to Poland in the Peace Conference of Paris as the same factor has proved detrimental to the Jews of Rumania at the Congress of Berlin in 1878. In the Polish National Assembly the Jewish member, Noah Prilucki, delivered a stirring address on the terrible sufferings of the Jews. Prilucki declared the situation of the Jews desperate. Pogroms remain unpunished, inoffensive people are assaulted on the streets, houses are looted, and men and women are murdered. Nothing is being done to prevent or to punish boycott. No Jews are appointed to office of any kind. Thousands who had been employed on the railroads during the German administration are being discharged. Thousands are begging for bread in the streets of Warsaw, having rags to cover their body. Dr. Bogen, the American representative of the Relief Action, says that all the millions poured into Poland are like a drop in the bucket. Prilucki is a member of the National Democratic party, but the fellow members of his party created such a disturbance during his speech that he could hardly make himself heard. A more demonstrative course was pursued by the Socialists when the Jewish delegate, Gruenbaum, spoke for the Poale Zion. The Socialists left the hall when he began to speak. Professor Stanislav Grabski, the leader of the National Democrats, had at least the moral courage to demand justice for the Jews, and to declare that the future of Poland demanded that the Jewish question be solved from a practical point of view, because the Polish Republic could not be safe as long as any class of the population was oppressed. Ignace Paderewski received a Jewish delegation, of which the Jewish members of the Parliament formed part, and told them that he was in favor of absolute equality for the Jews, willing to grant them all the rights which the Poles possessed in America, but would never indorse the idea of separate group rights. Rabbi Perlmutter declared that this was all that the Jews of his party demanded. There is, however, a difference between the indorsement and the enactment of a principle. In regard to the latter, the conditions of Poland leave much to be desired. We are informed that the University of Cracow imitated the Russian policy of a restriction of Jewish students to 5 per cent. The Jews of Galicia sent an appeal to President Wilson to protect their lives and property. Individual events do not seem to bear out the sincerity of Paderewski's fine phrases. From one place whose name was evidently misspelled in the cable reports, but which seems to be Wisziniowa, it is reported that soldiers in uniform beat the Jews, take everything from their houses on which they can lay a hand, and amuse themselves by acts of brutality, as making Jews break in horses, and enjoying the sport when the poor fellows who have never sat on horseback fall off. So far we learn only of protests from countries like South Africa, but no government which can have real influence has raised a voice of warning.

Dr. Chaim Weizman, Zionist Leader.

INTERNATIONAI ANTI-SEMITISM. It is one of the unfortunate mistakes of many well-meaning Jews to charge anti-semitism to one particular country or nation. The following selection from the news of one month, will demonstrate its international character. Mt. Angel Magazine, published by a Benedictine Monastery of Oregon, formerly in German, and lately in English, heads an article, "Jews are the leaders of freemasonry as well as of the Revolutionary Movement, throughout the world." In the list there are names that cannot be identified at all, others that belong to converts to the Catholic church, and some, like Liebknecht, that were never Jews. The Catholic magazine quotes even the strongly anti-Catholic Reverend G. A. Simons, as authority for the Jewish character of the Bolshevist movement. Catherine Dooney, teacher in New Haven, Conn., delivered an anti-Jewish harangue in the classroom, which was answered by a strike of the Jewish children. The settlement of the affair has not been reported. The London Morning Post calls Zangwill a Bolshevik, and a representative of the tendencies of his race, because he spoke at a meeting which protested against sending an army to Russia. The German Socialist leader, Gustav Noske, accused the Socialist, Oscar Cohn, of having accepted millions from Adolph Joffe, the Russian ambassador to Germany. Cohn admitted to have received a million of marks, most of which was sent for support of Russian prisoners in Germany, while only 50,000 marks were spent for agitation. The Evening Standard of London rails at the refugees from Russian ghettos, who are unfaithful comrades, and parasites, underselling and underliving, are responsible for the strike movement, nourishing a feud sentiment against society. Louis Dreyfus, former member of the French Parliament, was accused by the anti-semitic press of having violated the Trading with the Enemy Act. Investigation proved that Dreyfus, who is the head of an important grain firm, did great service to his country, and he was completely exonerated. It seems that there is a great deal of anti-semitic sentiment in France, for the government issued an order to the press to refrain from anti-semitic comments on the case of the Polish Jew, Moses Kneller, who fired a shot in front of the Elysee, March 5, as a demonstration. Kneller is said to be crazy. After being suppressed for months, the report was published in the Jewish press that a serious anti-Jewish riot took place in the city of Tunis, Nov. 12, 1918, on the day when the armistice became known. The start was made by Frenchmen who began shouting in a cafe, "A bas les Juives", and were joined by Arab loafers. A police official said that he was proud to have assisted in the pogrom, and another one said, "The Jews have only received what they deserve". Some Frenchmen said that this was only the beginning and they would do better as soon as the troops shall return from Europe. Pogroms are reported from all parts of Russia, especially from Ukraine, said to be due to an invasion of Bolsheviki. From other parts it is reported that the crimes were due to Polish agitators who wished to discredit the Ukranian government. A similar statement is made for Lithuania by Moses Rosenbaum, the Lithuanian delegate for his country to the Peace Conference. Atrocities are also reported from the oil and naphtha districts near Drohobycz, where some blame the Soviet government while others hold the Polish troops responsible. In this district Jews are largely engaged in plain labor in the naphtha mines. An appeal sent by the lawyer, Grusenberg, describes the condition all over Russia as desperate. The Austrian government, which had ordered an expulsion of the Galician refugees, numbering 50,000, has revoked this edict, while the Hungarian government republished it. This order of expulsion may be underlying a report that the Roumanian officials in Bukowina, do not allow refugees from Bohemia and Moravia to return. These refugees are probably Polish Jews, who, during the first two years of the war, fled to these Austrian provinces. Conditions in Czecho-Slovakia, are in all probability, not ideal either. A pogrom was reported from the Bohemian town of Klattau. Klattau has a Jewish population of 720, in a total of 12,000, to which in 1915, 1,117 Galician refugees were added. The town was frequently the theater of anti-semitic movements in connection with the Czech national chauvinism in 1888 and 1897. A later report says that forty students of the Gymnasium were expelled for taking part in the looting of Jewish stores. Similar are the reports from Pressburg, which may have particularly difficult conditions owing to the clash between Slovaks and Magyars. Meantime, a Soviet government has been established in Hungary which decreed separation of state and church, and seems to be quite strong. One proof of its strength is the report published in the Vienna Reichspost, the clerical organ of the Archduke Franz Ferdinand, whose assassination precipitated the war. This report, sent out broadcast by the Associated Press, for purposes that are quite evident, declared that the Hungarian government consists of twenty-four Jews and six Christians. On the other hand, it is reported that the same Hungarian government granted autonomy to the Jews. So the Bolshevik principle is at the same time said to be nationalistic and cosmopolitan. From Russia it is reported that the Bolshevist government prohibited the use of Hebrew and Yiddish. This report has, at least, an analogy in the history of the French Revolution, when the edict of Feb. 3, 1793, prohibited the wearing of beards and the talking of Hebrew. The Soviet government of Berlin is again charged with hostility to the Jews, and it is said that soldiers are going from house to house inquiring where Jews are living for the purpose of pillaging them. The failure of the League of Nations to mention equality for all religions, is said to be due to the fear of Japan, whose representatives declared that they would not consent to it unless it were at the same time coupled with a declaration against all restriction of immigration on the ground of race. This opinion is supported by an Associated Press dispatch, which affirms the right of any country to control all internal affairs, and by the report that Lord Robert Cecil declared the religious question such an internal affair. The Czecho-Slovaks gave a demonstration of this view by a brutal assault on the Rabbi of Gwozdziec, Galicia, who traveled from Carlsbad to Vienna with his wife and his very sick son. Czech rowdies tore the wig off the woman's head, cut part of the beard and the "Peot" of the rabbi, poured cold water on the sick boy, who soon afterwards died in a Vienna hospital. The latest reports of the pogrom conducted in Buenos Aires, Jan. 9, speak of a large number of victims and show that the anti-semitic sentiment is not the property of one hemisphere.

Nahum Sokolow, Hebrew Author and Zionist Leader.

PERSONAL NOTES. For the first time we learn something about Alfred Dreyfus, who in the beginning of the war, was said to have been placed in command of a fortress near Paris. "L'Univers Israelite" said that he has been promoted to the rank of Lieutenant Colonel, and that his son Pierre was made a captain and was decorated with the war cross. It will be remembered that Alfred Dreyfus, after his final vindication in 1906, re-entered the army with the rank of major, and soon afterwards resigned.

The death is reported of Camille See, former member of the Parliament, and author of a law which established secondary schools for girls. In the debate on this legislation, he was attacked by Bishop Dupanloup, of Orleans, the foremost champion of the clerical party. Professor Victor Basch, who teaches German at the Sorbonne, had the bad taste of publishing a volume of addresses, some of which were delivered in this country, including one appealing to the Russian Jews in the beginning of the war, to forget their just grievances and to pray for the triumph of the Imperial Arms, so that the organs of the temples should chime in with those of the great Russian church. Professor Basch evidently does not know that organs in the Russian "temples" are rather rare. Victor Basch is the son of the publicist, Raphael Basch, who died in 1907, at the age of ninety-two, and was formerly a teacher of the Jewish school of Pressburg. The poor health of the aged Grandrabbin of France, Alfred Levy, which caused his retirement from active duty, necessitated the appointment of a successor, who was chosen in the person of Israel Levi, the son-in-law of the late Grandrabbin, Zadoc Kahn, and the foremost Jewish scholar of France. At the same time. M. Liber, known by his biography of Rashi, which was published in English translation by the Jewish Publication Society, was elected member of the rabbinate of Paris. Jules Bauer, formerly rabbi of Nice, was elected president of the rabbinical seminary in place of Grandrabbin Joseph Lehman, who died Nov. 22, 1917. The history of this institution is recalled by the death of Rabbi Kaufmann Weil, who officiated in Rappoltsweiler until 1914. He was the last

Two American Nurses in the Children's Hospital of Jaffa with a Child Showing the Effects of Starvation.

Type of Jewish Laborers in Galicia.

graduate of the Seminary of Metz, established in 1829, and transferred to Paris in 1859.

The final disposition of the case of Chief Rabbi Gaster, of the Portuguese Congregation, of London, has something of the ridiculous. He was elected honorary Yahid (member) of the congregation, with the proviso that he should not be invited to the meeting, and that he should be called to the Torah with the title of "Harab Ribi" and not as "Haham Hashalem". Gaster declined the honor, and this phase of the history of the historic congregation furnishes another illustration to Goethe's "Weh dir, dass Du ein Enkel bist". The tragedy of Jewish aristocracy is again illustrated by the report that the daughter of Mr. Lionel Faudel-Phillips was baptized in a church, and that Lady Henriques, though a member of the Berkeley Street Synagogue, acted as godmother. Mr. Faudel-Phillips, who married a daughter of Lord Granville-Gordon, is the son of Sir George Faudel-Phillips, who, like his father, Benjamin, was Lord Mayor of London.

We learn with deep regret of the death of Professor Ludwig Geiger, of Berlin, who died at the age of 70, Feb. 9. The report says that the sad fate of Germany caused the breakdown of the otherwise vigorous man. Ludwig Geiger was the son of Abraham Geiger, the pioneer of liberal Judaism, who although professor of German literature at the University of Berlin, contributed valuable works to Jewish history. One of his earliest works was a monograph on Johann Reuchlin, the champion of the Talmud against villifications of the apostate, Pfefferkorn, and his history of the Jewish Congregation of Berlin, published in 1871, on the occasion of the second centenary of its re-establishment. He was also the editor of the "Allgemeine Zeitung des Judentums", the oldest Jewish periodical in existence. As editor of the yearbook of the Goethe Society he occupied a prominent place among the writers on the subject.

Various Jewish papers report that the German delegation to the Peace Conference includes two Jews, Dr. Eduard David, and Mr. Max M. Warburg. David was never a Jew, nor is he, as far as known, of Jewish descent. It has been announced since that Mr. Warburg resigned, probably on the ground of opposition, due to his connection with the New York branch of his family, and that in his place, the famous etcher and painter, Hermann Struck, was appointed. Struck is an observant Jew, and the nephew of the late Jewish historian, Professor Abraham Berliner.

The long list of pseudo-Jews has received an addition by the name of the newly elected president of China, Hsu Shih Chang. We know nothing of the gentleman's pedigree, but we may rest assured that this Jewish celebrity is to be placed in the same line with Horace, Columbus, Napoleon and Pius IX, though there is a remnant of completely assimilated Chinese Jews still in existence in Kai Fang Fu.

Street in Boryslow in the Galician Naphta District.

The death of Shalom Joseph Silberstein in the Montefiore Home of New York, passed almost unnoticed. It recalls the tragedy of a talented man, who, trained as a Russian rabbi, considered himself a philosopher, destined to furnish the world with a new system of thought, which would be the last word on metaphysics. It is a tragedy of a highly talented man whose mind was warped by a perverted education.

The death of Rabbi Moses Coen Porto, of Venice, who died in Mantua at the age of 84, removed the last disciple of the pioneer rabbinical college established in Padua in 1829. Rabbi Coen Porto, a member of the famous family from which the rabbinical family of Rapoport derives its descent, was born in Venice in 1834, became assistant rabbi of his native city in 1860, and succeeded the late chief Rabbi Abraham Lattes, in 1875. The menace of the approaching Austrian Army drove him into exile at Mantua. The death of the acting rabbi, Moses Levi of Cento, illustrates the tragedy of the disappearing historic communities. Cento was, until 1848, the seat of a prominent Jewish congregation, which gave to Italy a number of illustrious rabbis. It has been reduced to about thirty souls, and will not need a rabbi any more.

Type of Jew in Galicia.

Jewish Water Carrier in Galicia.

The revitalization of Sefardic communities on the other hand, is illustrated by the establishment of a Zionist union in Lyons, formed by Turkish Jews, who settled there since the beginning of the war. It is significant that they named the society for Theodor Herzl.

A decision of the Supreme Court of New Jersey has quite an interest for the conflict of Jewish law with modern conditions. Mrs. Mary Feinberg sued Louis Falk for breach of promise. The defendant pleaded religious scruples, declaring he was ready to marry the woman, who is a childless widow, but the rabbi refused to marry him because, according to the law, she would have to be released by the brother of her husband, who was living in Russia, and could not be reached. The court nevertheless, awarded to the plaintiff $5,000.

Another instance of modernization of orthodox Judaism is furnished by the first graduating exercises of the Rabbi Isaac Elchanan Seminary of New York. This institution was founded as a Yeshibah, with the purpose of maintaining Talmudic studies as general education. It is evidently impossible under modern conditions to retain this principle, and so we have now, besides the New York Theological Seminary, a still more orthodox institution, which aims at furnishing rabbis for that element of our population which desires to maintain the standard of orthodox life in Russia. The opposite tendency is illustrated by the celebration of the Socialist Yiddish poet and author, Abraham Liesin, whose admirers tendered him a banquet and public demonstration on the occasion of the twenty-fifth anniversary of his literary activity. Similarly significant is the honor bestowed on Eliezer Ben Yehuda, the Hebrew lexicographer, whom his admirers presented with a purse of $10,644.64, which shall buy for him a home in Palestine, where he expects to return. The report of the opening of a Hebrew Gymnasium in Lemberg, is another instance of idealism under conditions which would not seem to favor any movement beyond a provision for the dire necessities of life.

A review of Jewish events should not pass by the death of Professor Julius Wellhausen, which occurred in Goettingen, Jan. 7, 1918, but was not reported until lately: Wellhausen was the leader of the school of advanced Bible critics, named for him. It would lead too far to present an appreciation of his theories. Suffice it to say that while he was compelled to resign from the Divinity Department of Marburg on account of his radical views, he still was a Christian in so far as he proclaimed Judaism as an entirely obsolete view superseded by Christianity. His Jewish students, however, found in him a sympathetic friend.

SUNDAY LABOR—OBSERVANCE OF JEWISH SABBATH—SUIT TO RESTRAIN PROSECUTION

Cohen v. Webb, Court of Appeals of Kentucky (Mar. 23, 1917), 192 Southwestern Reporter, page 828.

Samuel Cohen brought suit against U. G. Webb, police judge, to obtain an injunction or a writ of prohibition to prevent the latter from enforcing the Sunday law against the former. Cohen, in good faith, kept the Jewish Sabbath, transacting no business from sundown on Friday until sundown on Saturday. Repeated prosecutions were instituted against him, and the judge instructed the jury that such observance did not exempt a person from the operation of the Sunday laws, as it did not constitute the observance of any other calendar day as the Sabbath. On conviction fines were levied, each less than $20, so that no appeal could be taken to a higher court, and on nonpayment Cohen was imprisoned, and sought a remedy as stated. The court held that injunction or prohibition would not lie under the circumstances, but also held that the keeping of the Jewish Sabbath was sufficient to exempt one from keeping Sunday, and remarked that undoubtedly the police judge would be governed in the future by this opinion of the supreme court. Judge Clay, who delivered the opinion said in part:

Clearly, it was not the purpose of the legislature to interfere with the Jewish conscience and require the members of that sect to continue to rest after their day of rest had ended. Of course, in speaking of Sunday, the statute refers to Sunday according to the Christian calendar and provides for its observance as such. When it comes to provide for an exemption, the controlling feature is the observance of another Sabbath than Sunday and not the observance of a mere statutory day. In other words, the purpose of the statute is to give each sect its particular Sabbath or day of rest. Any other view of the statute would require the plaintiff not only to observe his own Sabbath for a period of 24 hours, but to observe a period of time not covered either by his Sabbath or the Christian Sabbath. We, therefore, conclude that both the police court and circuit court erred in holding that plaintiff was guilty under the statute, notwithstanding the fact that he regularly observed the Jewish Sabbath from sundown Friday evening to sundown Saturday evening.

JUDGE MACK HEADS JEWISH DELEGATION IN PARIS

All Jewish delegations now at Paris to obtain equal and national rights for Jews, have organized themselves into a conference, with Judge Julian Mack, of Chicago, as its president. A special committee has been appointed by the conference to help Judge Mack in his political work in Paris.

Minnesota Bill Preventing Di[illegible] tion in Written Instrument[illegible] tive to Real Estate Deal[illegible]

The following bill passed [illegible] of the Minnesota Legislature [illegible] signed by the governor:

STATE OF MINNESOTA

Forty first Session

H. F. No. 911

A BILL

For an Act to Prevent, in Written Instruments Relating to or Affecting Real Estate, Discrimination Against Persons or Classes of Persons Because of Their Religious Faith or Creed.

Be it enacted by the Legislature of the State of Minnesota:

Section 1. No written instrument hereafter made, relating to or affecting real estate, shall contain any provision against conveying, mortgaging, encumbering or leasing any real estate to any person or persons of a specified religious faith or creed, nor shall any such written instrument contain any provision of any kind or character discriminating against any class of persons because of their religious faith or creed. In every such provision any form of expression or description which is commonly understood as designating or describing a religious faith or creed shall have the same effect as if its ordinary name were used therein.

Section 2. Every provision referred to in Section "1" hereof shall be void, but the instrument shall have full force in all other respects and shall be construed as if no such provision were contained therein.

Section 3. As used in this Act, the phrase "written instruments relating to or affecting real estate," embraces every writing relating to or affecting any right, title or interest in real estate, and includes, among other things, plats and wills; and the word "provision" embraces all clauses, stipulations, restrictions, covenants and conditions of the kind or character referred to in Section "1."

Section 4. Every person who violates Section "1" of this Act, or aids or incites another to do so, shall be liable in a civil action to the person aggrieved in damages not exceeding five hundred dollars.

Section 5. This Act shall take effect and be in force from and after its passage.

THE RELIGION OF THE JEW.

"The Jewish people have survived, flourished and maintained an ever-increasing integrity in spite of the centuries of opposition. Other peoples have disappeared in the vortex of assimiliation, even though they were bulwarked by strong nationalism. Yet the Jews, deprived of national institutions, the right of community legislation and the privilege of marching on as a commonwealth, have preserved such a rigid individualism that their religion, thought and ideals have been stayed on."—Chicago Tribune.

THE POPE AND PALESTINE.

Rome says that a Commission of Cardinals entrusted by the Pope with the task of studying the problem of the future of the Holy Places in Palestine, from the religious and political points of view, has just completed its work.

The commission has presented its report to the Pope, and a copy is also being forwarded to President Wilson.—Central News.

ATLANTA STOPS READING OF THE BIBLE IN SCHOOLS.

After the custom of reading verses from the Bible each morning in the public schools, the order has gone forth to discontinue the practice. The new board of education coming in with the new year has gone on record as being against any form of "compulsory religion" as being contravention to the well defined constitutional policy of the United States which guarantees to all residents the right to their own forms of religions belief or unbelief. Jewish and Catholic citizens had objected to some parts of the Bible teachings.

JEWISH RIGHTS ASSURED SAYS LUZZATTI.

Ex-Premier Luigi Luzzatti of Italy, in a public statement recently said that the Jews will surely not be overlooked at the Peace Conference. He is absolutely certain that the Allies, especially England, will free the Jews everywhere. In regard to the development of the Jewish Home in Palestine, Signor Luzzatti felt that the Jews will seek to avoid clashes with other religions in Jerusalem, and thus the progress of the Jewish state will go on smoothly.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5679-1919.

Passover (Seventh Day)..	Mon., Apr. 21
Rosch-Chodesch Iyar.....	Thurs., May 1
Lag b 'Omar..............	Sun., May 18
Rosch-Chodesch Sivan......	Fri., May 30
Shabuoth (Confirmation Day)	Wed., June 4
Rosch-Chotesch Tammuz..	Sun., June 29
Fast of Tammuz..........	Tues., July 15
Rosch-Chodesch Ab........	Mon., July 28
Fast of Ab..............	Tues., Aug. 5
Rosch-Chodesch Ellul....	Wed., Aug. 27

5680-1919.

New Year's Eve..........	Wed., Sept. 24

OUR POSITION.

The Independent Order of B'nai B'rith, being an international organization, selected, after the armistice was declared, two of its European members, Messrs. Herbert Bentwich, of London, one of the leading Zionists of England, and Dr. Adolphe Stern, of Bucharest, President of the Union of Roumanian Jews, to appeal to the Peace Conference at Paris to secure to Jews equal rights with other inhabitants, in lands where such rights are denied them.

Before the war, European members of the Order were composed of business men and professional men, all fairly well-to-do. The war, no doubt, reduced many to poverty. We are causing an investigation to be made as to their condition, intending, if necessary, to issue an appeal to the American Districts of the Order to raise a fund with which to help rehabilitate such of our members as are in need of it, and as they would hesitate to accept charity, it is proposed to tender them a loan, without interest, to be repaid by them only when fully able to do so. Each recipient is to be the sole judge as to the time of repayment. We are confident that nearly every one will repay as soon as able.

Early in February, having heard from Washington that Congressman Kahn was going to Europe, we inquired of him whether he would be willing to assist, while in Europe, in the investigation as to the condition of our members. We also informed him that Dr. Adolphe Stern and Herbert Bentwich had been appointed representaives of the Order to appeal to the Peace Conference as above stated and suggested to him that if he should go to Paris and feel like co-operating with them to secure for our people human rights, we would be glad to have him do so.

A credential was issued, which is as follows:

"To the Lodges of the Independent Order of B'nai B'rith and Its Members:

"We take pleasure in introducing bearer, the Hon. Julius Kahn, member of Congress of the United States of America, and member of Occidental Lodge No. 345, of San Francisco, Cal., who, on his tour in Europe, will represent our Order in investigating the economic condition of our co-religionists, so that we may thereby be of some assistance in their rehabilitation. We bespeak for Brother Kahn your cooperation."

No other credential was given him by us.

The question of Zionism or Anti-Zionism, or Congressman Kahn's attitude thereto was at no time considered, and in no manner referred to. Some days afterwards we were astonished to read that Congressman Kahn presented, or caused to be presented to President Wilson a petition, drafted by Dr. Berkowitz, Prof. Jastrow, Mr. Senior and others in opposition to Zionism, with a request that it be presented by the President to the Peace Conference in Paris. It was further reported that Congressman Kahn sailed for Europe, having been appointed by a committee of American Jews who represent the signers of that petition to appear before the Peace Conference in Paris.

The Order has taken no position, either for or against Zionism any more than it has taken a position either for or against Orthodoxy. Our object is to unite Israel and not to split it into factions. We want it distinctly understood that if Congressman Kahn should present such a petition to the Peace Conference, that he will not do so as a representative of the B'nai B'rith, but solely as a representative of the committee which drafted that petition. Congressman Kahn will not present such a petition on behalf of the B'nai B'rith, for he is not authorized to do so.

Oh, what a pity, what a pity, that at a time when so many hands are raised against our European Brethren who are appealing to us to save them, we do not present an united and solid front.

ADOLF KRAUS.

A NIGHT OF WATCHING

Once more, as the year has rounded out, we have sat down at the festive board with the ready answer to our eagerly questioning children, with the tale so old and yet ever new. It is the night when the feast is hallowed. Night with its darkness is apt to oppress the mind. Night is shrouded in the veil of mystery. All the harmful agencies seem to be loosed. We are on our guard. On the night of passover Israel's heart always palpitated. There is so much malice abroad. An ancient libel is fastened upon us. We fear for the safety of our brethren whersoever the flames of hatred are fanned by the unscrupulous enemy. But though we sit in darkness, the Lord is a light unto us. Though darkness may encompass the world, there is light in the dwellings of Israel. We turn the light on full and resplendent. We may give vent to joy, for it is the Lord's night of watching. The evil-minded are abroad to extinguish the light of the ordered state of things and to reduce it to the dark disorder of barbarism. Watchman, what of the night? Shall the powers of evil succeed? Shall there be bloodshed and civil strife and the reign of terror? Shall a universe gone mad revel in the orgies of tyranny and submerge the freedom for which all human beings long? And Israel among nations, what is instore for her? Shall it be a song of dedemption, or a dirge of despair? We are watching and waiting for the tidings that are to come from the council of the nations. What will be the issue for the Jew who has not yet emerged from the night of oppression? We stand at the dawn of kingdoms. A new order is at the door. Shall there be a new chapter opened in the history of our race? We remember the past and know that at every turn in the world's history there was a change in Israel's fortunes. So it always was when dynasties crumbled, when the Lord stirred the spirit of Cyrus, when He bade Alexander spare His people, when Caesar made ready to found an empire, when Islam spread over the world. Then again there might ensue distress to Israel whenever an innovation, a new order coming to be, manifested itself. We have none among us to interpret for us the signs of the times, none that can foretell or foreknow. But even the ancient prophets were not all infallible. When the event came, then it was known who was the true spokesman. Even at their best the prophets were but eavesdroppers at the council of God. There came to them but a rumor of the thundering greatness of the Lord. Behind the prophet and the spokesman stands God and He keeps His counsels to Himself. Sometimes He sends the spirit of falsehood to mislead and beguile. Such are the mysterious ways of Providence. But, like our fathers at the Red Sea, we would not be of those of little faith. We believe. We have faith, faith in God and in the true shepherds of Israel. The night may be long, but we know that God watches. The Guardian of Israel slumbereth not. At the dividing of the night He revealed Himself to our fathers in Egypt. Once more the night will be divided. Once more there will be a revelation to help and to guide. Once more redemption will come. And the day will surely break, the day of the new Passover, for all the children of men, for Israel among them.

DISUNITED ISRAEL

It is a sorry spectacle we are presenting over there. At Paris the statesmen are sitting and framing the document that shall spell peace to a harassed world. The task is not an easy one, though hunger and anarchy stalk abroad. Large bodies move slowly. Every one with a grievance must be heard, and every one with a pet scheme of his own. The Jewish voice is heard likewise. Would that it were a still voice. We should have wished that we had a united front to present. We have our differences, but why thresh them out before the council of nations? Are we so bereft of common sense that we can expect a favorable issue when we have only succeeded in beclouding the minds of those before whom we come to seek redress? There is no end to the delegations that this country alone has sent to plead the Jewish cause. Some were appointed by democratic bodies and others represent the aristocracy, and still others are self-appointed. And mark the hair-splitting among our spokesmen. The "messengers of the congregation" have, it seems, not fortified themselves by a prayer that there might not be "confusion in their tongue". There are altogether too many tongues. Are they all animated by the spirit of helpfulness to the common cause? Would that it were so. Some ostensibly are more concerned in their own organization. The provincial outlook overcasts the larger issues. Some appear like spoiled children asking for the moon. They would have the impossible, the unattainable. Slander is rampant. Misrepresentation of the other side is to the fore. What indeed do the responsible listeners think of us? and what have we to offer? For this is a world of give and take. Inalienable rights there are. And yet much of what is taken for granted has been thrown away like so much rubbish. How guard ourselves against chicanery? And worse of all, the rift within us is widening. Misunderstandings abound. Organizations having for their watchword the solidarity of Israel have betrayed their people's cause; have lent themselves as willing tools that the arch-enemy of Israel might have his way. The name of Jew has become an opprobrium to a section among us. Fearful for their own skin, they would dissociate themselves in perpetuity from the body of the Jewish people. What is in a name? A new name will be devised. A glorious tradition would be thrown away over night. Historical continuity is to be broken. And all for what? And if the price were high, should we sell our birthright? It seems that we are approaching the Messianic times, after all, for it is the accepted teaching that the event will be ushered in by arrogance and by strife. Leaders of Israel, bethink yourselves! Drop your quarrels. If you cannot compose your differences at home, do not freight with them the vessels that carry you. Once inside the council chamber, speak out the mind of a united Israel. Compromise with your opponent. Either you must come as a united body, or you must stay away altogether. You cannot afford to part as enemies when you leave. United we stand; disunited we shall fall ignominiously, disastrously. That lesson is old and again new. Forget it not.

AWARDED DISTINGUISHED SERVICE CROSS.

Corporal Abel J. Levine—For extraordinary heroism in action. After his platoon had suffered heavy casualties and all the sergeants had been wounded, Corporal Levine collected the remaining effectives in his own and other units, formed a platoon and continued the advance. He was wounded shortly after the engagement, but refused assistance until his men had all been cared for. Home address, Mrs. Jennie Levine, mother, Prospect Avenue, Mt. Vernon, N. Y.

First Class Private Sam Bloomberg—For extraordinary heroism in action. During the period of five days that his company was occupying an advanced and isolated position, Private Bloomberg volunteered and carried messages to his company headquarters after seeing two other runners wounded in the attempt to cross through the sweeping barrage. He was at all times under constant fire and observation of enemy machine guns, but he succeeded in establishing liaison during the entire operations. Home address, Newark, N. J.

Private Isaac Goldstein—For extraordinary heroism in action. Disregarding the warning that to leave shelter meant almost certain death, Private Goldstein went to the aid of a wounded comrade through an open field exposed to murderous artillery and machine-gun fire. Bringing his comrade back to safety he took a message from the wounded man's pocket and delivered it to its destination. Under cover of darkness he carried his comrade to a first-aid station. Home address, Newark, N. J.

Private Harry Margolin, Company A, 4th Infantry (A. S.)—For extraordinary heroism in action near Grand Ballois Farm, France, July 14-15, 1918. Under a heavy gas and shell bombardment, Private Margolin repeatedly volunteered and delivered messages over routes other than his own, when the runners assigned to those routes had been killed or wounded. Home address, Mrs. Celia Margolin, mother, 446 Rockaway Avenue, Brooklyn, N. Y.

Private (First Class) James E. Winestock, Company M, 165th Infantry—For extraordinary heroism in action, near Landress-et-St. George, France, October 14, 1918. Private Winestock showed an utter disregard of personal danger by repeatedly carrying messages from his company commander to the platoon commanders, through an area swept by heavy shell, machine gun and rifle fire in full view of enemy snipers, who were firing upon him. On one trip he found eleven men who were without a leader and he personally led them in combat against the enemy. Home address, Mrs. Ellen Winestock, mother, 244 East Twenty-eighth Street, New York City.

ARMY CITATIONS.

Corporal Morris Sherman, of the 106th Machine Gun Battalion, has been cited for gallantry and devotion to duty in voluntarily leaving shelter to collect wounded under heavy fire. This in the battle of the Hindenburg line.

Nathan Levy, 102d Engineers, private first class, for coolness and courage in removing detonators from mines under heavy enemy fire.

Aloan H. Levy, 105th Machine Gun Battalion. For exceptional courage and inspiring example frequently demonstrated in battle, particularly in the battle of Le Selle River, Oct. 17, 1918, when after all but two of his squad were killed or wounded this soldier continued in action with his company until killed later in the engagement.

First Class Private Harry Simonson. For courage and devotion to duty on the night of Oct. 16, 1918, in locating under heavy shell fire and gas concentration the units of his battalion for the purpose of delivering important messages in preparation of the attack for the fellowing morning.

Corporal Samuel Weinstein. For courage and determination in maintaining an advanced machine gun post during the battle of the Hindenburg line.

SWISS JEWS TO CARE FOR 1,500 JEWISH WAR ORPHANS.

The Federated Jewish communities of Switzerland have unanimously decided to take over and provide for 1,500 Jewish War Orphans of Galicia. The Swiss Jews hope in time to be able to take care of all Jewish War Orphans of Austria.

ANTI-DEFAMATION LEAGUE

"Heart of Gold."

Several complaints were received at the office of the Anti-Defamation League calling attention to the World film, the "Heart of Gold." Objection was made to the use of the sub-titles, "Mme. Estelle, nee Berkowitz" and "Jack Durnberg, an east-side lawyer." The matter was brought to the attention of the Chicago Board of Censors, who ruled that these sub-titles should be altered to read: "Mme. Estelle" and "Jack Durn, a none too scrupulous lawyer." The secretary addressed a letter to the president of the World Film Corporation, who sent the following reply:

WORLD FILM CORPORATION
130 West 46th St., New York City
March 11, 1919.

Mr. L. Edw. Lashman, Secretary Anti-Defamation League, 1228 Tribune Bldg., Chicago, Ill.

My Dear Sir: I am very glad to have your letter of the 6th calling attention to the matter you refer to, in which connection it will interest you to know that the head of our studio division is a Jew, Mr. E. J. Rosenthal, and that the scenario of "The Heart of Gold" was prepared for us by the talented Jewish writer, Miss Clara Beranger. Therefore, you may be sure that there was no desire or thought that anything in the picture in question would be a reflection.

It gives me very much pleasure to assure you that instructions will be issued this morning to cause the changes referred to in your letter.

Yours very truly,
RICORD CRADWELL,
President and General Manager.

Jews and Bolshevism.

An editorial in the Wisconsin State Journal saw fit to rail against "Upstart Russian Jews," who "have been scurrying to this country for protection." This was answered by an editorial in the Capital Times of the same city from which we quote:

"A favorite method being used to discredit the Liberty movement is to attempt to arouse passion, prejudice and hate against the movement by associating it with German Socialist or Russian Jew origin. . . . To fight for the interest of the common man is not Americanism; to fight against the system that exploits is not Americanism; to protest against high prices and low wages is not Americanism. No, say these apostles of reaction. Those things are the products of the disordered minds of German Socialists and 'Upstart Russian Jews.' The Capital Times has never been afraid to say a good word for the Jewish people and we are not afraid to say a good word for the 'Upstart Russian Jews.'

"The Jew has had the weight of hundreds of years of cruel oppression heaped upon his shoulders. He has had the cruel road of persecution to follow, he has been burned at the stake, he has been villified and he has been ostracized; he has suffered oppression in all its forms.

"Who, then, is better fitted by both experience and tradition to be a liberal and a radical; who is better qualified to have the fires of liberty burning in his soul? . . . The American people need have no fear of their brothers of Russian Jew extraction. They make good citizens. They make forward looking citizens.

"Those interests that prey upon the public will not win the friendship of these people. The exploiter needs to fear the Russian Jew. Newspapers that serve the munition makers, the exploiting employer and the big interests will not have the friendship of these people, of these forward looking people."

Hotel and Resort Discrimination.

A bill is now pending before the Illinois Legislature prohibiting the use of discriminatory advertising. Indications are that the bill will be passed. Similar bills are now being considered by the Legislatures of New Hampshire and Massachusetts.

All cases of discrimination of this nature should be referred to the office of the Anti-Defamation League. It has been found to be more satisfactory where letters have been addressed to the proprietors of hotels and resorts by the Secretary than in those cases where individuals took it upon themselves to address letter of protest.

Individual Complaints versus Complaints by the A. D. L.

Again and again the administrative committee has urged its members of the Anti-Defamation League to refer all complaints to the office of the administrative committee. This suggestion is not always heeded, for we hear of a number of individuals who have taken it upon themselves to speak in the name of the Jewish people with very unsatisfactory results. The administrative committee considers each case very carefully and its letters have much more weight since they represent the united protest of the members of our Order, which is generally recognized as the most influential organization of its kind in the country.

Mysterious Case of "K. of K."

A story by E. T. Brondsdon under the above title appeared in the March issue of Popular Mechanics. The author attempted to lay the blame for the death of Lord Kitchener upon the Jews. The article also asserted that Jews obtained state secrets from the cabinet members of England and used them to further their own personal interests.

A committee of the Anti-Defamation League called upon Mr. Windsor, editor of Popular Mechanics. Mr. Windsor admitted that there was no proof to substantiate these charges. After apologizing for his thoughtlessness in permitting the article to be published, he assured the members of the committe that Popular Mechanics would hereafter be free from all such articles. He offered to apologize in his magazine for the appearance of the article, but the committee felt that this additional publicity would be unwise.

Princess Catharine Radziwill.

The Affiliated Lyceum Bureaus of America have cancelled further engagements of Princess Radziwill. Princess Radziwill had devoted a large part of her lectures to defaming the Jews.

Jewing the Supreme Court

An article under the above title appeared in the February 8th issue ot the Oregon Voter. A letter of protest was sent to the editor, who sent the following reply:

OREGON VOTER
Weekly Magazine of Citizenship
April 2nd, 1919.

Anti-Defamation League,
1228 Tribune Building,
Chicago, Illinois.

Gentlemen:

The courteous tone of your admonitory letters entitles them to an acknowledgment, with commendation for your work and the tactful method in which you are carrying it on. We scrupulously avoid ridicule of anything that is sacred to any race, religion or nationality, and are glad to receive the information you have forwarded to us relative to use of the word "Jew." Our failure to write to you before was due to the circumstance that we receive a large amount of publicity information from many sources, which it has not been our habit to acknowledge unless we realized that a reply was necessary in order to avoid misunderstanding.

Yours truly,
OREGON VOTER,
(Signed) C. C. Chapman,
Editor.

The Associated Press.

Several dispatches of the Associated Press reported that the Jews were responsible for the chaotic conditions now existing in Russia. A letter of protest brought the following reply:

THE ASSOCIATED PRESS
General Offices
51 Chambers St., New York City.

L. Edward Lashman, Esq.,
Secretary Anti-Defamation League,
1228 Tribune Building,
Chicago, Ill.

Dear Sir:

Thank you for your letter of March 28th. Usually when anybody makes a blanket indictment of The Associated Press, we acknowledge it and write for some instance of our wrongdoing. Then the correspondence ends.

I am glad to have the clippings from the Nashville Banner and the Chicago Daily News. Both were Associated Press dispatches. In the first instance the man in Paris said that he was a Russian Jew. If it had been the man who made the attempt on the life of Clemenceau, I think we would have been justified in carrying it. In this instance, I think it was unimportant and perhaps unnecessary.

In the dispatch trom Warsaw I think it would have been better if our editors had deleted the reference to the Russian Jew.

You have sent us two helpful clippings and we will endeavor in the future, as in the past, not to bring racial or religious prejudice into our report.

I hope you will continue to call our attention to any cases that seem to you unfair.

Sincerely yours,
(Signed) FREDERICK ROY MARTIN,
T-B Assistant General Manager.

The Jews in Russia.

In view of the many charges made that the Jews constitute the Bolsheviki, the following editorial appearing in the Saturday Evening Post of the issue April 5th, 1919, will prove interesting.

Some witnesses have lately testified that a good many Jews were active in Bolshevism in Russia. It is well known that the old Russian government accused its Jewish subjects of a special penchant for revolution. On the other hand, press reports—subject to doubt, like nearly all reports from that region—speak of prosecution of Jews in liberated Poland and the Ukraine.

For generations the Jewish population of that quarter of the globe lived in as singular and unfavorable a situation as ever a numerous people found themselves in. During the Crusades tens of thousands of Jews escaped persecution in Central Europe by migrating to Poland, which members of their race had visited long before, and where they were tolerated after a fashion. Generally the government permitted them to manage their own communal affairs, sometimes it protected them. Their custom of early marriage made them prolific. In Posen, Galicia, the Ukraine, their numbers grew to hundreds of thousands. Few tilled the soil. The more prosperous were traders and money lenders. Better educated on the whole than their neighbors and with a better talent for business they farmed the taxes and were employed as stewards on the big estates. Monopoly of the liquor traffic was one of the perquisites of the land-owning nobility. This was also generally farmed to Jews.

As tax farmers, overseers of estates, money lenders, taphouse keepers, Jews were constantly brought into relationship with the mass of the people in a way not profitable to the latter. They were of alien race and a different religion, wore a different dress, perforce kept mostly to themselves. All the ingredients of race hatred were there. Polish nobility looked down upon the Cossacks of the Ukraine, who were their serfs, much as some ante-bellum Southern planters looked down upon their negroes, but without the planters' humanity. Usually a Jewish steward was employed by the Polish noble. When the Cossacks rose under Chmielnicki, in 1648, their first care was to massacre all the Jews they could lay hands on, which was the first pogrom. A lively picture of that great Cossack insurrection is contained in Sienkiewicz's novel, By Fire and Sword. Loose chronicles of the period put the number of Jewish victims then and in the ensuing war, in which Sweden took a hand, all the way from one hundred thousand to five hundred thousand.

One result was that Russia took a large part of the Ukraine from Poland, which up to that time had been the greater power. There presently followed the three partitions of Poland, by which a great part of the Jewish population of that country became subjects of the czar. Until the Russian government thus acquired a big Jewish population by conquest it had always rigorously excluded Jews from its territory. Even the great Catharine, though encouraging other foreign immigration, banned the Jews. Thus two million or more people became subjects of a government which held them in such antipathy that it forbade them to cross its borders, while every circumstance had tended to prejudice the contiguous non-Jewish population against them.

Huddled in the Pale, from which they could not move, the czar's Jewish subjects were vouchsafed barely a right to exist—if they could. Organized oppresion from St. Petersburg and volunteer pogroms make up a considerable part of their subsequent history. It is not to be wondered at if sometimes revolution looks good to many of them, yet the best evidence seems to show that the mass of the Jewish population is opposed to Bolshevism.

BAD TREATMENT OF TURKISH-JEWISH SOLDIERS.

Constantinople.

The National Jewish Council of this city, which is composed of the Jewish Consistory and of delegates of Jewish organizations, has addressed a memorandum to the English High Commissioner, requesting him to instruct the Turkish government that they should release from service all Jewish soldiers who are still in the Ottoman Army. In their memorandum, they mention the terrible suffering endured by our soldier coreligionists during the four years of war. Having been specially employed in the construction of roads in Anatolia, they were, for several months, completely abandoned. Thousands died from lack of food or illness; a large number also died through insufficient equipment and bad treatment. The High Commissioner appeared to be deeply moved by the contents of the memorandum, and promised that he would give the necessary orders to the Sublime Porte.

JEWS IN BOHEMIA OUTLINE THEIR DEMANDS

The correspondent of the [illegible] Times and of the Philadelphia Public Ledger from Prague cabled last Saturday regarding the demands made by the Bohemian Jews. In the last two months Jewish Congresses have been held in Vienna, Budapest, Lemberg, Cracow, Stanislau, Czernowitz, Agram and Prague, representing an aggregate of over two million Jews. All of these expressed themselves as adherents of the Zionist movement, but only a small proportion belong to the orthodox wing of Jewry. The Congress at Prague, which was held early this month and was attended by delegates from various other congresses and 300 delegates from the Czecho-Slovak Republic, postulated the following demands to the Allies:

First. The historical right of the Jews of all nations to consider Palestine their fatherland. Second. They demand that Palestine should be under the protectorate of Great Britain. Third. They acknowledge the sovereignty of the State in which they reside, but wish to be considered as a foreign colony in that State, with freedom of language and public instruction. Fourth. They demand complete economic emancipation within the State and the right to compete in the professions. Fifth. Their own representation in the Czecho-Slovak Parliament. Sixth. Special representation in the Peace Conference and League of Nations. Seventh. Facilities to attend their world's congress which they wish to hold either in Paris or Switzerland as soon as possible, and to which delegates already have been elected.

The principal preoccupation of the Jews in all this part of the world is for the immediate restoration of order on any terms, and that, in its permanent political arrangement of the new countries, the security of minorities shall be guaranteed. President Masaryk's attitude toward the Jews residing in this country and toward the Zionistic movement is as follows:

"The Jews will enjoy equal rights with the rest of the citizens of our State. We also shall abolish the immoral and oppressive Austrian system of State churches, which has misused both churches and religion for political ends. I can only express my sympathy with the Zionist movement among the Jewish people in general. This is not a movement of political chauvinism, but a moral regeneration."

THE JEWS IN THE WAR

Editorial From Cleveland Topics

The splendidly unanimous participation of Americans in the war, without regard to class, creed or nationality has been too thoroughly celebrated to necessitate further comment.

And thereby there is time now for an examination of the relative activities of the several ingredients of the melting pot. A detailed report on the war efforts of one group of Americans was this week issued under the title of "The War Record of the American Jews."

The report shows that the total number of Jews in the military and naval service during the war was between 165,000 and 200,000, or from 4 to 5 per cent of the American forces at the time the armistice was signed.

The report points out that the Jews compose about 3 per cent of the total population, so that the proportion of Jews in the service was about 50 per cent greater than the proportion of Jews in the total population. One cause of this showing was the volunteering of 40,000 Jews, and another was that their population is thickest in the cities where the draft was most effective in its operation. and that there were comparitively few Jews in agriculture, mining and other industries which were exempted.

Seventy-two per cent of the Jews in the army, the report says, were in combat branches, although only 60 per cent of the army as a whole is in combat service. Complete casualty records have not been obtained, but the committee estimates that 2,000 Jews were killed in action and that their casualties totaled 10,000. The highest rank reached by Jews were those of brigadier general in the army and marine corps and rear admiral in the navy.

SOLOMON MARX.

A family reunion featured the celebration of Tuesday evening April 1, 1919. of the eighty-fifth birthday of Solomon Marx, of New Orleans, La. The setting was a house filled with flowers and gifts and there were callers far into the night. The outstanding presentation of the day was a magnificent silver menorah, emblem of the B'nai B'rith, by Gulf Lodge No. 221 of that city. Mr. Marx is the oldest member of the Order in New Orleans.

JEWISH WELFARE BOARD

Specially Prepared for the B'nai B'rith News

Advancing by giant strides, the Jewish Welfare Board is making remarkable progress in its work in France. Throughout the A. E. F. the "Mogen Dovid" has become a symbol of helpfulness and good cheer. The Jewish Welfare Board today can be found in twenty centers of its own in France and Germany, in all the large army hospitals, where American wounded are patients, at all overseas points of embarkation, and on board transports bringing home our victorious troops. Recreation, educational activities, religious ministration, and the personal service of more than one hundred intelligent, sympathetic Jewish men and women, are phases of the overseas work of the organization that have proved a source of cheer to thousands of men in uniform.

Jewish Welfare Board Club Rooms at Coblenz, Germany.

With the arrival of additional workers by practically every transport, new centers were opened, and there are twenty Jewish Welfare Board buildings for American soldiers abroad. This number includes ten huts in the Le Mans area alone. The location of Jewish Welfare Board centers, their headworkers, and addresses, have just been made public as follows: Bordeaux, 61 Cours D'Alsace Lorraine, headworker, Mr. Simon N. Gazan; Brest, 41 bis rue de Chateau, headworker, Mr. Henry J. Sachs; Coblenz, 11 Florina Market, headworker, Mr. Leo Mielziner; Dijon, 96 rue de la Liberte, headworker, Miss Gertrude Heymann; Gievres, headworker, Dr. Louis Krauss; Le Mans, 7 rue Montauban, headworker, Charles S. Rivitz; Nantes, 16 Rue Scribe, headworker, Mr. J. Howard Lichtenstein; Paris, executive offices, 3 rue Clement Marat, club house, 41 Boulevard Haussman, executive secretary, Dr. David S. Blondheim; St. Aignan, headworker, Mr. Joseph Peddot; St. Nazaire, 25 rue du Croisie, headworker, Mr. Leo M. Sorrin; Tours, 26 rue se L'Arsenal, headworker, Mr. William A. Schwab.

In Coblenz the Jewish Welfare Board had the good fortune to secure handsomely furnished club rooms formerly occupied by a B'nai B'rith Lodge, and installed its facilities therein. The rapid growth of the work in Paris, was evidenced by the fact that it was found necessary within the last month to open an additional club house in this city. Administrative offices were fitted up in a new building at 3 rue Clement Marat, while the building at 41 Boulevard Haussmann, which had formerly served all purposes, of administration, recreation, religious work and personal service, is now used only as a club house and center for religious work and recreation.

The arrival of Colonel Harry Cutler, chairman of the board, in France recently has given new impetus to the work, and Colonel Cutler is personally supervising the extension of the overseas work of the Jewish Welfare Board. The co-operation of the Welfare Board was guaranteed to the Army Educational Commission. Dr. David S. Blondheim was transferred to the commission as the Welfare Board's representative, and Jewish Welfare workers were appointed teachers for university and elementary classes of soldiers. Miss Rebecca Affachiner, assistant regional director in the Le Mans area, was made educational director of the entire area. In addition the Jewish Welfare Board has availed itself of the opportunity to open extension classes in its own centers, and conducts classes in American history, civics, English, French, geography and Jewish history.

A phrase of relief work has also just been undertaken by the Jewish Welfare Board for prisoners of war and refugees who are of Jewish faith. Throughout France, and especially in Paris, were to be found German soldiers who had deserted during the war, and had sought refuge in Paris. A large number of these were Jews. Their plight was pitiable, for they lacked food, clothing and friends. Through the Jewish Welfare Board headquarters they were provided with clothing and sustenance and means of temporary support. Arrangements are also being made for relief work among Russian-Jewish soldiers, who are still held prisoners in Germany and Austria.

While various new avenues of service are opening up, for the Jewish Welfare Board's entertainment and religious work, the original necessities are not being neglected. The festival of Purim offered a unique opportunity to combine both religious observance and entertainment. In all of the Jewish Welfare huts in France as well as in this country, Purim festivities were arranged. The Megillah was read, the Purim Spielers frolicked, Jewish folk-songs were sung and "salach monos" distributed.

Eight tons of matzoths were shipped to France to insure a proper Passover observance for the Jewish soldiers. Thousands of Haggadahs also were sent overseas and plans are now under way for Seder services, and for a holiday observance that will not be forgotten by the Jewish soldiers.

The Jewish Welfare hut at Ecommy was recently visited by General Pershing himself, on a tour of inspection in the area. General Pershing spent the afternoon with the Jewish Welfare workers and was served with chocolate and cake by the young women in charge of the hut.

While the development of overseas work has been rapidly going on, transport service has become a new field of Jewish Welfare Board endeavor. The task of putting a "Star of David" man on board every home-bound transport was started during the last month and welfare workers placed aboard all of the larger boats. Leo C. Baum, stationed on the Leviathan, was the first transport worker. Mr. Baum arranged Purim services, at which Henry Morganthau was the guest of honor, and Friday evening services with Secretary of the Navy Josephus Daniels as speaker. In the small office allotted to the J. W. B. Jewish heroes of many battlefields met. Members of the ship's crew, many of whom had been aboard the Leviathan for a year or more, met for the first time in the J. W. B. office. Supplies were distributed to the soldiers on board, and especial care was taken so that the men in the hold and in odd corners of the ship should not be overlooked.

Forty Jewish Soldiers Enjoy Sedar Feast.

From the rough fare of trench life to sumptuous festival commemorating the faith of their fathers was the pleasing experience of 40 Jewish lads while in Detroit en route to Chicago with 1,100 other soldiers who came through the Michigan Central station Monday evening.

The Feast of the Passover was surely a treat to the lads weary for home. "It's a real deliverance this time," chirped a khaki-clad soldier, and he expressed the sentiments of the 40 who trooped into the private dining car on a siding of the Michigan Central, where the Jewish Welfare Commission had prepared a community sedar.

A Most Unique Sedar

It was probably the most unique sedar since the time of Moses. All in all it was a real "homey" home service, the welcome as well as the food, to say nothing of genuine tablecloths, the first the soldier boys had eaten from in 18 months.

The entire inside of the car was festooned with the gay colors of the flag the boys had served overseas, while on each table red carnations and fern leaves furnished sparks of color to please the eyes, while the food was pleasing the palate.

I. W. Jacobs and A. J. Levin read the ritual, which was shortened for each succeeding group. Twenty lads were served at 5:30 o'clock, 16 an hour later and four at 7 o'clock. J. K. Skirball and Miles Goldberg, of the National Jewish Welfare Commission, were mainly responsible for the unique celebration, while Fred M. Butzel, Mrs. Wolf Kaplin, Bernard Ginsburg and Milton Alexander served for the local committee. Harry Wiess did the catering.

Bring Their Irish Friends

An incident occurring toward the end of the sedar told more eloquently than words the kind of comaraderie and fraternalism developed in the trenches. Two of the four last "Jewish" lads served had fiery red hair and physiognomies that could have obtained their origin in no place else but the Emerald Isle.

The two Jewish boys, each having a pal that was the staunchest of friends for 18 months, could not resist the temptation of bringing their Irish friends with them. The committee in charge rather smiled as they came, pretended they were "hoodwinked," the Irish lads looked rather scared, but went through the ceremonies solemnly. Irish smiles broke through the solemn clouds as the meal progressed and it became apparent that real food was being served as well as ritual.

"Some meal," whispered one, while the other smiled and rolled his eyes heavenward. The commission distributed cigars to all the soldiers, Jews and Gentiles.

Soldiers Enjoying Sedar Feast.

REPORT OF SOCIETY FOR HOMELESS.

(Continued from page 4.)

member of the executive committee of our society, assisted us with his advice and his activity. We also thank all the benefactors and members of our society for donations and dues.

If our society had not been called into existence, it would have to be created now in view of the terrible misery among the children which has been reported to us from the eastern theatre of war. In the remotest eastern section, it was until now impossible to undertake any action in view of the local conditions but it will have to be done in the very near future.

The chance of continuing and perfecting our relief work depends on the means that we may obtain. Jewish charity, the symbol of Judaism—the guarantee of its continued existence, is the basis on which our activity is founded. It is firmly established in the sense of obligation which every Jew feels towards orphans of his brothers and sisters.

The word of the Psalmist, "Happy they who guard righteousness and do charity at all times" is explained by our rabbis as referring to him who cares for orphans in his home.

We have created such a home. Our society and its support are now one of the noblest duties of mankind, appealing to our patrons and friends that they may continue to enable us by liberal donations and membership dues to continue and to enlarge our charitable work. We hope that all benefactors and lovers of mankind will make our task their own. Our work inspired by the sentiment of love of our fellowmen and by the appreciation of the imperative necessity has for its object to assist the homeless, to bring aid to the orphans, to save the children who are the safeguard of the future of our people and our strength. Jewish charity, the tradition of our people, is our wisdom and our understanding in the eyes of the nations.

BEN BRITH RECEIVES CROIX DE GUERRE

David Redman of Ottumwa, Iowa, a member of Ottumwa Lodge No. 808. I.O.B.B. of that city has just returned from eighteen months' service in France. He was in Company G, 168th Division (Rainbow Division). Brother Redman was decorated with the D. S. C. for bravery under fire, and the Croix de Guerre was awarded him for rescuing two French wounded soldiers in the battle of Sergy last July. Brother Redman was wounded and gassed twice.

ISAAC M. WISE CENTENARY

Anniversary Address by Rev. Dr. Henry Berkowitz of Philadelphia

The one hundredth anniversary of the birth of the Rev. Dr. Isaac Mayer Wise was commemorated by a special session of the Central Conference of American Rabbis, held in Cincinnati, Ohio, April 2 to 7, 1919. The anniversary address was delivered on the evening of April 2 in the Plum Street Temple from the pulpit occupied by Dr. Wise for nearly half a century. The honor of delivering the address was bestowed on the Rev. Dr. Henry Berkowitz, rabbi of Rodeph Shalom congregation, Philadelphia, and chancellor of the Jewish Chautauqua Society.

After an introductory address by Dr. Louis Grossman, president of the conference, Dr. Berkowitz spoke on Dr. Wise as "The Pioneer Leader of American Israel". He reviewed the century and pointed out three great tides of influence that entered into the life currents of the times, by which the career of Dr. Wise was mightily determined. These were the forces that inaugurated, first, the political emancipation; second, the intellectual freedom, and finally the religious reformation of the Jew from Medievalism. Into these currents Dr. Wise directed the course of his people. The rare gifts with which he had been endowed gave him the vision—clearer than that of any of his contemporaries, and the vigor, more lusty in energy and more powerful in execution—that made him, as all now freely acknowledge, the pioneer leader of American Israel.

His independent spirit revolted against the galling restrictions under which the Jews of Bohemia lived and in 1846, a young man of 27, he ventured forth with wife and child to America. Perhaps the most pathetic moment in the history of the young immigrant was that of the disillusionment which came to him on his landing. When face to face with the sordidness and pettiness of the realities, his heart sank and gloom enveloped his soul. Out of this torpor he was roused by Dr. Max Lilienthal, then officiating in New York. "The impression I received in the Lilienthal home", he wrote later, "perhaps decided my career in America".

It was then that he proved himself the man of far-reaching vision. Like Moses. whom the Midrash portrays as casting his eyes from Mt. Nebo over the Promised Land, and forecasting the great events there to come to pass, so Dr. Wise planned a glorious future for Israel in America. With characteristic vigor he set himself at once to transforming his vision into a reality. He was to transform the Jew in America into an American Jew. He found the Jew here still a European. There were Sephardic Jews, Dutch Jews, Polish Jews, German Jews. Each group kept up the distinct Minhagim—or modes of worship, languages and customs. The timid, hunted temper of the European Ghetto still clung to them, whom Longfellow depicted as "The Ishmaels and Hagars of mankind".

To raise the Jew to self-consciousness, to make him realize that he, the heir of noble traditions, had come at last into the heritage of freedom and was no longer an outcast; to make him lift up his head and walk erect, a man among men; to feel in every pulsebeat of the Jewish heart an answering throb to the inspirations of the new world—this was the ambition that fired the heroic soul of our Master. Into that cause he flung himself unselfishly and labored for its achievement from 1848 to his death. As the pioneer leader of that courageous fight, he soon recognized that individual and spasmodic efforts were unavailing. Therefore, he plead, argued, labored, tried, failed and tried again and again, until at last, in 1873, he succeeded in organizing the union of American Hebrew congregations, with its Board of Delegates on Civil and Religious Rights.

In the heart of this achievement lay a still deeper purpose. The union was to bring to American Israel its vital participation in that second trend of mighty influences that had come to recreate the intellectual life of the world. In the spirit of the great rationalistic Jewish philosophers, Dr. Wise set himself, along with the other creative minds of his day, to separate the false from the true in the great mental upheaval that followed the discovery of the principle of evolution. He wrote a number of valuable treatises. But he was not content therewith. He was pre-eminently a teacher. In the columns of his two great journals, the "American Israelite" and "Die Deborah", he popularized a knowledge of the new science of Judaism. From earliest days he kept his clear vision bent with wrapt intent on one definite goal, the founding of a school for the training of rabbis and teachers. It was not until 1875 that this purpose was fulfilled, when the Hebrew Union College was opened in Cincinnati. From its halls have graduated two hundred Rabbis. Through them the whole educational movement among American Jews has been directed along modern lines.

The inevitable outcome was the founding of the refrom of religion upon a definite and firm basis. From the first Dr. Wise clearly saw that life was creating in this land a new people—American Israel. He became the avowed champion of an American Judaism. While others discussed the relative merits of the Sephardic, Polish or German prayer books, he discarded them all as alien to the new spirit and he produced the "Minhag America", pioneer of all like efforts, which were finally harmonized in the Union prayer book. His zeal and initiative impelled him to introduce most of the reforms now prevalent, yet he was not prompted by an overmastering individualism. On the contrary, he labored untiringly for years to secure the consensus of Rabinnic wisdom and effort. It required a new generation of Rabbis —homogenous in training and imbued with the American spirit. Thus came into being his last great creation, the central conference of American Rabbis, over which he presided ten years, until his death.

In a stirring peroration Dr. Berkowitz pictured the spirit of Dr. Wise, the pioneer, still impelling to union, and now active in the united efforts of all branches of American Israel to bring the blessings of political emancipation to Jews in all lands. He told of the delegates of the conference and the union now in Paris laboring to secure such an article in the covenant of the League of Nations. The collapse of the centers of Jewish learning abroad places upon American Israel the onus of future leadership in Jewish education. The free spirit of the new education must inevitably lead to the spread of that reform which aims to bring religion and life into honest conformity. The old autocracy that bound the synagogue to a final code is destined to fall, because there is no final code. The law of unfoldment reveals the values of the gifts of each age to the religious life of the race. Our age is witnessing the glorious fulfillment of the prophetic words with which Dr. Wise spake his valedictory to the conference on his eightieth birthday. "All thinking men and women will, within a quarter century, recognize in the ethical monotheism of the Hebrew prophets, which is the essence of our reform, the true religion for mankind". The war has taught nations the supremacy of the moral law. To-day the visions of Micah and Isaiah for disarmament, arbitration and justice have become the practical issues of our statesmen. At such a time reactionaries are heard ridiculing the mission of Israel; Socialist-Nationalists declare religion negligible and subordinate to race, nationality and culture. The whole unselfish career of our great leader inspires us, in the face of these false outcries, to face the future inspired by new courage and exalted by new hope.

THE JEWISH CONSUMPTIVES' RELIEF SOCIETY.

The Jewish Consumptives' Relief Society of Denver, Col., received from Messrs. H. Cohen and A. Denebein, executors of the L. J. Cohen estate of St. Louis, the amount of $5,000, representing the bequest of L. J. Cohen, St. Louis, who was killed in an auto accident on Christmas day 1917.

The Utility Building for the patients living in the thirty-four tents, is near completion. This building represents the last word in plumbing as far as toilet and bath facilities are concerned.

The fifteenth annual convention of the Jewish Consumptives' Relief Society of Denver, Col., will be held in the City of St. Louis, Saturday and Sunday, May 17-18, 1919, at the Statler Hotel. The convention committee, with Mr. H. Siegfried as chairman and Mr. Oscar Leonard as chairman of publicity, are perfecting arrangements for the convention and will shortly send out a detailed program.

Capt. Philip Hillkowitz, president of the Jewish Consumptives' Relief Society, who was serving in a number of base hospitals as pathologist and bacteriologist, expects to return home soon.

JUDAISM IN THE WESTERN WORLD

By Dr. Max L. Margolis

(Written for the B'nai B'rith News)

Long before the fateful year in which the eagle of Rome feasted upon the bleeding body of the lion of Judah, Jews and Judaism had established themselves in the Western World. Jewish dispersion antedated even the Babylonian captivity. Then, it is true, a large body of the Jewish people was transplanted eastward. The migration westward had begun earlier. Scripture makes reference to Jews sold in the slave market to the Greeks, but the date is uncertain. Individual Jews, such as were sturdy and loved adventure, sought out the isles of the sea and the coast land of the Mediterranean where they might better their economic condition. Egypt, the gateway of the West, harbored a Jewish colony which had its beginnings before the Persian domination. In the times of Philo the West held more than a half of the Jewry of the world. Standing at the close of Jewish nationhood in the home land, proud of the glorious history of his race, he grasped the full meaning of Roman orderliness beyond which over the Rhine he disdainfully discerned Teuton uncivilization matched by the uncouthness of the Scythian hordes across the Euphrates.

East and West he had met before. In prehistoric times the light that was kindled in the East slowly but surely cast its rays upon the Western shores. It is characteristic that the first seats of European civilization were those contiguous to the East: first, the Ionian colonies to the North of the Semitic world, then Greece, then Italy. There was naturally give and take, and products of Western civilization were carried back Eastward. The traders were the go-betweens, carriers of culture, intermediaries. The peaceful penetration followed in the wake of Tyrian masts. Carthage matched power with Rome, and the mastery of the Mediterranean passed on to the toga-clad law-givers of the imperial city of the West. European civilization, nurtured by the East, had come to maturity. The East itself had been touched by the spirit of Hellenic culture, and the impact shook the little land of Palestine. Judea came to know its place in history. Vanquished by the Roman colossus, it conquered its conquerors spiritually. The Jewish settlements with their synagogues and their sacred scrolls cast a spell upon their heathen surroundings. Judaism fascinated, attracted the pagan world. The ghetto beyond the Tiber might be unsightly and the Jewish vendor of small articles of ware the butt of the satirist. But it was felt that what the philosophers were seeking after was in the possession of a small scattered people, ingrained in man, woman and child. The grandees of Rome took to associating with the despised Jew and the Jewish sabbath was observed by the stranger at the gate. It is true, Christianity ultimately supplanted Judaism in proselytizing the Roman world. But then the very fact that it and not some other religion, like that of Mithra, prevailed was due not to the pagan elements which it absorbed and which in a measure made it more acceptable, but to the Jewish strain which alone mattered to the serious-minded. In the Christian form, Judaism overcame paganism.

The subsequent centuries brought to the Jew untold sufferings, which are too well known. Like all family quarrels, the quarrel between the two faiths, the mother and the daughter, was bitter. Christianity pronounced Judaism to be defunct, a mere survival and an anachronism. Judaism retorted by refuting such arguments as in an unscientific age might be advanced. Christianity looked forward to the day when the Jew would rectify the error of rejecting the Christ. Judaism persisted in holding that at best, the founder of Christianity alone with the prophet of Arabia paved the way for the Anointed that was still to come and who would convert the world to the Jewish truth. While the Christian used force, intimidation and even blandishment to win over the Jew, the Jew offered a passive resistance. He made good, as in antiquity so in the middle ages, as the carrier of culture. He brought with him to Europe a knowledge of the Greek philosophers and scientists long before the renaissance. He was busy translating those ancient books and making them accessible to Christian Europe. Above all, he preserved the Hebrew original of the Bible. It was the study of the Hebrew original that ultimately created the rift in the Church. Puritanism was the re-assertion of the Jewish strain in Christianity. So the Jew was a force in the West in purifying religion, in breaking the Roman idea of universal spiritual dominion and in making possible the rise of national churches. And the end of the reformatory movement is not yet. Nevertheless it is a fallacy to assume that either religion will make way before the other. Nor is it desirable. Christian piety has developed on lines of its own, and so has Jewish piety. Both are needed in the spiritual world. St. Francis ("a poor copy of a Palestinian original") and the Gaon of Wilna represent different ideas of sainthood. Both may coexist. The Church, however, is still obsessed with making political capital of spiritual power. We Jews do not beatify or canonize our saints. Once more, during the dark periods of medievalism, Judaism vindicated its right to existence by combating the residue of paganism in the Western World.

The nineteenth century brought with it a new phase. Beginning with Schleiermacher and ending with Harnack, German-made theology proceeded to wrench Christianity from its Jewish substratum. It proclaims to the world that in its very beginnings Christianity means but a minimal Jewish strain and that the indebtedness to the Jew is the least important. In the wake of this construction there has come irreligion. Judaism battled with pure and unadulterated paganism in antiquity; it combated the pagan element in Christianity during the middle ages. Its function today is to crush the monster of irreligion. I know that the Jew is himself caught in the vortex. But the Jew will come to his own. Judaism will outlive even Bolshevism. Never mind Jew Bolshevists. They are apostates. They are not the exponents of Judaism. Nor are the other international Jews who would divest themselves of the Jewish name. Jews and Judaism are inseparable. Judaism has still a place and a task to accomplish in the Western World. The newest paganism is not a bit more sautary that its ancient prototype. But for Judaism to be a powerful leaven in the West it must rekindle the lamp in its birthplace. A Christianized Judaism makes itself nugatory as a proselytizing force. You cannot borrow from without and then preach it to the world. For the world has that already. But the world will listen to the Jewish voice from within. A Judaism anchorless in the dispersion will die from inanition. A Judaism "orientated" in the most literal sense will be a spiritual force to be reckoned with. "Out of Zion shall go forth the law." Its propagators shall be the ancient carriers wheresoever they may be dispersed. Give the dispersion a center and Judaism's place in the Western World will be recognized, in the Western World of tomorrow.

"OUR BOYS DID SPLENDIDLY."

The Jewish Legionaires, officially described as the 38th and 39th Judaeans, constituted a part of "Patterson's Column" during the recent operations in Palestine. Patterson's Column was the name given to the troops under the command of the former leader of the Zion Mule Corps, who is now a Brigadier-General. This column captured the fords over the Jordan, and then chased the Turks to Es Salt and Amman, where they were either killed or captured by British Cavalry. In a letter written to a friend in London, General Patterson says of the Jewish Legionaires: "Our boys did splendidly."

ASSIMILATION CANDIDATE IN AUSTRIA BADLY DEFEATED

In a contest for membership in the Constitutional Convention, in the German part of Austria, the assimilation candidate was badly defeated. The victorious candidate was the engineer, Stricker, who is now the only nationalistic Jew elected to the Constitutional Convention.

SKETCHES OF MODERN JEWISH HISTORY

(Continued from page 3.)

caused by the revolution of 1848, when full equality had been proclaimed by the federal constitution (Deutsche Grundrechte). The diet in 1833 had refused even permission to Jews to engage in manual trades. A special order of the king was necessary in 1835 to compel the tailors' guild in Dresden to register a Jewish boy as apprentice. Yet Zechariah Frankel refused to accept the position as chief rabbi of Berlin urgently offered to him in 1844, because Prussia, while it granted the Jews full civic equality, would not recognize the rabbi as public official. In Dresden he had the satisfaction that the government recognized him and paid the congregation a subsidy. This was the highest ambition for the Jews of Germany up to the beginning of the world war. We will have to close the latest epoch of Jewish history with the year 1914.

Jewish Commonwealth in Palestine

To the Editor of the B'nai B'rith News:

As one who has had the great privilege of spending many days in Palestine, the Holy Land, I feel it a duty at this time to show the attractions of that land and to express the hope that the League of Nations will confer upon Great Britain the power and responsibility of suzerainty or trusteeship for a Jewish Palestine. Furthermore, now that the Russian Jews are so divided, the task of leadership and task of supreme service should be accepted by our American Israel which, as we know, possesses the ablest and richest Hebrew organizers for this purpose. By such leadership and by this way, I believe the Valleys of Sharon and Esdraelon shall once again blossom like the rose and among those sacred hills a Jewish commonwealth will be founded in social justice and "The law shall go forth from Zion and the word of the Lord from Jerusalem."

As a fruit-bearing and agricultura. country, Paestine has some great opportunities for profitable intensive farming. Her innumerable springs and streams, mentioned in the Bible, still flow, the rainfall is sufficient and the ancient cisterns can be repaired. The farmer can grow fine barley in Gaza; there may be fruitful orchards and vineyards where I picked the Rose of Sharon, and the Plains of Esdraelon and Beisan will grow sesame and wheat, while flocks of sheep and goats will dot the so-called desert of Judea. I thought the Ghor and the Dead Sea Valley only sad desolation, but being far below sea level, here may be grown the best of tropical fruits. You, who divine the values of this Holy Land, just think of the possibilities it has of even four crops a year of the fruits of both Italy and England.

Although some American Jews oppose this movement into Syria, it is sustained and supported by the ablest and richest of their race and backed by the League of Nations.

But all this is but preliminary to this question: What, in your opinion, has the Bible prophecies to say to guide us as to this movement, also, as to the origin of the Anglo-Saxon race? Were their progenitors the Ten Lost Tribes of The House of Israel? Also, as to these Ten Tribes, were they Jews like the two tribes of Judah?

Rev. J. H. Allen says in his "Judah's Sceptre and Joseph's Birthright" that certain notes in the Bible prove "there is a people called 'The Whole House of Israel' of which 'The Whole House of Judah' is regarded as neither part nor parcel." True they are brethren, because of the seed of Jacob and so Jacobites, or, as Jacob's name was changed to Israel, his descendants may all be called Israelites. Yet the name Jew is a corruption of the name of Judah, hence it is that the names Jew and Jews are applied **only to the people** who composed the **Kingdom of Judah.** Also it was **their land only** which was designated as "Judah" and finally known as Judea and Jewry or "All Judea" and All Jewry."

Western Asia was the original home of both the Ayrian and Semitic races and it was from thence as we read in Genesis XI: 7: "The Lord did scatter them abroad upon the face of the earth as 'Outcasts.'" "Divorced" says Isaiah, "Wanderers and Lost" says Hosea; "Lost Sheep" says Matthew.

Josephus says after the seventy years of exile only two tribes returned and fell under Roman sway, while a multitude—no doubt the Ten Tribes—were still in Media beyond the Euphrates. Heroditus says much the same, while Sharon Turner traces the progenitors of the Anglo-Saxons from where Esdros starts the Israelites at the same time and follows them thence on to the "Isles of the West" and this agrees, also, with Freeman and Rawlinson.

We read in Ezekiel XXXIV: 11; of These Ten Tribes, "The House of Israel are my people saith the Lord God and ye are my sheep, the sheep of my pasture are men."

And surely they must have been a strong people for in 663 B. C. they attempted the conquest of the Ninevites. No wonder God speaks of them as "My battleaxe and with thee will I break in pieces Nations and with thee will I destroy Kingdoms." "Ye are an elect race called out of darkness into His Marvelous Light." God goes on to declare in Ezekiel XI:16: "Although I have cast them off among the heathen and have scattered them among the countries, yet will I be to them a Sanctuary in the countries where they **shall come.**"

In Deuteronomy XXXII:17 we see that God calls them a "strong nation in the North and in the West to possess the gate of His enemies; and they are the Ten Thousands of Ephraim and the **Thousands of Manasseh."** (Ephraim and Manasseh were the two sons of Joseph by his Egyptian wife and some writers hold the **United States is this tribe of Manasseh**—"The stone cut out of the mountain without hands"—as mentioned in Daniel.)

All this theorizing may appear to some as being visionary, but when one reads "Judah's Sceptre and Joseph's Birthright" by Rev. J. H. Allen (1918) and the books by Prof. S. L. Totten of Yale (1891) one cannot but give the matter close consideration. "It is a startling statement" says Prof. Totten "yet one founded on **ample evidence** that the Anglo-Saxon is the **literal lineal** blood descendant of the Ten Tribes of Israel whom Sholmaneser deported into Media 721 B.C., and who, thereafter, have been so completely lost." In defense of this plea, similarity is shown between the **roots** and **arrangements** of the Hebrew and English and Gaelic languages. Also, General Vallancey, L.L.D., says "the language of the early inhabitants of Ireland was a compound of the Hebrew and Phoenician."

Such authorities as Schroder and Professor Balmer, find in Puritan names traces of Hebrew origin and point also to the ease with which Hebrew renders itself into English and it is known that certain words were a great help to Sharon Turner in tracing the Anglo-Saxon back to his earlier home in Media. And he found other evidence in the gold and silver ornaments and coins, coats of mail and rich stuffs now preserved in the museum at Copenhagen, all of which betoken that a different civilization from the Roman must have come there with the lost Ten Tribes from the Elbe and the Black Sea, via Scythia and Scandinavia.

This subject is too extensive to be explained in full here, but one thing is sure as to the best English literature we can but concur in those remarkable words of Disraeli in his "Tancred:" "To whose harp" he says "do the people of England fly for sympathy and solace. Is it Byron or Wordsworth or even the myriad Shakespeare? No; the most popular poet in England is the sweet **singer of Israel** and by no other race, except his own, have his odes been so often sung." And this naturally carries us back to the debt the Anglo-Saxon owes to the men of Israel and to the mighty protest that was made by them before the Christian era, against the autocratic **oppression of Rheboam** and to that "Sword of 'The Lord and Gideon' which as Disraeli says "won for England its boasted liberties! Also, the Scotch achieved their religious freedom chanting upon their hillsides the same canticles which cheered the heart of Judah amid their Syrian glens."

As to the religious belief of the Anglo-Saxon, Max. Muller says, Monotheism and the faith in the one Living God was grafted into every member of the Semite family and is tracked back to Christ. the One Man in whom all the families of the earth shall be blessed."

In closing this very meagre article, I would ask your readers to consider carefully the objections that have been put forward to this proposition and that one especially, asserting that "it would appear impossible that the Ten Tribes of Israel should have lost all identity of their origin, laws, language, customs, traditions, etc., while the Two Tribes of Judah retained them. Is it possible that a people shall forget all that, as did the Anglo-Saxons, if they really are the tribes of the House of Israel? The answer is that this is possible. Many races have been known to have lost all identity, language, etc., in a few centuries. It is shown in Ireland by the descendants of the troopers of Cromwell who have lost all traditional knowledge of their British descent, and are more Irish than the Irish themselves. This has been brought about in a few hundred years. This was also the case with pagan Israel, while with the tribes of Judah which have remained Jews, it was different. The centuries of persecution have kept them distinct and apart from other races, more than anything else.

Fair Oaks, Mar. 1, 1919.

J. C. PUMPELLY, A.U.L.L.B.

BRADDOCK LODGE, BRADDOCK, PA.

On Wednesday, March 19, 1919, a dance was held under the auspices of Braddock Lodge No. 516, of Braddock, Pa. There were over 150 couples in attendance, the evening being most enjoyably spent in social pleasure. A number of the younger members of the lodge were particularly active in making this new venture a success and the special committee in charge was commended for the thoroughly high class manner in which the arrangements were carried out. The officers of the lodge were assisted by Bro. Louis Sulzbacher, whose magnificent service in behalf of the lodge and of the Order has earned for him the title of "Patron Saint."

An open meeting was held on Sunday, March 23, 1919, under the auspices of Braddock Lodge No. 516, of Braddock, Pa.

Bro. A. H. Friedman delivered a splendid address on "Overseas Reminiscences," and Bro. Isaac Carmel received the closest attention to his discourse on Zionism. The gist of this address was the work now being done to restore Palestine to the Jews, that they may once more form a nation and occupy the land from which they were expelled many years ago.

Eugene Schalter rendered an excellent violin solo, with piano accompaniment by Miss Goldie Schwartz.

Little Miss Jennie Goldberg delivered a recitation that was indeed a credit and greatly pleased the assemblage.

Miss Rose Rubenstein gave a vocal solo, accompanying herself on the piano. She made a decided hit.

These entertainments will be held twice a month, immediately after the regular lodge meetings, and promise to be an interesting feature and result in much good for the Order. They are under the supervision of A. Hochstetter, chairman of the Propaganda Committee, and are educational in their nature.

On Sunday, April 13, at 3:30 p. m., Rev. H. R. Robertson will address the meeting, his subject being "The Grandest Thing in the World, Character," and a rare treat is in store. All B. B. members are cordially invited to attend.

The Order is growing rapidly, new members being admitted at each meeting. Bro. D. Weiss, chairman of the Membership Committee, is a "live wire" and is doing fine work for the Order by infusing new blood with progressive ideas and plenty of "pep."

POLISH GOVERNMENT'S MANIFESTO AGAINST POGROMS.

The Polish government has issued a manifesto against the pogroms. The manifesto reminds the rioters that all citizens enjoy equal rights in Poland, and that there are not two categories of citizens in the country. Everybody, the government states, can live in Poland according to his customs, so long as they do not harm the interests of the state. The Poles only recently knew what it meant to be oppressed, and the Polish nation always stood for freedom. The Poles must, therefore, learn how to appreciate the status of those whose destinies are bound up with the Polish state. In conclusion, the government utters the warning that all further anti-Jewish rioting organized by military and civil persons will be sternly suppressed.

JEWS IN POLAND.

Collaboration with Poles.

Dr. Steinhaus, Deputy for Jaslo (Galicia), and Dr. Gross, Deputy for Cracow, in the Polish Assembly, have published the following statement:

On February 6, a meeting took place of all the Jewish parties in Galicia who agree on the question of collaboration with the Poles. The towns of Lemberg, Rzeszow, Tarnow, Debica, Bochina, Wieliczka, Oswiecim, Chrzanow,, Ropczyce, Jaslo, and Cracow were represented. A resolution was passed that all the Jewish parties in Galicia, with the exception of the Zionist Party, should unite into one Democratic Party, which would offer to the Polish nation its entire support in public affairs.

PROFESSOR LUDWIG GEIGER DEAD.

Professor Ludwig Geiger passed away on February 9. He was the son of the pioneer of Reform Judaism in Germany, Abraham Geiger, and carried on the work of his father. He was a great opponent of national Judaism, but nevertheless worked energetically for Jewish interests. His literary work, especially that relating to Burkhardt, is very well known, although criticized. He was the Editor of Allgemeine Zeitung des Judentums, and in that paper carried on the work of Dr. Philippson, his predecesor.

B'NAI B'RITH OF PORTLAND.

Mr. Ben Selling, chairman of the American Jewish Relief Committee, announced at a recent luncheon of the members of Portland Lodge, held at the Multnomah, that the B'nai B'rith of Portland has given $2,100.00 to the fund for relief of indigent Jews abroad, and the Portland Auxiliary, Daughters of the Covenant, contributed $200.00.

The girls of the B'nai B'rith Club assisted in entertaining the boys of the 3rd Oregon Regiment on Monday evening, March 10, 1919, at the Auditorium. The same club gave a dance on March 12 at the B'nai B'rith Building for men in uniform, under the auspices of the War Camp Community Service.

Portland Auxiliary, Daughters of the Covenant, held a regular meeting at the B'nai B'rith Building on March 18. The meeting was well attended and at its close a card party was held, which was enjoyed by all.

The B'nai B'rith Building Association announces that the building which was turned over to the War Camp Community Service for soldiers and sailors during the war has been turned back to the association.

The Victory dance and entertainment given by Portland Lodge, assisted by the Portland Auxiliary, Daughters of the Covenant, was one grand success and was the most enjoyable affair given by the lodge. Special features, such as moonlight dancing, a vaudeville act from the Hippodrome, a roulette wheel and prizes and other attractions made the evening one that will long be remembered by the 500 or more who attended. The souvenirs of fancy paper hats and balloons added much to the pleasure of the evening. The Benson Hotel Jazz Band rendered live music, and the first of a series of entertainments given by the lodge was one big and enjoyable success.

NO JEWISH EQUALITY IN ROUMANIA

The highest court in Roumania decreed that the recent decree issued by the King of Roumania, granting equal rights to Jews, was illegal, since it did not receive the approval of Parliament. Basing themselves on this resolution, all the courts in Roumania refuse to grant naturalization to the many Jews who have applied for it.

The Jews of Bukowina are in a state of utter depression ever since Roumanian authorities occupied their land. They preferred to throw themselves at the mercies of the Hungarian Bolsheviki rather than to submit to the cruel rule of Roumania. With the declaration of Bessarabia in favor of a Soviet government, many thousands of Jews will pass out of the Roumanian regime and come under Bolshevik rule.

NEW JERSEY LEGISLATURE ENDORSES JEWISH COMMONWEALTH

The General Assembly of the New Jersey State Legislature on March 18 adopted a resolution urging the American representatives at the Peace Conference to use their best efforts to secure the recognition of the national aspirations and historic claims of the Jewish people with regard to Palestine, in accordance with the Balfour declaration, and that provision be made for the establishment of such political, administrative and economic conditions in Palestine as will assure the development of a Jewish Commonwealth. The resolution, which was adopted unanimously, was introduced by Assemblyman Joseph Siegler, of Newark, and has been forwarded to President Wilson.

JEWS IN WORLD'S WARS.

The Jew of the ancient world was a fighting man. His early kings were all great soldiers. No people ever fought with more devotion than did the Jews in the centuries of persecution immediately preceding the Christian era. Throughout the Christian centuries the Jew has been a man without a country, and until modern days a universal object of persecution. With no land to fight for, he naturally lost his martial qualities. The great struggle which has been going on has given the Jew his opportunity. American Jews have a brilliant record to their credit and have supplied a larger percentage of soldiers than is proportionate with their population. Jewish women, too, in the work of the Red Cross, the Food Administration and the Liberty Loan campaigns, have done their full share of patriotic service.—Providence Journal.

DIAMOND JUBILEE CELEBRATION BY WHEELING LODGE NO. 615, WHEELING, W. VA.

Sunday, March 23, was a "red letter" day in the annals of B'nai B'rithdom at Washington, Pa., and Wheeling, W. Va. In the afternoon Washington Lodge No. 576 held its regular by-monthly meeting which was well attended and graced by the presence of District Grand Lodge President, Marcus Feuchtwanger, of New Castle, Pa., 2nd Vice-President, Morris Schaffner and Rabbi M. C. Currick, member of the Intellectual Advancement Committee, both of Erie, Pa., who occupied the chairs of President, Vice-President and Monitor respectively and with the assistance of the other officers of the lodge served as a degree team at the initation of a class of candidates after which stirring addresses were made by the visitors and a light lunch was served.

As the District Grand Lodge officers were expected to attend a meeting at Wheeling, W. Va., that evening, a delegation from Wheeling Lodge 615 visited Washington Lodge and after adjournment took the Grand Lodge officers and 20 members of Washington Lodge in autos on the 30 mile trip. Upon their arrival in Wheeling an overflowing attendance greeted them, comprising almost the entire local membership in addition to visiting members from Clarksburg, W. Va., Steubenville, Ohio, and 18 members from Bellaire Lodge, Bellaire, Ohio. Here again President Marcus Feuchtwanger was given the chair and he in turn appointed the following: Bro. Morris Schaffner, 2nd Vice-President of District No. 3 as Vice-President, Bro. Rabbi M. C. Currick, member of the Intellectual Advancement Committee as Monitor, Bro. Leon B. Stein member of District No. 3 Genl. Committee as Assistant Monitor and Past-President Eugene M. Baer as Warden. A class of 15 candidates was formally introduced and initiated in a very impressive manner. After a few brief remarks on the good and welfare of the order by visitors, the lodge adjourned and the members marched in a body to the vestry rooms of the Eoff St. Temple, where a tempting lunch was served by the Temple Guild Girls. Rabbi Mischkind gave the invocation, followed by all singing America, then every one partook of the tempting food, followed by addresses by President Marcus Feuchtwanger, 2nd Vice-President Morris Schaffner, Rabbi Currick, Rabbi Mischkind and last but not least our genial Gene Baer in a few fitting remarks presented President Marcus Feuchtwanger in behalf of Wheeling Lodge with a beautiful water set, the product of one of Wheeling's industries. Officers of sister lodges in attendance were Robt. Abel, President, A. H. Landay, Vice-President, Harry C. Grossman, Monitor, David S. Grossman, Warden, Samuel Berman, Treasurer, and Louis Grossman, Trustee, of Washington Lodge 576, Washington, Pa.

Aaron Winer, President, and Louis Heller, Secretary, of Clarksburg Lodge No. 727, Clarksburg, W. Va., Jacob Weizer, President, Julius Weill, Vice-President, Wm. Weizer, Treasurer, Abe Sternberg, Warden, Louis Lando, Secretary, and Max Herzberg, A. H. Fink and M. Hirsch, Past-Presidents of Bellaire Lodge No. 785, District No. 2, of Bellaire, Ohio.

It was midnight before any one thought of leaving and then the leave taking started by those who were from out of the city and had some distance to go. The talks were inspiring and educational, holding all with deep attention. Regrets were exchanged that such a profitable night had to come to an end. Every one voted it one big gala night that will go down in Wheeling Lodge's history as difficult to equal.

Letters and telegrams were read from Ben J. Sugarman, Newark, N. J., Chairman of the Diamond Jubilee Committee, M. S. Meyerhoff, Philadelphia, Pa., Treasurer of District No. 3 Grand Lodge, Adolph Edlis, Pittsburgh, Pa., member of District No. 3 Grand Lodge General Committee, Louis Sulzbacher, Braddock, Pa., Ex-secretary of District No. 3 Grand Lodge, and Rabbi A. H. Silver, Cleveland, Ohio, Honorary Member of Wheeling Lodge.

AMOS LODGE, BOSTON, MASS.

Amos Lodge No. 121 at its first regular meeting on Monday, March 10, was addressed by Dr. Payson Smith, Commissioner of Education, commonwealth of Massachusetts. Dr. Smith spoke on "Education and Democracy." Dr. Payson Smith is one of the leading educators in the United States. Amos Lodge at its last meeting initiated 15 new candidates. About 30 more are awaiting initiation. Brother Rabbi Abraham Nowak addressed the new brothers, explaining to them the aims and objects of the Order.

B'NAI B'RITH OF CLEVELAND

A meeting of Cleveland Lodge, held on March 14, was well attended and enjoyed by all present.

The Entertainment Committee provided a moving picture program consisting of a good comedy, a comedy-drama and an educational feature. Thirty four new members were given the obligation. The Entertainment Committee announced that at every meeting of the Lodge some form of entertainment will be provided for.

Whether the League of Nations will solve the problems that confront the nations of the world was thoroughly discussed by members of Cleveland Lodge at the meeting on March 27, 1919, in the B'nai B'rith Building. It was an informal discussion.

The Lodge, in conjunction with the Jewish Welfare Board, held Seder Night April 15 at the B'nai B'rith Building.

The new Junior B'nai B'rith Orchestra furnished the music at the first Junior B'nai B'rith dance of the season. This was the first of a series of Saturday and Sunday evening Junior B'nai B'rith dances.

Major General Leonard Wood, of the United States Army, was the guest of the Cleveland branch of the Jewish Welfare Board of Cleveland Lodge, Sunday, April 13, 1919.

The occasion of his coming to Cleveland was the forming and dedication of the Welfare Board activities in that city. The exercises were held at the B'nai B'rith Building and Rabbi Wolsey presided. The meeting was open to the public and was largely attended.

Returned soldiers and sailors have been specially invited to attend the Junior B'nai B'rith dance on Sunday evening, April 20.

A very important meeting of Cleveland Lodge No. 16 was held on the evening of March 27, 1919, at the B'nai B'rith Building. Aside from matters of importance affecting the general welfare of the Lodge, a debate was arranged on the subject "The League of Nations."

An even dozen new candidates presented themselves for initiation and the Degree Team of the Lodge performed its duty in a most satisfactory manner.

The meeting of the Lodge held on March 13 proved to be one of the most interesting meetings of the year in spite of the fact that it was held on the 13th of the month. A wide range of topics was discussed. They covered everything from a criticism of the officers to the merit of starting a new building with a new gymnasium. A new Activity Committee was appointed, also a Gymnasium Committee, which will investigate the cost of outfitting a portion of the building for athletic purposes.

The subject of new members was given special attention and every member present agreed to obtain two applications by the time the next meeting was held. Altogether the meeting was one of those old-fashioned ones, peppery and forceful.

On the second night of Sedar, which falls this year on the 15th of April, the usual ceremony will be conducted under the auspices of the Lodge in the B'nai B'rith Building. The Executive Committee is arranging to have repeated the ceremony of former years in order that strangers in Cleveland and those members who wish to attend the services may be given the opportunity to do so. The services this year will take on an added attraction because the Jewish Welfare Board is planning to invite all members of the Army and Navy in Cleveland as guests of the Board.

ANNIVERSARY CELEBRATION BY THE B'NAI B'RITH OF NEW YORK.

Under the auspices of District No. 1 a public meeting was held at the Mt. Morris Theater, New York City, on Sunday morning, April 6, 1919, by the courtesy of the Institutional Synagogue to commemorate the second anniversary of the entry of the United States into the World War. The speakers were United States Senator W. M. Calder, Charles H. Shapiro of Bridgeport, Conn., president of the district, and Rabbi Herbert S. Goldstein of the Institutional Synagogue.

Senator Calder praised the B'nai B'rith for its work in carrying on an excellent campaign for Americanism, and added:

"I believe the standards would be increased if immigrants undertook the responsibilities of citizenship as soon as possible. Immigrants who spend ten years in this country without becoming naturalized should be returned to the countries from which they came."

The Senator praised the Jews for their part in the war, and then touched upon the League of Nations. He expressed the opinion that it would be defeated in the Senate unless the present draft were greatly amended.

CLASS INITIATION AND BANQUET BY PISGAH LODGE, DETROIT

With nearly its entire membership present, Pisgah Lodge No. 34 of Detroit initiated the largest class of candidates in its history at the Hotel Statler, on Sunday evening, March 30, 1919, at which time a class of almost 400 candidates was initiated.

The initiation ceremony was followed by a banquet and entertainment held in the two large ball rooms of the Statler, and concluded with a dance that lasted until midnight.

The new members were initiated by the new degree team recently organized, which performed its first work of this character. The team is composed of Morris Garvett, Rabbi S. S. Meyerberg, Milton M. Alexander, Leon Goldsmith and David Marymont.

While the new members were being put through the work in one room of the hotel, the ladies, who made up half of the attendance, were entertained in a parlor by a program of music, singing and classic dancing, participated in by Miss Charlotte Meyers, little Myra Fusterwold, Oshie Baker, Miss Mozette Burton, Daniel Russo and a jazz trio from Kinsel's orchestra.

At 6:30 the banquet was served, and it proved to be a real lovefeast, for the speeches which followed were all eulogistic of the great work being done by the order and of Anton Kaufman, editor of the Jewish Chronicle, who is leaving Detroit to establish a national Jewish weekly in the metropolis. Mr. Kaufman was the guest of honor and the class initiated was dedicated to him.

Louis Goldsmith acted as toastmaster and wasted no time in introducing the speakers.

Morris Garvett, president of Pisgah Lodge, was first called upon. He told of how the organization had grown from a mere handful to a membership of 1,000, and that the rapid growth proved that it was a recognized force for betterment among the Jewish people of Detroit. He said that he knew it was appealing to all elements among his people and is giving them something that is bringing them back into the fold.

"Our war on sorrow, ignorance and immorality is intensifying the spirit of our people and on this rests our success," he concluded.

Following came Sidney Kunsworm, vice president of District 2 of Dayton, O. He said that he desired to congratulate the wonderful lodge in Detroit for its remarkable growth and hoped that it would continue to grow, for it is bringing out that the B'nai B'rith does not care whether a man is a banker or a peddler—if he has the spirit of brotherly love he is welcomed into the order.

The speaker pointed out the patriotism of his people during the recent conflict in Europe, saying that there were over 100,000 Jewish boys to march "over there," ready to sacrifice their lives that Democracy might live.

"The Jewish race," Mr. Kunsworm said, "numbering 3 per cent of the population of the United States, furnished 4½ per cent of the fighting strength of the government."

Hiram D. Frankel, of Minneapolis, president of District 6, made an address which opened with humorous remarks which kept the banqueters in an uproar, and then he waxed serious. He thanked Pisgah Lodge on behalf of the organization for its great work, and felicitated Mr. Kaufman for the great work he had done among the people during his three years' residence in Detroit. He urged that the work of reconstruction among the returned Jewish soldiers and sailors be carried out, following a plan that will be mapped out within a few weeks, and said that this will mean more than meeting the boys at the railroad depot, giving them a free meal and then forgetting about them.

He pleaded for more Yiddish pride in the home, and urged that the old traditions of the home be followed more closely, for in this way greater progress may be made by the Jewish race. All should work together for greater brotherly love, harmony and benevolence, he said, and benevolences should be enlarged by an increase in contributions to the charities supported by the B'nai B'rith.

Milton M. Alexander made a presentation speech in which he gave Mr. Kaufman a watch, chain and locket on behalf of the order. He said in part: "Brother Kaufman, it is my opportunity and responsibility to express to you the love and the esteem and the affection which the Lodge bears for you, the happiness and understanding you have brought us, the love and the well wishes you take with you, the cherished memories you leave behind."

Rabbi Leo M. Franklin delivered the benediction. The invocation was given by Rabbi Samuel S. Mayerberg.

HARMONY LODGE, BRIDGEPORT, CONN.

Under the auspices of the [illegible] Forum of Harmony Lodge [illegible] open meeting not only to the [illegible] of the Order but to their [illegible] held at the Harmony Hall [illegible] evening, April 13, 1919. The event was one of the best features that the Harmony Forum ever arranged.

Dr. Stephen F. Maher of New Haven, president of the Connecticut Health Commission, was the guest of honor and he delivered an address on the subject, "A Sister of a Certain Soldier," a story that particularly concerns us and our people.

An interesting program was arranged, and after the speaking, dancing was indulged in.

Torpedoed Three Times.

Thrilling experiences of being thrice torpedoed, told most graphically, thoroughly entertained more than 200 members, when Ensign Morris Miller gave a talk at a smoker given by Harmony Lodge. He also talked on the necessity of citizenship, the reduction of illiteracy and of the Independent Order of B'nai B'rith. He spoke quite forcibly on the point that one effective way to combat Bolshevism is to reduce illiteracy and teach the foreigners the duties of good citizenship.

In speaking of his adventures while in the navy, Ensign Miller told of one incident when he was torpedoed first. Four and one-half minutes after the Antilles was torpedoed on Oct. 17, 1917, it sunk, with a total loss of life of seventy persons. He was in the water, with many other survivors, for four hours before he was rescued by the crew of the Alcedo. Three weeks later the Alcedo was torpedoed in the Bay of Biscay and twenty lives were lost.

While on the U. S. S. Finland they were struck by an enemy torpedo and eight men were killed. They were hit about one day's sail from France and they limped into port. Another time when he was stationed on the William Rockefeller that boat was hit by a torpedo on May 18, 1918, just off the French coast. The casualties totaled three men.

Other entertainers of the evening were: Piano selections by Alexander Greenspun, violin selections by David Greenspun, card tricks by Robert Sherman, mimics by Harry Fox, songs by George Greenspun, recitations by Morris Greenspun. Refreshments were served.

LECTURE BY GEN. HOLDEN.

At the meeting of Harmony Lodge No. 711 of Bridgeport, Conn., held on March 25, 1919, Brigadier General Benjamin Y. Holden, of the United States Army, delivered an address to the members of the Lodge and a large number of their friends. The subject of his address was "The Record of the Jewish Race in the World War." The members of Harmony Lodge were especially well pleased with the address.

This lecture was the first of a series to be given under the auspices of the Lodge and a cordial invitation is extended to the public to attend the coming lectures for which the following speakers have been secured: Prof. W. L. Phelps, of Yale University; L. J. Obermeier, Assistant District Attorney of New York; Congressman Henry M. Goldfogle and Judge A. K. Cohn, of Boston, Mass. The lectures will be announced through the press and are expected to prove the most interesting course of lectures arranged for Bridgeport during the present season.

HARMONY LODGE HOLDS FIRST FORMAL DANCE.

Rain did not interfere with the formal dance given by Harmony Lodge No. 711 of Bridgeport, Conn., on the evening of March 19th, 1919.

The hall was prettily decorated for the affair and catchy dance pieces were played by the M. M. and M. orchestra. Between dances Phil Kues, a member of the orchestra, and George Greenspun, the popular Bridgeport tenor, entertained with vocal selections.

The patronesses of the dances were: Mrs. Charles H. Shapiro, Mrs. Sigmund Loewith, Mrs. Maximillian Stein, Mrs. Lawrence S. Finkelstone, Mrs. Samuel Sussman, Mrs. Benjamin W. Brownstein, Mrs. Samuel N. Schnee, Mrs. Maurice S. Rosen, Mrs. George N. Finkelstone, Mrs. Joseph Gilman, Mrs. Jacob Flamm and Mrs. I. J. Goldman.

Following is the committee of arrangements: Joseph Solomon, chairman; Joseph H. Lederer, George N. Finkelstone, Maximilian Stein, George Greenspun, Michael Shulansky, Bernard Rubenstein, Joseph Gilman, Max Frank and Joseph Hirchfield.

OMAHA LODGE, OMAHA, NEB.

The intellectual advancement committee of Omaha Lodge No. 354 of Omaha, Neb., of which committee Harry H. Lapidus is chairman, has offered very good programs for members of the Order, as well as ladies and friends. The last Thursday of each month is devoted to some program, both musical and educational. A short time ago Dr. Millener, the wireless expert, gave an illustrated lecture to the members on the wireless telephone. which he helped to perfect while in the service of the United States. At another meeting, which was open to members, ladies and friends, a musical program was offered, as well as a demonstration of teaching deaf children how to talk by the lip movement. This demonstration was put on by the Nebraska School for the Deaf.

At the meeting held on March 20, the lodge had as visitors Bro. Aaron Horvitz, field secretary, and J. H. Skirboll, sectional director for entertainmment of soldiers for the Jewish Welfare Board. Both gave splendid talks of their work among our boys in the various camps.

The membership team is striving hard to break all records for increasing the membership and at the rate they are working there is no doubt but that they will accomplish their aim.

The social service committee is doing its usual good work and is taking care of all juvenile cases of children of our faith who are tried in Omaha courts.

We publish herewith the following letter from Judge Troup of the Juvenile Court.

Feb. 15, 1919.

To the President of the I. O. B. B. Lodge No. 354.

I wish to say a word in behalf of the social service committee of this city, a Jewish organization composed as it is, of Jewish people of the highest social and moral standing in this community. We all recognize in this committee a positive force for good in this city. Its members are constantly laboring in the interests of the Jewish people, and particularly energetic and awake to the welfare of the boys and girls of this community, to the end that their moral conduct may be guided and protected aright along the paths of righteousness and right living.

As judge of the Juvenile Court of this city I am constantly coming in contact with their splendid work and recognize the great help this committee and its individual members have been to this institution and to other kindred organizations in this community.

Very respectfully,
A. C. TROUP,
Judge Juvenile Court.

B'NAI B'RITH OF SAN FRANCISCO

A lecture on "Sex Hygiene" was given by Dr. Goldman on Wednesday evening, April 16, 1919, at the B'nai B'rith Hall under the auspices of the Committe of Fifty of the B'nai B'rith Lodges of San Francisco. The lecture was for men only. B'nai B'rith members and their friends were present in large numbers. Dr. Alvin E. Cerf presided.

On Wednesday evening, April 30, a class initiation will take place under the auspices of the Committee of Fifty, of which Brother Louis Geballe is chairman. Proposed amendments to the bylaws of Unity Lodge No. 273, pertaining to membership status were taken up for final action at the meeting held on April 7, 1919. An address, "Some Present-Day Problems", was given by Brother Edmund Tauszky.

An informal dance was given by the Committee of Fifty of the B'nai B'rith Lodges of San Francisco on the evening of April 9. A large number of members attended and discussed the work at hand.

The Ladies' Committee, representing the two Ladies' Auxiliaries of the B'nai B'rith of San Francisco, elected officers at a recent meeting and outlined a tentative plan for social, educational and charitable activities for the year.

The committee voted its thanks to Mrs. Milton Meyer for her untiring and successful work in behalf of the committee and the auxiliaries during the past year.

The impressive new ritual of the ladies' auxiliaries of B'nai B'rith was exemplified by a new degree team at a class initiation conducted by Columbia Auxiliary No. 1, on March 10, in B'nai B'rith Hall. Mrs. Sylvia K. Licht, president of the auxiliary, presided and addressed the new members at the conclusion of the initiatory ceremonies.

The Columbia and Modine-Ophir Auxiliary of the B'nai B'rith, held a ball on Sunday evening, March 30, 1919. Elaborate arrangements were made for the affair and a number of novel features were successfully carried out.

B'NAI BRITH OF CHICAGO.

Oriental Hillel Lodge.

At a well-attended meeting of the Oriental-Hillel Lodge No. 72, held at the Covenant Club, Monday evening, April 7, 1919, Mr. Hiram D. Grankel, of St. Paul, president of District Grand Lodge No. 6, was the guest of honor. He delivered an address on the subject, "Open Portals," which was well received by the members present. Dr. Rudolph I. Coffee followed with an addres on the subject, "Construction, Not Reconstruction." At the close of both addresses a rising vote of thanks was tendered the speakers.

Ramah Lodge.

Owing to the fact that Pesach fell upon the regular meeting night of the lodge, the meeting scheduled for that date was postponed and held on Thursday evening, April 17, 1919, at the Covenant Club.

The meeting was called earlier than usual, for the purpose of enabling the lodge to transact its regular routine business before 9 o'clock, so that the social program could be successfully carried out.

Special features of the meeting were the initiation of a class of candidates, and an address by Mrs. Seraphine Pisko of Denver, Colo., secretary of the National Jewish Hospital, on the subject, "Work of the Jewish Hospital for Consumptives," illustrated by stereopticon views.

The balance of the program was taken up with songs and recitations. The social meeting was open to the public, and a large number of ladies availed themselves of the privilege of attending.

At the close of the evening refreshments were served and the meeting was closed.

Covenant Club.

The regular weekly dinner dance held on Wednesday evening, April 9, was unusually well attended, and the entertainment committee prepared a novelty surprise, which was appreciated by all those present.

On Saturday evening, April 12, 1919, an informal dance was held and was much enjoyed by all.

At the Tuesday noon gathering of the members and their friends at the Covenant Club on March 25, 1919, Major Reed Landis (the American ace) addressed the audience on the subject "Above German Clouds." This was a rare opportunity given to the members of the club and a number of them and their ladies were present to listen to this daring young aviator speak of his experiences in the air.

B'NAI B'RITH OF PITTSBURGH

Saar Sholem Lodge No. 154

The meeting on March 16 was attended by a large number of the members who extended the hand of fellowship in welcome to Bro. Max J. Lewis, former secretary of Wilkes-Barre Lodge; Brother Lewis is at present in the Government Service, as Internal Revenue Inspector, and coming recommended by Judge Strauss and Joseph D. Coons, past presidents of the District, was received in a most kindly manner, for which he in a neat address expressed his gratitude and appreciation. Brother Lewis makes his headquarters at 1412 Keystone Building, Pittsburgh.

Jericho Lodge No. 44

On Sunday, March 23, the request of the War Department of the United States for one hundred workers for Welfare Service on Transports will be discussed; doubtless the meeting will be well attended and some interesting news will be given concerning the arrangements made by our Government for the return of our boys from overseas. In view of the fact that Mayor Babcock has appointed some of our members on the committee to arrange for the proposed Peace Celebration and the activities now being displayed for a thoroughly appreciative and a glorious reception to our returning soldiers and sailors, the discussion is looked forward to with considerable interest.

B'NAI B'RITH OF SEATTLE

Mr. M. Haas, of Washington, addressed the members of Rainier Lodge No. 627, of Seattle, Wash., at its meeting held on March 5, 1919, at the Educational Center. Before the lecture a number of candidates were initiated and Mr. E. Rosenberg, a delegate of the Lodge from the recent convention of the District Grand Lodge, submitted a report.

A regular meeting of Rainier Lodge will be held on the evening of April 2, at the Educational Center. Mr. Weiner having just returned from Welfare Work Service abroad, addressed the members of the Lodge on the experiences he gathered while in that service.

HENRY MEYERS, LATE OF WASHINGTON-MANHATTAN LODGE NO. 19.

An Appreciation—1842-1919.

That a bright star has dropped from the blue firmament of Jews, that a kind husband and father has gone to his final rest, that the B'nai B'rith has lost one of its early and wholesouled workers, that we shall miss his welcome presence in our meeting rooms—these are but a few of the truths we make into a wreath of praise, and with it, glorify the sacred memory of our late departed brother, Henry Meyers, for many years a member of the Order, a past president in two lodges, a veteran member of Washington Lodge, and for nine years a Governor of the District Home at Yonkers.

His small frame, too often wracked by suffering, was nevertheless guided by a steadier mind, superior in intellect, profound in religious spirit, fair, honest, kind and compassionate, considerate, and above all, complacent. In fact, Henry Meyers possessed many lovable qualities, which, closely interwoven with a few harmless eccentricities, gave him a fine, dependable attractive personality.

He gave to the B'nai B'rith as cheerfully as he did to his family; not a single matter escaped his notice, when he was well enough to give it attention. Not more than his lodge was the Old Folks Home at Yonkers a continuous source of pleasure and care for his busy mind; he gave ungrudgingly of his resources and his talents to bring pleasure to the inmates. The annual Thanksgiving event at the Home, over which he presided, was the outstanding occasion to which he and most of his family gave personal effort.

Born in Germany of German parentage, he came to this country at the age of 17 and settled in the city of New Orleans, where he lived and thrived for about 20 years; he then came to this city (New York), continuing his business until about 15 years ago, when he retired to the comforts of private life. It was during the entire time of these last years that he gave so cheerfully of his efforts toward the success of the Home—in the capacity of Governor.

His early years of activity were marked by persistent effort and skill and were deservedly crowned with success. He was a member of the Gulf Lodge of New Orleans, one of its presidents, a member and once president of Washington lodge, annual representative to the Grand Lodge sessions since 1902 and several times officer therein, a devoted governor of the First District Home at Yonkers for about 10 years, one term the treasurer and one term vice-president thereof.

Our lodge has lost a brother whose years of unstinted service are excelled by few, if any; the community has lost a vanishing type of devotee: the family will long mourn the

"Touch of the vanished hand,
And the sound of the voice that is still."

May his soul rest in peace.

By Brother M. M. Stark, Manhattan—Washington Lodge No. 19, District No. 1.

BUTLER LODGE, BUTLER, PA.

The seventy-fifth anniversary of the institution of the Order was celebrated by Butler Lodge No. 772, of Butler, Pa., on Sunday, March 2, 1919.

The meeting was called to order at 2 p. m., more than 50 members being in attendance, and the officers occupying their respective stations. Six new members were elected, thus raising the membership to 69, and 11 were initiated with appropriate ceremonies.

Butler Lodge is almost the youngest lodge in this District, and now boasts of splendid quarters, where the spirit of friendship and harmony is given full opportunity for development. Letters of congratulation, regretting inability to be present, were received from Judge Josiah Cohen, past president of this District; Marcus Feuchtwanger, president of the District, and Dr. S. H. Goldenson, of the Temple; their good wishes were gratefully acknowledged and loudly cheered.

Brother Friedland, of McKeesport Lodge, arrived before adjournment and extended cordial greetings from members of that Lodge. A rising vote of thanks was tendered the visiting members and a promise exacted from them for an early repetition of their visit.

Brother David Rosenbaum, who recently returned from active U. S. A. service in France, gave an interesting description of army life in the United States and in France. He spoke quite favorably of the Jewish Welfare Board.

Brother Ben Feinberg narrated the good work done by the Jewish Welfare Board at Camp Grant, Ill.

ADULLAM LODGE, PITTSFIELD, MASS.

By M. Ziskind.

Adullam Lodge No. 326 of Pittsfield, Mass., has been very active of late not only in securing quite an additional number of new members, but in arranging several intellectual treats for its members and the community at large in their section.

At our installation Archibald M. Hillman of Worcester installed the following officers: President, M. Ziskind, Vice-President, Charles Kapner. At the close of this meeting the lodge retired in a body with its guests to the New American House, where a banquet was held. Archibald M. Hillman and Rabbi Samuel Price of Springfield were the speakers of the evening, and retiring President George A. Newman acted as toastmaster.

On Sunday, Feb. 16, the Horeb Lodge degree team, headed by Brothers Dr. Gans and Joseph Koletsky, initiated thirteen candidates.

On Monday evening, Feb. 24, Rabbi Samuel Price of Springfield delivered a talk to our members on Zionism, and March 10 Rabbi Eli Mayer of Albany, N. Y., spoke to our lodge, expressing the views of the anti-Zionists.

Both talks were very much appreciated by our members, as it gave them an opportunity of hearing both sides of the question very ably discussed.

Monday, March 31st, Rabbi Stephen S. Wise of New York will speak under the auspices of Adullam Lodge in the Masonic Hall, which has a seating capacity of about 800, using for his theme, "Personal Impressions of the Peace Conference." This affair will be open to both Jews and non-Jews, and admission will be by ticket, which can be procured from the arrangement committee without charge.

At present nine candidates are awaiting initiation and Adullam Lodge is very close to the 100 mark. Associated with President Morris Ziskind in all these activities are Past Presidents George A. Newman, Gerson Rosenthal and Leo Zander. Brothers Harry M. Meyer, Gerson Rosenthal and Daniel England are also giving generously of their time towards the arrangements of the Rabbi Wise lecture.

HOREB LODGE, NEW HAVEN, CONN.

Moving an audience that thronged Hiram Hall to a tense pitch of enthusiasm and interest, Dr. Stephen J. Maher, president of the Connecticut Public Health Association, in a thrilling address, "The Sister of a Certain Soldier," emphasized to Horeb Lodge members at a meeting held on Sunday night, March 23, 1919, that there should be only one measure of standard among races. Dr. Maher's book bearing that title is a work of great literary merit, and its story, surrounding the adventures of a colored girl during the world conflict, was dramatically and forcefully presented.

To recognize the good in humans, regardless of race, was the theme that quietly and yet potently ran through the story of the colored girl; who, although shamed and snubbed by white folks, yet offered her life that some of her white neighbor's children might live during the infantile paralysis epidemic, and who does sacrifice her life in order that colored men of her race might go forth to help the white man in his fight for Democracy.

It was a powerful story told in a powerful way, and the realistic message of Dr. Maher will long be remembered by Horeb Lodge members.

Horeb Lodge unanimously went on record as indorsing the plan to establish an institution for crippled children suffering from tuberculosis at Crescent Beach, Niantic, Conn., which project has been fostered by Dr. Stephen J. Maher for a number of years.

The lodge has prepared an honor roll record for the 105 of its members who are in the United States Army and Navy.

CHIPPEWA VALLEY LODGE, EAU CLAIRE, WIS.

Chippewa Valley Lodge No. 334, of Eau Claire, Wis. recently initiated a member who is highly regarded in the community. He is Mr. Herman Lasker, a name well known among the members of the Order. His uncle, Herman Lasker of Springfield, Mass. is now First Vice-President of District Grand Lodge No. 1.

On March 16, 1918, the lodge had a Purim Ball and also celebrated B'nai B'rith Day, the funds to be used for the relief of war sufferers. A handsome sum was realized which was due mainly to the efforts of Brother Emil Weinfeld.

B'NAI B'RITH CLASS INITIATION.

A large class initiation under the auspices of the B'nai B'rith Lodges of Philadelphia was held at the Lu Lu Temple on Sunday, March 31, 1919.

The event was the most auspicious held in Philadelphia for a number of years. The one hundred and forty candidates who responded to the call were impressed with the ceremonies incidental to their induction into the Order. Two distinguished guests from the city of New York addressed the large audience, composed of candidites and members of the fraternity, Samuel Fleishman, Chief Justice of the Court of Appeals of the Order, and Charles Hartman, executive member of the Order, spoke.

The feature of the affair, however, was the oration delivered by Rabbi Isadore Rosenthal, of Lancaster, Pa. Rabbi Rosenthal gave a forceful exposition of the activity of the Order for three-quarters of a century.

President Feuchtwanger, of New Castle, addressed the candidates.

The General Committee, consisting of Adolph Edlis, Pittsburgh, Pa.; H. S. Platowsky, Philadelphia, Pa.; Joseph H. Ruben, McKeesport, Pa.; Albert Rosenstein, Lancaster, Pa.; Louis Rosenblatt, Wilmington, Del.; Leon B. Stein, Wheeling, W. Va.; B. J. Sugarman, Newark, N. J.; Jacob Singer, Philadelphia, Pa.; Marcus Feuchtwanger, New Castle, Pa.; M. S. Meyerhoff, Philadelphia, Pa., and David Bortin, Philadelphia, Pa., were present.

At the conclusion of the Class Initiation, a dinner was tendered to the General Committee and the guests at the Hotel Vendig.

MISSOURI LODGE, ST. LOUIS, MO.

The new administration of Missouri Lodge No. 22, I. O. B. B., of St. Louis, held its first meeting Feb. 26 under very pleasing auspices. Henry Oppenheimer, the new President, directed the meeting very capably and the prospects for a successful year look very promising. As the feature of the evening, Brother David Sommers of Ebn Ezra Lodge, gave a very interesting and instructive talk on "Personal Experiences in Traveling Through Palestine." Brother Sommers spoke in a conversational manner and held the attention of those present throughout his entire talk. Much business was transacted and the evening closed as cigars were being passed.

At the regular meeting of the Lodge, held on Sunday evening, March 16, a large number of members were present. A special class was initiated by a team of Past Presidents of the Lodge in a very impressive manner. A number of very important committee reports were presented, among them being that of the Auditing and Budget and Finance Committee. The reports show Missouri Lodge in splendid financial condition and the budget for the year shows the liberal spirit of the Lodge in its estimated disbursements for charitable causes. The entertainment committee announced that arrangements for a reception and dance to be held March 30 had been made and that it looked for a large crowd.

It was decided to hold a general discussion on "Zionism" at an early meeting and the committee thereof is busy at the present time.

HENRY JONES LODGE, NEW YORK

Henry Jones-Lebanon Lodge No. 79 held its fiftieth anniversary and peace jubilee on March 22, 1919. This was a very splendid affair and will long be remembered by those who were present. The following were the speakers: Hon. Francis M. Hugo, Secretary of State; Brothers Lester M. Friedman, Adolph Hirsh, Charles Hartman, Charles H. Shapiro, Captain Moses Minzesheimer, Dr. Bernard M. Kaplan, Rabbi Herbert S. Goldstein, Isaac Siegel, Joseph Levenson and Joshua Kantrowitz.

Much credit is due to Brother Adolph Hirsh, chairman of the arrangement committee, for having arranged so fine a program. The other members of the arrangement committee were: Brothers Israel Ben Scheiber, secretary of the committee; Isidor Anhalt, Joel Del Monte, Henry Dottenheim, Louis Fabricant, Meyer H. Hirsch, Joshua Kantrowitz, Max Kottler, Julius Kirschstein, Max Levy, Joseph Levenson, Moses Minzesheimer, Ely Rosenberg, Louis G. Schwartz, Jacob Shapiro, Hon. Isaac Siegel, Henry Sobel and Raymond S. Wile.

At the next meeting of the Lodge, on April 10, Brothers Charles H. Shapiro, president of the district, and the Hon. Samuel Campner, former Mayor of New Haven, have promised to address the members of the Henry Jones-Lebanon Lodge No. 79. Other members of the district have also been invited to be present at this meeting.

ABRAHAM LODGE, BRIDGEPORT, CONN.

By Harry J. Fox

At a meeting held at our Lodge rooms on Sunday, April 6, a committee was appointed to help procure positions for sailors, soldiers and marines who have returned from the service. Committee appointed were Jacob B. Klein, Benjamin B. Shalet, William Tischlerand, Mark Reinstein. They were chosen to assist the Jewish Welfare and Activities League and the Young Men's Hebrew Association.

At this meeting eight members were initiated and seven applications for membership were received. The entertainment committee outlined their plans for a pinochle tournament on April 20 for members only, and a whist for members, their families and friends on May 18. The following committees submitted their reports, which were listened to with great interest: The honor roll, degree team, entertainment, social and various other committees, who displayed a great deal of enthusiasm. It clearly indicates that Abraham Lodge is the oldest leading Lodge in Bridgeport.

Oil paintings of our departed distinguished brothers, Moses Klein and Bernard Klein, were hung in a most appropriate place in our Lodge rooms. They were painted by Geza Fisher, a painter who is a member of our Lodge. The degree team is in fine working condition and initiated a class on several occasions. Harry J. Fox, secretary of our Lodge, has carried on a correspondence with our members in the service, and it was a pleasure to hear of the various experiences that our brothers have gone through in this great war. Henry Greenstein, our worthy president, has outlined a plan to our membership committee that clearly shows that he is endeavoring to make Abraham Lodge the best meeting place. Every meeting is being attended by a large membership. Something is doing all of the time.

McKEESPORT LODGE, McKEESPORT, PA.

The best attended meeting within recent years was held by McKeesport Lodge No. 573, of McKeesport, Pa., on Sunday morning, April 6, 1919.

The turnout exceeded the fondest hopes of the officers and an agreeable surprise was the presence of Brother Marcus Feuchtwanger, president of District Grand Lodge No. 3.

President Feuchtwanger explained his custom of dropping in at lodge meetings without previously announcing the visit, in order that he may meet the "regular" attendants at the meetings and not the "casuals."

In a forcible address President Feuchtwanger reviewed the work being done in District No. 3, pointing out in specially strong language the success of our campaign against the defamation of the Jew, whether on the stage, on the screen or in the press.

The most striking and best appreciated portion of his message was his positive assertion that the B'nai B'rith can not and does not represent any element of "ism" in Jewry, but represents solely the Jew.

He was optimistic in his views as to the growth of the B'nai B'rith activities throughout the District, embracing Pennsylvania, West Virginia, New Jersey and Delaware.

A large class of candidates was initiated by the president whose rendition of the ritual and general instructions as to future work along the line of benevolence greatly impressed the members and inspired them with enthusiasm and an ardent desire to render even greater service during the present campaign of revival.

NEW BRITAIN, CONN.

A membership campaign has been launched by Jehuda Halevi Lodge No. 710 of New Britain, Conn., on March 23, 1919, to increase its membership by 100 members. After the campaign shall have been concluded, a class initiation will be arranged by the Lodge and the Chairman, N. D. Saxe, has secured the following speakers for that occasion: Charles H. Shapiro of Bridgeport, President of the District Grand Lodge; Harry Lasker of Springfield, Mass., First Vice-President of the District Grand Lodge; Rabbi Samuel J. Abram of Bridgeport, Joseph H. Ullman of New Haven, Past President of the District Grand Lodge and member of the General Committee; Samuel Campner, former Mayor of New Haven, and Judge Jacob Caplan of New Haven.

At that meeting several returned soldiers from across the sea, members of the Lodge, will tell of their war experiences.

A banquet will follow the meeting under the supervision of the Entertainment Committee of the Lodge.

INSTITUTION OF LODGE AT TORONTO, CANADA.

A new Lodge was formed in Toronto under the name of Toronto Lodge No. 836. The Lodge started with 72 charter members, who represent some of the best citizens of Toronto. The following members of the general committee installed the Lodge: Brother Charles Hartman, executive member of District No. 1; Brother Joseph H. Ullman, past president of the district; Brother Dr. Joseph Silverman, Rabbi of Temple Emanu-El of New York; Brother Charles H. Shapiro, the president of the district, and Brother Dr. Bernard M. Kaplan, secretary of the district. The initiation was followed by an elaborate banquet at the King Edward Hotel, at which eloquent speeches were delivered by the distinguished visitors, also by a number of the local brothers.

Brother Dr. Kaplan occupied the pulpit of the Holy Blossom Temple on the Sabbath preceding the institution of the Lodge. Brother Kaplan called special attention to the splendid work of the Anti-Defamation League.

Members of the general committee, on their return to New York, paid a visit to Montefiore Lodge No. 70, of Buffalo, N. Y., which held a special meeting in honor of the distinguished guests. The meeting was followed by a banquet.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

Springfield Lodge No. 684 of Springfield, Mass., held a past presidents' night on Monday evening, March 24, 1919, with a many featured program in honor of its members who have attained the highest honor conferred by the lodge.

The guest of the occasion was District President Charles Shapiro of Bridgeport, Conn., who made a brief address. The humorous sketch, "A Night at the Past Presidents' Club," was then put on, while through the courtesy of the Golstein brothers of the Broadway Theater several acts were given, the B'nai B'rith orchestra furnishing music. The drill and exhibition of Troop 22 of Boy Scouts at the close of the evening was much appreciated by the 100 odd members present and visiting members of Holyoke Lodge. Following is the committee of arrangements, which also was the cast of the comedy sketch: Chairman, Henry Lasker; vice-chairman, P. L. Davison; grand marshal, Frederick Cohn; master of ceremonies, Frederick Rabinowitz, and Paul Krauss.

B'NAI B'RITH OF DENVER.

The regular meetings of Denver Lodge No. 171 for the month of April were scheduled to take place on the 13th and 27th of April.

The meeting of the 13th of April was interesting, as the result of an address of Bro. J. A. Harrison on the subject, "Another View of the League of Nations."

Denver lodge lost another of its old members in the death of Bro. Lesser Levy. He filled every position in the gift of the lodge and held the position of treasurer for 19 years. Brother Levy was a man of sterling character, plain and unassuming, and all those who knew him best will remember him with tender recollections.

With reference to Social Service and Big Brother Work, Brother Cowan, chairman of the committee, in his report says:

"We may think we are doing good work, but we have only scratched the surface. What we need is follow-up work, and it is difficult to rely on volunteers for this work. After a meeting of our full committee, we hope to offer a suggestion that, if it meets with your approval, will be effective in lessening Jewish delinquency. If we want to stop this tide of anti-Semitism that is slowly but surely creeping America-ward we will do well to watch and work with our wayward boys, so that they may be a pride to us. We will find it well worth our while."

GILEAD LODGE, MILWAUKEE, WIS.

Brother H. D. Frankel of St. Paul, president of District Grand Lodge No. 6, paid an official visit to Gilead Lodge No. 41 of Milwaukee, Wis., at its last meeting in March, and spoke upon the subject of "Open Portals" to the largest gathering of members that has ever taken place since the consolidation of Milwaukee lodges. Great enthusiasm was created through his visit, and as a result of a campaign which commenced the following day, in which Brothers Frankel and Loevinger took part, 53 petitions were received, and the committee on membership is still out on the drive to increase the number to over 100. Within a short time the Lodge expects to have a large class of candidates for initiation.

ETHAM LODGE, SACRA[illegible] CAL.

Etham Lodge No. 37 held [illegible] most interesting meeting [illegible] past five years on March 11, [illegible] ception was tendered Dr. Fried and the boys who have recently returned from the colors.

Interesting remarks were made by Dr Fried, who spoke of the Jewish Welfare work in the Texas camps. Sergt. Morris B. Rothholz spoke of the social and educational work of the different welfare organizations at Vancouver Barracks, Wash., and especially of the B'nai B'rith at Portland, Ore. Sergt. Joe Goldstein, who was recently discharged, after fourteen months' service overseas, told of his interesting experiences at the battle front.

Milton Marks, assistant city attorney of San Francisco, gave one of his usual splendid addresses and urged on the membership committee by offering a loving cup to the winning team.

At the previous meeting of Etham Lodge, the newly elected officers were installed by District Deputy Leo Garfinkle. Afterwards the officers and members banqueted at the Travelers Hotel and several interesting addresses were made by Ben Shapiro and Milton Schwartz of Oakland Lodge and by members of Etham Lodge.

B'NAI B'RITH DAY CELEBRATION BY MESABA LODGE, VIRGINIA, MINN.

At an enthusiastic meeting of Mesaba Lodge No. 673, attended by over 40 members, at which several members from surrounding territory were present, plans were made for the coming year's work. Five candidates were initiated in the lodge and another member was admitted by card of withdrawal, making a total of 66 members in the lodge. The officers of the lodge acted as the degree team, assisted by Brother Charles Oreckovsky of Duluth. Following the meeting, the members repaired to the Odd Fellows' Temple, where they participated in the annual B'nai B'rith day banquet. Brother Oreckovsky of Duluth, member of the general committee, spoke very interestingly about the work of the order in District No. 6.

Other remarks were made by Brother Morris K. Baer and Rabbi Sugarman. Fifty members of the lodge were present. Brother Nathan Keller acted as toastmaster. In the evening an open meeting of the lodge was held, at which the members were present with their wives and families. Brother L. Edward Lashman of the Anti-Defamation League addressed those present upon the social service activities of the Order and the work of the Anti-Defamation League. The evening's entertainment concluded with a dance, in which several hundred people participated.

LOUIS D. BRANDEIS LODGE, REGINA, CANADA.

A most interesting meeting of Louis D. Brandeis Lodge No. 833, Regina, Canada, was held on Sunday evening, March 9, at which time a class of eleven members was initiated by the degree team of the Lodge. After the regular order of business was disposed of, the Lodge was closed in due form and the social committee took charge of the Lodge and carried out a well arranged program, which was enjoyed by all those present. The main feature of the day was an address on "The Work of the Order," by Brother I. Yampolsky.

The Lodge holds regular meetings twice a month. It has rendered relief to some co-religionists who were in need. The sick committee of the Lodge has been active and kept watch to see that none of the members in case of need should suffer.

The Lodge, through its Anti-Defamation League Committee, has also been active in the matter of protecting the fair name of the Jew.

ADULLAM LODGE, PITTSFIELD, MASS.

Adullam Lodge No. 326 of Pittsfield, Mass., was responsible for the largest meeting ever held in Pittsfield, under Jewish auspices, when Rabbi Stephen S. Wise of New York spoke at the Masonic Temple to an audience of over 800 people. The press of Pittsfield was very complimentary for the privilege extended to the community at large of hearing Rabbi Wise, and made special comment that the city was especially indebted to the president of Adullam Lodge, Morris Ziskind, who was not only active in getting the Rabbi to speak, but also very much interested in all the arrangements.

Rabbi Wise spoke on "Personal Impressions of the Peace Conference and the League of Nations".

DISTRICT NO. 1

New York Isaiah Lodge No. 1, the mother Lodge of the district, has been increasing its membership lately, thus joining in the general membership campaign in honor of the 75th Diamond Jubilee, recently celebrated by the order. Brother Ed. Brucks, the newly elected president of the Lodge, with the co-operation of several other energetic members, has announced the receipt of 21 new applications. Sixteen brothers of the Lodge recently returned from service. New York Isaiah Lodge, in proportion to its membership, had the largest quota of brothers in the service.

Brother Dr. Samuel Greenfield, president of Mt. Sinai No. 2, is arranging a series of meetings to be addressed by prominent speakers. These meetings are expected to be largely attended. New York Isaiah Lodge No. 1 has invited Brother Leonard J. Obermeier of Mt. Sinai No. 2 to address the Lodge. Brother Obermeier is one of the most eloquent of speakers.

Jordan Lodge No. 15 was addressed last Thursday evening by Brother Chas. Hartman, member of the executive commitee of District No. 1. Brother Hartman appealed to the Lodge to preserve its fine B'nai B'rith traditions of enthusiastic activities.

District No. 1 held a public meeting Sunday morning, April 6, 1919, at the Mt. Morris Theater, New York City, to commemorate the second anniversary of the entry of the United States into the World War. This was held at the Mt. Morris Theater by courtesy of the Institutional Synagogue, of which Brother Congressman Isaac Siegel is president. The following were the speakers on the occasion: United States Senator Hon. William M. Calder, Brother Charles H. Shapiro, president of the district, and Rabbi Herbert S. Goldstein of the Institutional Synagogue. There was also a special musical program arranged.

Harmony Lodge No. 711 gave a formal dance Wednesday evening, March 19, at Harmony Hall, Bridgeport, Conn. The patronesses were: Mmes. Charles H. Shapiro, Sigmund Loewith. Maximilian Stein, Lawrence S. Finklestone, Samuel Sussman, Benj. W. Brownstein, Joseph G. Shapiro, Samuel N. Schnee, Maurice S. Rosen, George N. Finklestone, Joseph Gilman, Jacob Flamm and I. J. Goldman. The committee of arranements included: Joseph Solomon, chairman; Joseph H. Lederer, George N. Finklestone, Maximilian Stein, George Greenspan, Michael Shulansky, Bernard Rubenstein, Joseph Gilman, Max Frank and Joseph Hinchfield.

Horeb Lodge No. 25 was addressed recently by Prof. M. S. Mandell of Yale University. Horeb Lodge will be addressed at its next meeting by Dr. Stephen J. Maher, president of the Connecticut Public Health Association. His subject will be "The Sister of a Certain Soldier," a story on race prejudice. Horeb Lodge will conduct the special class initiation at the "get-together" meeting that [illegible] to take place May 7, 1919, at the B'nai B'rith headquarters, New York City. The metropolitan Lodges of District No. 1 expect to make this an impressive initiation, and every effort is being put forth by the members to make this one of the best class initiations ever held in the district.

At a meeting of Jordan Lodge No. 15, New York City, held on April 3, 1919, Bro. Charles Hartman, Past President of the District Grand Lodge and member of the Executive Committee of the Order for District No. 1, was the guest of honor and delivered an address to the members on the work of the Order.

Jordan Lodge is about to engage in a membership drive and is satisfied that as a result thereof it will materially increase its membership.

DISTRICT NO. 2.

At the meeting of Trinidad Lodge No. 293, of Trinidad, Colo., held in the month of March, a class of four candidates was initiated. A vote of thanks was tendered Rabbi Macht for his efforts in bringing about such a splendid result.

The meeting room has been fitted up in the lodge room, and a number of Jewish periodicals and magazines are constantly on file. The Lodge has appointed a committee to secure a good collection of books of Jewish interest.

District Grand Lodge No. 2 will hold its annual convention in the City of Louisville, Ky., May 4, 5 and 6, 1919.

DISTRICT NO. 3

Brother Charles Hartman, member of the executive committee of the Order for District No. 1, and Brother Samuel Fleischman, president of the Court of Appeals of the Order, both of New York City, attended a large class initiation in Philadelphia on March 30, 1919, at which time over 200 candidates were initiated into the Philadelphia lodges.

DISTRICT NO. 4.

A large crowd attended a masquerade dance at the B'nai B'rith Club House on Saturday evening, March 15. The hall was beautifully decorated, and during the entertainment refreshments were served.

Dr. J. K. Levin, Rabbi of Temple B'nai Israel, while representing Baron de Hirsch Lodge No. 420, of Butte., Mont., at the Diamond Jubilee celebration of the Order, held at Spokane, Wash., delivered the principal address before Abraham Geiger Lodge No. 423, of Spokane.

A regular meeting of Baron de Hirsch Lodge No. 420 of Butte, Mont., was held on April 3, which was very spirited, and a committee was appointed to attend to the wants of returning Jewish soldiers of that city and to secure employment for them.

A regular meeting of Baron de Hirsch Lodge No. 420 of Butte, Mont., was held on March 20, 1919, when Bro. H. Blumkin presented the annual report of the Grand Lodge, wherein special emphasis was made of the progress of Baron de Hirsch Lodge as depicted in the increased membership and enhanced financial standing.

A joint Purim Ball held at the Women's Club on March 15 under the auspices of the lodge and the ladies' auxiliary of the Temple was a brilliant success.

DISTRICT NO. 5.

Gate City Lodge No. 144 of Atlanta, Ga., held an unusually well attended meeting on April 9, 1919, in the vestry room of the Temple. Mrs. Annie T. Wise and Harold Hirsch addressed the gathering on civic and educational topics, which proved of much interest to all those present. The evening was rounded out by a Dutch luncheon and smoker.

DISTRICT NO. 6

Brothers Edward L. Lashman of Chicago, director of the Anti-Defamation League of the Order, and Charles D. Oreckovsky of Duluth, member of the general committee of the District Grand Lodge, paid an official visit to Mesaba Lodge of Virginia, Minn., on Sunday, April 6, where they assisted in the initiation of a class of candidates, attended a banquet and public meeting under the auspices of the Lodge. The two Grand Lodge officers made addresses both at the Lodge meeting and at the public meeting.

Iron Range Lodge No. 793, of Chisholm, Minn., celebrated B'nai B'rith Day on Sunday, March 13, 1919, with initiation of a class of seven candidates. A dinner and public meeting, followed by a dance, were the main features of the celebration.

DISTRICT NO. 7.

Gulf Lodge No. 221 of New Orleans, La., held a well attended meeting on Thursday, March 13, 1919. Besides the many matters of interest which always present themselves at the meetings of that lodge, the forthcoming convention of the District Grand Lodge was discussed, for which the committee of the joint lodges of New Orleans made extensive preparations, made it desirous that a large number of members participate in making the event a most enjoyble and a hospitable one for the delegates and their ladies.

Under the auspices of Isador Strauss Lodge No. 519, of Fort Worth, Texas, a grand ball was given on Thursday evening, April 3, 1919, at the Hebrew Institute. The affair proved a great success. At the close of the evening refreshments were served.

The Amarillo Jewish Community and the B'nai B'rith Lodge of that city lost a valued member in the death of Brother Max Goodman, one of the oldest Jewish citizens of that county.

Dr. S. N. Deinard, of Minneapolis, delivered a lecture on Palestine under the auspices of the B'nai B'rith Lodges of New Orleans, La., on Sunday, March 9th, 1919.

MANHATTAN-WASHINGTON LODGE, NEW YORK.

Manhattan-Washington No. 19, together with several other lodges of the Metropolitan District, is arranging a public seder to take place on the second night of Passover. Manhattan-Washington Lodge has been in the lead for a number of years arranging public sedorim, which are usually very largely attended. Manhattan-Washington Lodge No. 19 takes great pride in Brother Dr. J. L. Blumenthal, who was recently elected president of the Board of Governors. Dr. Blumenthal, who is a prominent physician in this city, is a director of the Young Men's Hebrew Association, and has been interested in philanthropic work for a number of years.

IN MEMORIAM

Kansas City Lodge I. O. B. B. Makes Splendid Gift In Memory of Departed Brothers

The Y. M. H. A. library was made richer by the addition of a complete set of "Graetz' History of the Jews", which was presented to the association by the K. C. Lodge No. 184, Independent Order B'nai B'rith. The books were presented in memory of members who had departed this life during 1918, and is a part of the policy to perpetuate the memory of all departed brothers by making contributions of useful literature.

The members passed away and in whose memory the books were given, are:

Israel E. Bernheimer,
Herman Bayles,
Max Cohen,
Jacob Gardner,
Adolph Hirsch,
Louis Levy,
Nathan Samuels,
Samuel Wertheimer.

The Y. M. H. A. recognizes the honor, and the obligation which the acceptance of the memorial imposes upon it, and is deeply appreciative of the confidence which the gift attests.

B'NAI B'RITH ORPHANAGE AT ERIE

At a recent quarterly meeting of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, held at the Lawrence Hotel in the city of Erie, a number of new applications for admission were received.

The Home is now sheltering 51 children, 26 boys and 25 girls, and indications point to the admission of four additional applicants which will soon give the Home 55 children.

The future welfare of the institution was discussed by those present, among them being the president of District No. 3, Mr. Marcus Feuchtwanger, of New Castle, and the former secretary of the District; Mr. Edward Hemple, now of Pittsburgh, Pa.; Mr. Felix T. Levy, of Wilkes-Barre, Pa., treasurer of the Society for the Care of Orphans and Friendless Children of Luzerne County.

Miss Hattie Lewin, field secretary, is visiting the various cities in Pennsylvania in behalf of the institution.

DAUGHTERS OF B'NAI B'RITH DISTRIBUTE PASSOVER SUPPLIES TO POOR

The Daughters of the B'nai B'rith, of New York, since organizing five years ago, have been aiding the poor in the community in a worthy manner.

Realizing that many families are in urgent need, they are making extensive arrangements for the distribution of food for the Passover holidays, and are endeavoring to raise funds to carry on the work on a much larger scale than heretofore.

Each family is supplied with matzoth, matzoth flour, potatoes, onions, eggs, etc. Heretofore the organization has supplied about one hundred and fifty families each Passover, and it is endeavoring to exceed that number this year.

RESOLUTIONS

Barnett Lodge No. 754, Independent Order of B'nai B'rith.

Forrest City, Ark., April 4, 1919.

Whereas, God in His Providence has removed from our midst our brother, George Swartz, and transformed him to the Grand Lodge on high.

Resolved, that we deplore the untimely taking off of our brother, so young and so well able to bear his part of the burdens of life, and that we as a Lodge and as his brothers, bow in humble submission to our Heavenly Father's will.

Resolved, that the resolution be spread upon the minutes of the Lodge, a copy be sent to the family of the deceased brother and a copy be furnished the B'nai B'rith News, The American Israelite and Jewish Spectator for publication.

H. J. Warshavsky,
Perry Cooperman,
L. Barnett,
Committee.

REHOBOTH LODGE, NEW YORK.

Brother Samuel Lederer of Rehoboth Lodge No. 38, of New York City, will celebrate his golden wedding anniversary on May 4. He has been a member of the Order for the past fifty years and he will combine the celebration of the two occasions. Brother Lederer was the first president of Rehoboth Lodge to be elected for one year. Prior to this the president of the Lodge was elected only for six months. Brother Lederer was the Representative of his Lodge at the Grand Lodge session and also served as Treasurer for a number of years.

McKEESPORT LODGE, McKEESPORT, PA.

Steps are being taken to restore the Ladies' Auxiliary to its former active position. With the aid of the brethren, the ladies have planned a strong campaign of activity, and on Wednesday, March 19, met at the Progress Club for the installation of the newly elected officers.

A delegation of boosters from the parent organization attended the ceremonies. Considerable enthusiasm was displayed by the ladies, who are striving to make the Auxiliary as strong and as progressive as the B. B. Lodge.

The retiring officers explained that the recent war and the war activities had slackened the interest formerly shown, but with the return of normal times of peace and prosperity, a return to former flourishing condition is expected and hoped for.

The brethren suggested that efforts be made to secure for the membership of the Auxiliary the sister, wife or daughter of each B. B. member, and a drive for that purpose will be started very shortly.

SAMUEL LODGE, VANCOUVER, B. C.

At a well attended meeting of Samuel Lodge No. 668 of Vancouver, B. C., held on Wednesday, March 19, 1919, a class of candidates was initiated by the new degree team.

The initiation marked the most impressive ceremony ever witnessed in the lodge.

The degree team wore high priest hats gowns and collars representing the different stations of the lodge. The newly initiated candidates were greatly impressed with the beautiful teachings of the Order and promised to take an active part in upholding same.

At the close of the meeting refreshments and smokes were served and after enjoying a pleasant evening everybody rose and joined in singing "God Save the King."

HOMESTEAD, PA.

Sergeant Major A. H. Friedman, a member of McKeesport Lodge who was recently honorably discharged from the service, related some of his overseas experiences at the meting of Homestead Lodge No. 586, of Homestead, Pa., on the evening of April 6, 1919. The meeting was open to the public and was largely attended.

The last monthly meeting of the Homestead I. O. B. B. was addressed by Lieut. David Glick, an A. E. F. man, who at one time was an instructor in the Homestead High School.

MINNESOTA LODGE, ST. PAUL, MINN.

An open meeting of Minnesota Lodge No. 157, I. O. B. B., attended by about three hundred people, was held on the evening of March 24. Judge Grier M. Orr delivered an address on "Boys and Girls," speaking in an intimate way on questions relating to juvenile delinquency. Community singing was followed by a movie, "The End of the Road," a picture produced in the interest of health, under the auspices of the United States government.

MEMPHIS LODGE, MEMPHIS, TENN.

At an interesting meeting of Memphis Lodge No. 35, held on Feb. 23, 1919, delegates to the coming convention of District Grand Lodge No. 7, to be held in the city of New Orleans in the month of April, were elected. Brother Samuel Schloss, the oldest member of the Lodge, was honored by receiving a unanimous election.

An interesting address was made by Julius Schloss, president of the B'nai B'rith Lodge at Pine Bluff, Ark. Several candidates were elected to membership in the Lodge.

INSTITUTION OF B'NAI B'RITH LODGE AT WHARTON, TEX.

A new lodge of the Order was instituted at Wharton, Tex., under the auspices of District No. 7. Mr. Sol Schoenmann, of Houston, Tex., president of the District Grand Lodge, officiated and the new lodge will be known as Sharith Ysrael Lodge No. 835. The official degree that exemplified the ritualistic work was composed of Brothers Goldman, Gordon, Mendelson and Hurwitz. A number of members of the Order from surrounding cities attended the institution and at its close a formal reception was held.

B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

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JEWISH HOPES AT THE PEACE TABLE

By JULIAN W. MACK.

(From the Menorah Journal)

No one can positively foretell what the Peace Conference is going to do with reference to "Jewish Rights." But we have our hopes, our aspirations and our aims, and we know that these have met with the most sympathetic response and approval at the hands of the allied powers. So we feel certain that when the representatives of the Jews of these allied countries appear before the American representatives at the Peace Conference, or before the Peace Conference itself, if that privilege is granted to them, their requests will be addressed to sympathetic ears, and they will find a readiness never before equalled in the history of the world to devise ways and means by which at last the rights that are due to the Jew shall be accorded to him. And in this cause, we American Jews are pursuing no selfish purposes. We ask nothing for ourselves. All that any Jew can ask has been accorded to us as to every other citizen in this free land of western civilization. We go to speak for the people from whom we have sprung, for the stock of which we are a part, for our brethren in Eastern and in Central Europe who heretofore have been denied all of the rights, not merely that a people may request and expect, but that every human individual is entitled to.

The Jews of America have cheerfully and splendidly responded to the appeal to relieve the material wants of their afflicted brethren in the War Zone. New York Jewry alone has just raised $5,000,000, as it did a year ago, and the rest of the country's Jewish population, with the assistance and help of many non-Jews, has raised an additional five to ten million dollars the past two years for this purpose. That money, it need hardly be said, is essential. It was necessary, in dealing with the afflicted Jews in the Eastern war region, that a Jewish War Relief Fund should be created, because in most of those lands, unlike our wonderful country, and that of our western allies, the Jew was never accorded full and equal rights; not even a proportionate share in the world's philanthropic offerings. The cry of the widow and the orphan and the homeless and the hungry always meets with a splendid answer from every Jew, and it is not surprising that American Jewry met the demand made upon it for this material aid as it always has met and always will meet similar demands.

What Rights Do We Hope to Attain?

In the same week that the noble record of the last great relief fund was being written in letters of gold, there was a still more important event that marked an epoch in the history of the Jews. That was the assembling of the first American Jewish Congress. There were gathered together four hundred men and women; three hundred of them elected democratically from every section of the country by their fellow Jews; the remaining hundred appointed as representatives by the national Jewish organizations. Two or three organizations, not entirely negligible in the number of their membership, or in their religious zeal, were absent. It is sad, it is pitiable that in these days of Jewish suffering, any Jews or Jewish organizations should so misunderstand the implications of this Congress, the problem of Palestine and the demands for Jewish rights in Europe; and it is still more pitiable that these misunderstandings should be due in part to fear—fear lest the patriotism of the American Jew may be suspected or assailed—a selfish fear that deters some American Jews from standing up and working in the light of day for the just demands of their brethren in the lands of oppression. I care not how honestly anti-Zionistic these dissenters may be, or how loyal their Americanism—so long as they participate in the utterly false representation that Zionism is antagonistic to full-fledged unalloyed Americanism, they are disloyal to their people and to their religion. And against their patriotism as American citizens, I am ready to measure and to compare before any impartial tribunal the sturdy, exclusive, unqualified Americanism of any true American Zionist. The aims and aspirations of the Zionists were never misunderstood by the non-Jews. The charge of lack of patriotism is not made by the non-Jews of any land against the Zionist; that charge comes only from some of our brethren deluded by their fears.

What then are we seeking at the Peace Congress? What "rights" does the American Jewish Congress hope to obtain by sending a delegation to Europe to work in co-operation with the world's Zionist Organization and with representatives of Jewish organizations from all of our co-belligerent lands? Two rights, to put it briefly: justice for the Jewish people as a whole through the re-establishment in Palestine of a national home for the Jew; justice for the Jew in all of those lands of eastern Europe and the newer countries that are to be recognized at the Peace Congress—justice for the Jew in those lands in which justice has heretofore been denied to him.

Are these worthy objects or unworthy? Should the Jew bow his head in shame for striving to secure them? Should the Jew attempt to hide these aims from the world? Should they excite fear on the part of any man and especially any Jew? Let us examine them, and see what they involve.

The Lesson of the Roumanian Flaw.

One of these two claims directly affects the larger number of Jews—the Jews of eastern and of central Europe. Rights have been asked for them before. At the Peace Conference of 1878, when the kingdom of Roumania was established, it was understood that citizenship had finally been secured for the Jew in Roumania. It was thought that the Powers had imposed this as an express condition to the creation of the Roumanian kingdom. It was believed that all Roumanian Jews—the ancestors of many of whom had been inhabitants of that land for centuries—would attain full and equal rights with their fellow Roumanians. The clause guaranteeing this was faultily worded. The Powers that entered into that treaty, limited as they were by the independent rights of each sovereign state, not having at their command what we sincerely hope the world will have henceforth, a League of Nations, felt themselves unable to compel Roumania to live up to the full measure of the obligation assumed by her not merely to the Roumanian Jews but to the signatory nations. Hence, but the smallest fraction of Roumanian Jewry attained to citizenship, while the vast majority for the past forty years have been condemned to the position of aliens in their motherland—men and women without a country. That is a condition of such rank injustice that the whole civilized world should blush with shame that it has been unable to correct it. That is a condition that will not be permitted to continue hereafter in Roumania if the Jews are able to obtain from the Powers the hoped for recognition of their rights—nor will it be permitted to begin in any of the new or enlarged states of Europe.

This is the first essential demand of the Jew for his brethren—equal civil, political and religious rights in every land. But it is true that the resolutions of the Jewish Congress and the cry of the Jew in eastern Europe go beyond this. He asks for equal civil, religious, political and national rights in those countries. And it may properly be asked what do we mean by national rights.

Why the Jews Must Have National Rights in Certain Lands.

Are we not content here in America with absolute equality of the individual before the law? Do we ask any national rights for the American Jew, for the English Jew, for the French Jew? Then why ask it for the Czecho-Slovak, or the Roumanian, or the Polish, or the Jugo-Slavic Jew? Of course we ask no such rights in the countries of western civilization. Their entire make-up and political structure is totally unlike that of the countries of eastern Europe. This country has grown up in the traditions of English liberty, of Anglo-Saxon freedom; no man wants to change it. This country of ours is unique in the history of the world. Here are gathered together representatives of fifty or more different stocks or peoples, all working together, all coalesced into one great people, the American nation. But let us not forget that history has developed differently in other lands. Let us not attempt illiberally to impose our American political conceptions upon the people of eastern Europe. Let us rather look at their situation from their own point of view—observe how they treat the various peoples within their realm, and them let us ask for the Jews—always recognized in these countries of eastern Europe as a distinct group—only the same rights that each of the other groups, called in eastern countries nationalities, are there accorded. In other words, free and equal rights means free and equal rights according to the customs of the country in which they are demanded. In those countries that look only to the individual, we, of course, ask only free and equal civil, political and religious individual rights. But in countries that are divided into groups, each of which has a separate language, independent schools, and a distinct culture, there surely equality of right demands that the Jews, there recognized as a distinct group, should have exactly the same group rights, there described as national rights, that each of the other groups has.

An expression of opinion on this point which is of great significance was made recently by a true friend of the Jew, although he was not speaking primarily of the Jewish problem — President Thomas G. Masaryk of the new Czecho-Slovak state. No one in high position has stood up more stoutly for the human rights of the Jews in the Austro-Hungarian Empire at a time of personal danger to himself than Professor Masaryk—not only now, but for more than a quarter of a century. Dr. Masaryk is himself a Bohemian—a Czech. And he is President of the Mid-European Union that met at Independence Hall and drafted resolutions recognizing minority group or national rights in all of these newer countries of eastern and central Europe. German Bohemia, he declared, is of course a part of the Czecho-Slovak state, its people are citizens of that state; but we have no thought of making Czechs out of the Germans; we recognize their minority group right; we recognize their right to their language, their schools and their church, and in the Czecho-Slovak state that right of minority groups will always be respected and protected. He made the same declaration concerning the rights of the Jewish people in his country and in those countries of eastern Europe in which from time immemorial the Jewish people have been recognized as a separate and distinct group—countries where three or four, perhaps five distinct groups, not fifty as in this country, have always lived together, formed one state, but each with its own distinct and separate ideals, culture, literature and education. And he fully recognized and declared that for the realization and protection of these minority rights, minority political representation in the councils and administration of the state and the municipalities was essential.

If the American Jew were animated by selfishness and fear, he would keep his hands off this problem and would let these groups of people in foreign lands struggle for themselves. But if the American Jew, true to his ancestry, true to himself as a man, is ready to stand up for the oppressed of every nationality, color or creed in every part of the world, how can he remain silent when his own brethren in eastern Europe are in danger of being denied that equality which for all other groups in those lands is an unqualified right? He would have to abdicate his manhood, if he feared to stand for his own brethren, for the incontestable principle of the right of the Jewish people everywhere to equality of states, a principle with which the delegation of the American Jewish Congress found President Wilson, as it expects to find the leaders of the Allied Powers, fully sympathetic.

What We Really Want in Palestine.

And now as to the second problem—Palestine. What is it that we want there, and what is it that some fear? The problem seems so simple to those who have been dealing with it for years that it is even difficult to explain. It is difficult certainly to comprehend the doubts and fears of the antis. We do not want an independent state for the Jewish people in Palestine at this time. And why not? Because at this time the Jews form only one-sixth of the population, and an independent state under such conditions would be both impracticable and undesirable. We are entirely content that the land shall now be placed by the League of Nations under the trusteeship of Great Britain, with the obligation there to lay the foundations of and, by proper land and immigration laws and administration, to promote the development of the Jewish Commonwealth. Only when the Jews shall be in the majority will they be ready for the Jewish Commonwealth. Shall it then begin as a Home Rule Commonwealth or shall it at once become an absolutely independent sovereign small state? Shall it ever be an independent state one of the sovereign states of the world? Who knows? In the course of years, perhaps—in the course of decades, as civilization evolves out of the present chaos, it may or it may not be desirable that the world shall be divided into a great number of small states. It may or may not be desirable that the world shall be divided into a few great states, each the trustee or the protector of a number of smaller commonwealths within their empires. No man can know. No man can foresee what the future may bring. We are now concerned with the immediate problem.

The age-long dream of the Jew, the prayer of the Orthodox, has been that the Jewish people may be re-established in Palestine. What this means is not that all Jews should be gathered there—the land would not hold them—or that any Jew shall be driven out of his home. But simply that those Jews who for any reason have the pioneering spirit to refound their people—one of the glories of the world, shall be able to do so; that it shall be made possible again for this people to flower as a nation or a commonwealth, not merely for the benefit of the Jew but for the benefit of all humanity; a people which when gathered together in earlier days on this soil —not a majority of the Jews of the world but simply a nucleus—evolved and created those fundamental principles of religion, of ethics, of morals, of social justice, on which our entire civilization is based; a people scattered for two thousand years and yet having within itself the vital spark that preserved it throughout centuries of oppression the like of which the world has never seen. With such a past and with the demonstration they have made in the past thirty-five years through their sixty Palestinian colonies—oases in the deserts of Asia Minor—and that miracle, the re-creation of a dead language as the living tongue of the whole community, the Jewish people may be trusted, when gathered together again in their homeland, to bring forth the higher fruits for the benefit of all mankind.

There Is Nothing Un-American In Our Program.

In the light of these facts, should we American Jews, because of the splendid opportunities we have here in our own

(Continued on page 13)

JEWISH PATRIOTISM

Address of the Earl of Reading Before the Judeans.

New York, April 22, 1919.

Mr. Chairman, Colleagues, Ladies and Gentlemen:

I need not tell you that I have been suffering for some little time. But I forgot it in the eloquent speeches to which I have listened. It was only when the personal reference came to myself that I recalled again that I was, for a moment, and must be a martyr. To hear the observations which were made of me by successive speakers was really, I almost believe, intended as a test of my capacity for self-control. Was it possible that I should listen all through without blushing. Whether I did or not, I am unable to say, but I will tell you in all earnestness and sincerity that I am glad that you think so well of me. I am just enough to say that I don't deserve much of what was said. I am also just enough to say that if intention and purpose count as to value of action, then I claim the full credit.

I wish I had the privilege of a minister. I will not say that I wish I had his eloquence, because to that I do not aspire to attain, but the privilege that he had of reflecting upon the members of the society, and the obvious pleasure that he took in doing it, made me wish that I could add to the various positions that I occupy that of a spiritual minister.

But I am tonight your guest, as a member with you of our community. I rejoice that I have had the opportunity of meeting the members of this society. I take leave, in the pride of a free Englishman, to differ from some of those pleasant but, nevertheless, rather badinage observations of the minister, to say that I am convinced from what I know, from what I have seen and from what I have heard that if I am not addressing all the culture and intellect of Judaism in New York, I am at least addressing many of its chief representatives.

But I am addressing you also in the capacity of British Ambassador, and nothing that I can say can disassociate me from that position. If I were minded to speak to you simply giving utterance to my own personal sentiments, I should be doing wrong. I cannot sever myself from the position of the accredited representative of my country in the United States. That it should so happen that I am also a member of your community gives an added zest to the pleasure of my being with you this evening, and I trust the pleasure which you are enjoying is to some extent equal to that that I have experienced and am now experiencing. But I must remember, and I beg you to remember, that I cannot speak outside of my representative capacity. Fortunately, we have one ambassador present besides myself, and somewhere out of that eye in the back of my head, which everybody ought to have, I have discovered that Mr. Elkus is feeling for me and with me. I don't know how many ex-ambassadors there may be amongst you, but those that are there will also share my feelings. A diplomat is always in a difficult position when he makes a speech. It is not the habit of governments to entrust their definite statements to the diplomats in other countries, because governments like to make those utterances themselves, and if I spoke to you it might be thought that I am announcing some conclusion which has not yet been definitely arrived at. It might be thought, again, that I am concealing something which I know, and that I am speaking with the determination not to communicate anything. There is some truth in both of those statements. There is the whole truth in neither. And the delicate position of an ambassador is not diminished by the recollection that there is an assemblage of the most distinguished men in the world sitting at present in Paris, who are engaged both in making and unmaking states, and, therefore, I will ask you to bear in mind when I am addressing you, during the short time that I shall occupy your attention, that I am besides being your guest and sharing with you in all the pleasures, which I have been told and verily believe it has given to you as also has been given to me—let me remind you that I must speak with much caution, and let me also tell you, in case you may not know it, that there are many things which you may think are perfectly well known to me which I can assure you have not yet reached me.

But it is indeed fitting, if I may be permitted to say it, that you should have invited me as the representative of Great Britain to meet you this evening, because, as Dr. Wise reminded you so well, it is from Great Britain that that great historical declaration of Mr. Balfour came, in the name of the British government, which received so much support from allied nations, and which has indeed been as the kindling of a great light in Israel.

I know there has been some controversy as to the exact significance to be given to the words which Mr. Balfour used. It is quite possible that all the interpretations are not correct. It reminds me rather of a distinguished poet of ours who was asked to explain the meaning of the language that he had used in a verse. There were so many interpretations arrived at by cultured and learned societies that he was puzzled at the end himself and only hoped that he had had them all in mind when he wrote those words. But I may say to you as an individual that it is not surprising that throughout the world of Judaism there was great and enthusiastic acclamation of that celebrated statement of Mr. Balfour's. Whatever the view may be that you take of it, and heaven forfend that I should ever step into that controversial domain, this at least must stand firm in every community, in every assembly where Jews are gathered together, it stands as a recognition for all time of the right, civil, religious right, and the full liberty of the Jews throughout the world. Whether a man be a Zionist, or whether not, all will rejoice that the opportunity is given, that the declaration of policy at least is made by the British government that those Jews whose racial, religious, national or other aspirations may prompt them to go to Palestine, their homeland, will have the opportunity of settling there. I avoid so far as I can, and I am never quite sure that I am doing it, the language which might lead some one society or another to claim me as its adherent. I am trying in the best way I can to give expression to those innermost thoughts which must actuate us all, without at the same time espousing the cause, of either one or the other of the controversalists. But I do know that this statement has meant much, because, after all, although no one would expect either that all Jews would wish to go to Palestine or that Palestine could receive all Jews, nevertheless, we do know that in that country, with the policy to be pursued which has been declared, and that when effect is given to it, that there at least will be a land to which those who are unhappy under persecution, religious or otherwise, those who have suffered martyrdom for the simple reason that they happen to have been born Jews, will be able to go and if not able will be assisted by their more prosperous brethren, to hie them to the land where at least they can say they are at home. After all, it is not unnatural that you here in America, and we in Britain, should be of the same opinion. I recall not only the history of Great Britain and its treatment of the Jews to which Dr. Wise and others have already given utterance, but the action of America and Americans in past times. Why, sir (addressing Mr. Schiff), I remember even your own action—you yourself raised your voice with others at a time when persecution, unfortunately, was dogging the very footsteps of Jews in certain countries. What the result may be of the labors of America and Great Britain it may be rash to prophesy, save that I think we are entitled to say and to assume that liberty, civil liberty, religious liberty must prevail wherever these countries have an influence, wherever they can bring their authority to bear.

I will not hazard a conjecture as to what is happening at Paris at this moment, save that again I shall not hesitate to affirm that the decisions arrived at are conceived in justice and are based on liberty. The men who are there, particularly those who are best known to you and those best known to me, can only work for justice and for liberty because it is the very breath, the very spirit of the men. For, sir, this war can come to an end we verily believe. It was waged for civilization, for great and immutable principles. It has effected at least much of its purpose. It has conquered military despotism. It is, I verily believe, vindicating at this moment international law, and it will be true to itself only if also it stands for that justice and liberty which was proclaimed throughout the war, not only in our country, but almost, I had said in louder tones, and with greater vibration, throughout this country by you here who were not so close to the battle, and you were stirred to the depths by the ideal, possibly the only ideal which would have driven you to take the steps that you did, and to cast everything that you had into the balance, the ideal that you were striving to secure this justice, this liberty which you had, throughout the world to make it a better and a happier place to live in.

In my country we began the war by calling upon our citizens to enlist voluntarily. We were not prepared with a great army. We thought that our part was to provide a great navy and to that to the best of our ability we devoted ourselves—to provide supplies, to assist with finances, but we did not think that millions of men would be required of us. I pause not to consider the question—I only refer to it in order to explain how it was that suddenly we found ourselves calling upon our young men to enlist. And I refer to that only for one reason—just to tell you that if you had been there with us, you would have felt as I did the thrill of satisfaction that in a country which had behaved to Jews as England had, the young generation of Jews responded with alacrity, with enthusiasm, indeed racing to see who could be first to serve under the Union Jack. I speak of men I know and of things that I have seen. And I only say this to you, not through a desire to claim any special credit for it—we do not wish special credit—we did what was the bounden duty of every citizen of his country. Be it remembered, and all history will show it, that in those lands in which the Jews are treated with justice and equality, there is a fervid patriotism and a faith of citizenship that will bear comparison with any class in any community and in any country. It is only what should be expected from those who, after all, have been known throughout the generations as men who have done their duty, who have sought justice and who have tried to do justice. For this war, after all, appealed to us as perhaps no other war could because it raised on high for all to see the great standard of justice, fully poised, neither bending to the one side or to the other, blind to religion, blind to race, merely standing there embodying impartial justice to all men. And, therefore, it called forth our best. Here in this country I know what has happened. There was enlistment and there was also conscription. And it is again the greatest satisfaction to you, I know, as it is certainly to us who are not citizens of your country, to realize how much has been done in the same way, how excellent was the response and how well your people have acquitted themselves in the field of battle. I often think, and indeed I never can address an audience of Americans without the thought being with me at all moments, so that I have even the greatest difficulty to restrain myself from giving utterance to it too often—when I think of what America's entry into the war meant to us. There were times in the great struggle when the victory—in which we always had confidence seemed at a very remote distance—at times even the men with the keenest sight could not reach it. There were clouds, very black clouds, over the vista, and faith alone could carry men along the way. There came the day when America stepped in and said: "We are with you," and with that saying America meant, as we knew, that when she had said it she would see it through to the bitter end. Ah, then, I can assure you, the mists cleared. There was a beautiful sun shining over the vista and the distance seemed suddenly to have become comparatively short; how short none of us knew at that time and indeed I think none of us expected it to be quite as quick as it was, but it had a magnificent effect, and let me assure you that it was not only because you were lending all your material support; that you were sending munitions of your own; that you were lending moneys; that you were building ships; that you were sending your navy to help with ours; that you were shipping your soldiers as fast as you could train them; it was not only that. You may perhaps not quite realize all that it meant. It was the moral support that America gave when she elected to come into the struggle with us that encouraged and stimulated all of the Allies, wherever they might be, that brought to them not only the additional evidence of the justice of their cause, but it set the seal upon their judgment by bringing into it a nation which never had fought except for the purpose of securing justice and liberty.

And now let me say to you that I shall carry away from here this evening the recollection of my meeting with you and of your splendid welcome to me, with the addition of the words of farewell which were spoken, and strange as it may seem, rightly spoken. I am going back within a short period to my own country, not because I desire it, but because it is my duty to go back there and do that which pertains to my lot, whatever it may be. I am, as you have been reminded, Lord Chief Justice of England. I am not sure but what you needed reminding of it—sometimes I have needed reimnding of it myself, and when I think of going home and taking my seat again as Lord Chief Justice and remember that it will be expected of me that when occupying that seat I shall know some law, I confess that I am a little apalled at the prospect of what I shall have to read before I can properly discharge the duties which are mine. But I shall go back there with the knowledge that here in America I have made, as I believe, many friends. If I were to take **ad literam** some of the beautiful things that have been said to me tonight and on other nights, I should be in grave danger of thinking more of myself than is my just due. But, nevertheless, I know that these manifestations of friendship; aye, as you said, sir (to Mr. J. J. Frank), of affection, which all love to treasure, are really springing from you Americans to me as the representative of the nation which has sent me here in my present capacity. I love to think that it is that that you honor. I rejoice to think that you have affection and admiration for the British. It pleases me beyond words to think that our British administration has called forth tributes from you. And above all, I carry with me the profound conviction that, however others may strive to embroil, that whatever may be said by those who, for one reason or another, have their little fling at the British-Lion, sometimes, not nearly so ill-naturedly meant as it appears—however that may be so, I am carrying with me the conviction that you and we, the English speaking peoples of the world, are united together as never before because we have fought together; we have bled together; we have struggled together to maintain a great ideal, which is that which was originally yours and ours in the common ancestry of Britain, which is your heritage as it is our heritage, which has been invigorated and refreshed by you in your country, swept as it is from one ocean to another, which has gained strength in ours from its sea-girt coast and the strong breezes that blow upon it. With the knowledge that we shall work together, that we shall never forget what has happened between us; that we shall struggle always to maintain particularly that civil and religious liberty which we have learned so to prize, and we shall hope that this Peace Conference now sitting, which I verily believe will give us a peace that will make an end of wars for a very long time to come, if not forever—for that peace which will mean the triumph of democracy, for that peace which shall be the enthronement of justice on high for all nations to look up to, for that peace which shall make for the happiness and the prosperity of the peoples of the world.

INDEPENDENT ORDER B'NAI B'RITH.

Since the destruction of the nationality of the Jews there has been no community as numerous, as compact and as firmly united as the B'nai B'rith Order at this present day. All attempts made, and sometimes under very plausible forms, to enlist its interest and action in behalf of measures that would finally tend its disruption, have signally failed in every instance. Partly through the sagacity of its leaders, but chiefly through the intuitive watchfulness and jealous care of the masses, has a crisis been averted that would bring on calamitous results.

At the same time the friendly relations of its men have been firmly established, and a concert of action in all enterprises of a general character has been easily obtained.

What must be considered the most remarkable characteristic of this society is the absence of all dogmatical or sectarian features in its organization, banished by its declaration and faithfully kept outside of its limits during its whole existence. It is an elevating spectacle to see allied and united in the bonds of friendship and brotherly love men who represent all shades and variations of religious forms, yet all devoted to the dissemination of the principles of the same religion, and acting in perfect agreement in the selection of the means to that purpose.

What more glorious and ennobling practical demonstration can be conceived of that truth, that if men would but understand the essence of religion, the forms and dogmas would be no hindrance to their "dwelling in unity together."

Whenever an order like the Independent Order of B'nai B'rith goes on record as indorsing or recognizing any particular phase of Jewish life, then surely will begin the disintegration of the Order.—Editorial, The Jewish Spectator.

Sketches of Modern Jewish History

By Gottbard Deutsch

XVII.

From the February Revolution to the July Revolution, 1830-1848.

The Talmud (Yerushalmi Berakot, VII, fol. 13c, more elaborately in Tosefta, Berakot, VII, ed. Zuckermandl, p. 14), tells us the story of Ben Zoma who, standing on the roof of one of the colonnades, surrounding the Temple of Jerusalem, and seeing the dense crowds wending their way to Mount Moriah, exclaimed: "Blessed be He who knoweth all secrets of man's heart. In all these thousands of human beings no two could be found whose faces are absolutely alike, and as their faces are different, so are their minds."

History is both a simple and a complex thing. It is e.g. easy and correct to say that the reaction, inaugurated after Waterloo, began in 1830 to bargain with democracy until in 1848 it was compelled to surrender. We might add that the Jewish question was part of the democratic program, and that the bargaining in this particular case was done on the basis of a supposed backwardness of the Jews who "have to come up to our own level of culture before we can recognize them as our equals." This presentation would be both brief and just, but it is not adequate for one who wishes real information, no more than tabloids with the scientifically calculated calories will gratify the average appetite.

Like Ben Zoma we wonder at the marvellous variety of individual types from an attack of village rowdies on a poor peddler to the snobbish denunciation of the cultured Jew by a self-styled liberal lawyer in a parliament, from the screed of an obscure country editor to the literary star in drama and novel, from the bigoted mountaineer worked up into fever heat by the Passion sermon of a fanatic friar to the liberal Protestant theologian whose theology is actually the same as that of a broad-minded Jew—it is all the same cry of Jewish inferiority and of a benevolent inclination towards "this unfortunate race," if they would only listen to reason, and disappear.

Two German states can give us the best illustration of this development. They are the grandduchy of Baden and the kingdom of Bavaria. The first named state was geographically the nearest to France. It was therefore immediately affected by the unrest preceding the July Revolution. It also had a sort of a Duma-like pseudo-parliament. During the Napoleonic period the grandduke had given to his Jewish subjects a somewhat autonomous organization under a partly elective, partly appointive body, called the "Oberrat." This body, officially recognized as the representative of the Jews, presented on March 9, 1831, a few months after the French Revolution, a memoir to the grandduke, asking for political emancipation. The subject was referred to the "Chamber" which declared the Jews must first draw nearer to us by removing the barrier that divides them from us through their Asiatic habits, and if they have proven themselves worthy of equality to us during ten years, they shall be recognized by law as our equals. Meantime, they remain, as the edict of 1807 stipulated, "Staatsbuerger" and not "Gemeindebuerger," and therefore can not choose their place of residence outside of the places assigned to them, unless the local community votes their admission. The government informed the Oberrat of this kind promise, and suggested a synod for the Des-Asiatization of the future fellow citizens, but the latter in a very dignified manner declined to lend their aid to this process, Dec. 3, 1831, declaring that in their opinion there was no connection between religious views and political rights. The Oberrat suggested that instead of the synod a convention be called which should deliberate on the improvement of economic conditions, the system of education and the form of religious services. This the government refused to do, and so the whole matter was indefinitely postponed.

Meantime the government granted some improvements in an administrative way. The Jewish oath was somewhat modified by order of Oct. 25, 1832, the burial of Jewish bodies in coffins was enforced over the protest of the Hebra Kaddisha of Mannheim which like these societies in general was hidebound conservative, and insisted that the bodies be laid to rest on the bare ground, and the vestments of the Jewish clergy were regulated by an order of the ministry, 1844. The "Oberrat" in spite of its declaration that political rights should not be conditioned on religious reforms, consented to the abrogation of Kol Nidre, 1844, to meet the demands of the opponents of Jewish emancipation. This formula, based on religious scruples, declares that all vows made by the worshipper should be deprived of the force of solemn promises. It never was intended to mean obligations entered into with other parties but merely religious practices, such as fasting and other self-abnegations which one might take upon himself in times of trouble or as penance, yet the enemies of the Jews would interpret the formula as evasion of all obligations and as annulment of a solemn oath in court. Somewhat earlier, 1833, the government abolished the humiliating procedure of demanding that the list of stolen goods, reported to the police, be read in the synagog which was done in former times on the supposition that the Jews are the usual receivers of stolen goods. The petition for emancipation, however, presented at regular intervals in 1833, in 1837, in 1840, 1842, 1845 and 1846, was consistently rejected by the chamber, usually with the old motivation that the Jews should first abandon the religious practices which made them unworthy of citizenship. Finally the February Revolution, which, like the waves of a huge steamer caused the little grandduchy to rock very dangerously, brought the solution. Friedrich Hecker, afterwards a fugitive in the United States, introduced the motion in the chamber, March 2, 1848, the constitution, granting to the Jews full political and civic equality, was adopted, May 13, 1848, and published Feb. 20, 1849. The waves of the French statescraft were, however, felt in both directions. Just as the German brethren across the Rhine on French territory saw in the revolution a signal to mob the Jews, so the disorders were duplicated on the right bank of the river, in Muellheim, Buehl and Bruchsal, March 4-6. Two days later Hecker, Mathy, Bassermann and other liberal members of the diet introduced a resolution, protesting against the barbarous attacks "on our fellow citizens of the Mosaic Faith." It must be stated to the lasting honor of these men that they were consistent in their liberalism. Karl Mathy, the publisher, who first recognized Berthold Auerbach's talent by the publication of his village stories, when large firms like Brockhaus refused them, wrote to the Jewish poet, Ludwig Wihl, in 1845, that he considered the disabilities of the Jews the "groessten Schandfleck unserer oeffentlichen Zustaende." It is equally gratifying to record the dignified stand which Abraham Geiger, the greatest Jewish theologian of the age, took in a letter, addressed to the president of the Oberrat, a government official, in which he announces his candidacy for the rabbinate of Karlsruhe in 1837. He speaks of his liberal views, but declares also that he does not mean to admit that reforms in the religious services are a prerequisite of emancipation.

The conditions in Bavaria under the reign of the conceited autocrat, Ludwig I. (1825-1848), were not much different from those in Baden, except for the personal interest which this pseudo-poet and libertine took in the fashionable hobby of reforming the Jews and for the vacillating policy, typical of autocracy. The immediate effect of the July Revolution was a royal message to the diet (Landtagsabschied) Dec. 29, 1831, which promised a thorough revision of the legislation on the Jews. This revision, just as in Baden, remained a promise until the storm of 1848 swept the dust of centuries from the mouldy offices. Indeed when the diet passed a resolution, recommending the Jewish emancipation, the government opposed it. The latter by edict of Nov. 9, 1835, called a convention of rabbis, teachers and trustees of the various congregations to the central seats of the various provinces, where they should discuss the measures necessary for the "healing of the breaches and rifts in the Jewish religion." This convention was expected to create a synod which would be vested with the authority of decreeing religious reforms, such as to declare it permitted for a Jewish official, hitherto merely a hypothetical personality, to write on Sabbath, and issue a similar dispensation to Jewish children attending public schools. The rabbinate of Bavaria was in the majority strictly orthodox. Its dean, Rabbi Abraham Bing, of Wuerzburg (1752-1841), whose notes on the Shulhan Aruk might have been written in the seventeenth century, would never consent to the slightest deviation from tradition. The prime minister, Prince von Oettingen Wallerstein, was quite indignant at this lack of appreciation of his paternal and kindly sentiments. He proved in the diet that the Jews did not deserve equal rights because they would not even raise 3,000 florins ($1,200) for a consistory. Without such a consistory the Jews were not a legally recognized church, and an order, dated June 9, 1833, prohibited that rabbis wear a clerical robe, and another order, dated June 10, 1841, prohibited the use of an official seal. His excellency desired to modernize the rabbis, and an order of Aug. 31, 1835, admonished them to preach frequently. When the orthodox rabbis, Abraham Bing, of Wuerzburg; Moses Hochheimer, of Ansbaih, the grandfather of Rabbi Henry Hochheimer, of Baltimore, and Aaron Guggenheimer, of Kriegshaber, denounced the innocent reforms, introduced by the progressive rabbis, such as a boys' choir and the substitution of pews for the old-fashioned "Staender," the government warned them not to interfere with this process of Des-Asiatization, and thus placing a stumbling block in the way of emancipation, Dec. 24, 1834. Similar motives prompted an order, issued May 1, 1835, which prohibited the old practice of solemnizing weddings in the open air. The solicitude of the government for the culture of its Jewish subjects went even so far as to demand that every Hazan pass an examination, 1835.

As is generally the case the policy of the authorities was often vacillating. An order, issued Sept. 29, 1837, demanded that all rabbis possess knowledge of classic languages and philosophy. Shortly afterwards the same authorities who expected to assimilate the Jews to "unseren Gefuehlen und Sitten," as prince von Oettingen-Wallerstein expressed it by insisting on the secular education of the rabbis, became afraid that such men would encourage democratic principles, and so an order, issued Oct. 23, 1839, demanded the appointment of "nur den echten mosaischen Glaubenslehren und Ceremonialsatzungen treu anhaengende, nicht verderblicher Neologie huldigende Candidaten" as rabbis. This order was probably inspired by the charges brought against the progressive young rabbi of Fuerth, Isaac Loewi (1803-1873), who was bitterly opposed by the orthodox party under the leadership of the last principal of the historic Yeshibah, Wolf Hamburger (1770-1850). When Loewi in 1830 was elected rabbi, the government was on his side, and closed the Yeshibah of Hamburger, the police occasionally raiding Hamburger's house to ascertain whether he did not continue his lectures. Afterwards Loewi was placed under surveillance, probably because the government was under the impression that his activity tended to spread in his congregation such Bolshevist ideas, as freedom of press and religion. The orthodox party demanded his removal as an infidel who was seen to have pulled a doorbell, to have carried a cane on Sabbath and even to look out of the window with uncovered head. It was further claimed that he openly proclaimed his disbelief in bodily resurrection. The king was indignant and declared that he was determined to put a stop to the "verderlichen Unwesen der Neologie." It was due to this determination that a ministerial order of July 22, 1840, prohibited confirmation, while in contrast to this policy an order of Sept. 16, 1835, had compelled Jewish students in high schools to write on the Sabbath. This order, probably due to the change of policy, characterized before, was repealed May 31, 1838.

The political situation showed very little progress. Baron von Hirsch, the father of the famous philanthropist, whose father was in 1814 raised to the baronetcy, complained in a petition to the diet that he had not been allowed to cast his vote at the elections, and an order of the ministry in 1845, granted to the Jews this right. A petition of the Jews of Rhenish Bavaria (Rheinpfalz), to abolish the Napoleonic decree of 1808 which restricted all credit operations by Jews had only insofar success, as the government in the closing message to the diet, May 23, 1846, promised, as it had done in 1831, to revise the legislation on the Jews. It is significant that, while the liberal part of the Napoleonic legislation, which gave the Jews political rights, was ignored, the disabilities imposed by it with a limitation of ten years, and abrogated in France at the lapse of this period, were kept in force in German states which otherwise treated the Napoleonic administration as the work of usurpers. There were any number of other civic disabilities partly re-inforced, partly issued anew. An order, issued in 1845, prohibited dealing in cattle and grain, the main occupations of the Jews living in villages, who formed the large majority of the Jewish residents of Bavaria. In the same year the dealing in hops was prohibited. An order of 1841 prohibited the dealing in rags. The restriction of the right of residence was re-emphasized in an order, issued May 1, 1835, which prohibited the performance of marriage in places where the Jews did not possess the right of residence, and this order was repeated, July 26, 1844. Probably for the same reason an order of the ministry, issued Dec. 12, 1833, had declared contributions to the congregation compulsory. The religious institutions were to be protected by the authorities. The military commanders were directed to see to it that the Jewish soldiers recite their prayers daily, and a Jewish father who refused to have his son circumcised was compelled by the police of Munich to comply with the Jewish law, 1843. The improvement promised in 1831, is, as far as I know, only evident in one instance. The so called "Matrikel" (register of Jewish households)' was recognized in the edict of June 10, 1813. The king declared that it was his will that the number of Jews should rather be reduced than increased, and therefore a Jew who wished to marry had to petition for a special license which was to be granted only on conditions considered conducive to public good and subject to the principle of guarding against the increase of the Jewish population. Yet an order of April 9, 1832, exempted teachers in Jewish schools as useful citizens from this restriction.

What no argument on the part of the champions of the Jews accomplished and what probably bureaucratic wisdom would not have accomplished, had the Jews submitted to the guidance of prince von Oettingen-Wallerstein, was with one stroke achieved by the political upheaval of 1848 which in Bavaria was prepared independently by the old libertine, King Ludwig, and—a strange prank of history—by the discontent of the clerical party, usually the strongest support of reaction, with the king's policy. King Ludwig, then over sixty years old, and father of a family of nine children, fell an easy prey to the adventuress, Lola Montez, who in reality the daughter of an English army officer, posed as a Spanish dancer. His complete surrender to her, and her overbearing attitude that led her to meddling in the politics of the country, aroused the population, and especially the university students who were encouraged in their rebellious attitude by their professors. The clerical minister Abel was dismissed, professors and students disciplined, but a few months later the spirit of unrest, enforced by the revolution in Paris, became so strong that the king was compelled to abdicate his throne, March 20, 1848. Two weeks previously he had pursued his old policy of temporizing, promising a bill for the improvement of the condition of the Jews, but shortly after his abdication the diet on April 15, 1848, passed a law which gave to the Jews full political equality, and article 8 of the constitution of June 4, declared that political rights shall not be dependent on religious affiliations. The first diet elected on the ground of this principle, included two Jews, David Morgenstern (1814-1882) of Fuerth, and Fischel Arnheim of Baireuth (1812-1864), the latter elected from the district of Hof, which had practically no Jewish resident. King Ludwig who was so sure that he would crush all "verderbliche Neologie," survived the new order of things for fully twenty years. He died an exile in Nice, Feb. 29, 1868. By the strange inconsistency of legal formulations the restriction on Jewish marriages remained in force until 1861, while Jews were members of the legislative body of the state, and theoretically possessed civic and political equality. It was largely due to these conditions that the congregations of America received such strong influx from Bavaria. They did not need the patronizing kindness of a minister to harmonize their religious views with the cultural status of their environment.

"Big jobs generally go to men who prove their ability to outgrow smaller jobs."

THE DIASPORA

Monthly Review of Events in the Jewish World

By Gotthard Deutsch

By the time when this review reaches the readers peace which after five years of warfare appears like a Utopia may have become a fact and will give us the happiness of which the rabbis speak (Sifra, Lev. 26:6, quoted by Rashi) in words which might have been spoken today: "Do not say: we have enough to eat and to drink, for if there is no peace, nothing has any value." In this sense Scripture says: "I shall give peace in the land," and we also read (in the Prayerbook, based on Isaiah, 45:7.): "He maketh peace and createth all, because peace is equivalent to all blessings."

PEACE. In Israel's camp this blessing has not become realized. The representatives of the various Jewish organizations met in Paris with Israel Levi, acting grand rabbin of Paris, in the chair. Among the delegates present were Eugene See, Gaston Mayer, George Leven and Secretary Bigart for the Alliance Israelite, Lucien Wolf for the British Joint Committee, Anselmo Colombo for the Italian Union of Congregations, Blank, Haffkine, Baron Guenzburg and Tchernoff for various Russian organizations, and Rabbis Israel Levi and Dreyfus for the French congregations. America was represented by Dr. Cyrus Adler as representative of the American Jewish Committee and Mr. Marshall and Colonel Cutler in their double capacity as members of this committee and of the Jewish Congress. The French delegates and some of the Russians proposed to limit the demands of the Jews to full civic and political equality. Mr. Marshall declared that as representative of the Jewish Congress he was bound to abide by his mandate which declared the need of Jewish national rights. Some of the Russian delegates sided with him, while others took the French view. The majority of the American Congress delegates evidently considered it useless to meet with the French and English representatives and held their own meeting, attended by various delegates from Galicia, Ukraine, Russia and Rumania, all of whom stand for the program of separate rights for the Jews as a national group. Messrs. Cutler, Mack and Marshall were on the second of April received by the American Peace Delegation to whom they presented the wishes of the Jews whom they desire to see treated as national minorities like other minorities of the same character. Secretary Lansing made a sympathetic reply, and Mr. de Haas, who returned a few days later to New York, spoke in glowing terms of the splendid outlook for the Jewish question. On April 16 the Associated Press reported that the League of Nations would not contain a clause safeguarding religious liberty, and on April 28 the published text of the League of Nations proved the correctness of this report. Article 22 of this document places "other peoples, especially those of Central Africa," under the tutelage of a mandatory who "will guarantee freedom of conscience or religion, subject only to the maintenance of public order and morals." There is a piece of probably involuntary humor in this paragraph which would impose on Poland and Rumania, if they should be chosen as mandatories of the peoples in Central Africa, the duty to grant to the Jews of such colonies freedom of religion, provided they found this compatible with the maintenance of public order and morals on which point they so far held ideas of their own.

FIRST CLASS

ZION WAR ORPHANS IN JERUSALEM

The national rights of the Jews were openly advocated in a meeting called by the society "Pro-Israele" in Rome which was addressed by Dr. Arthur Rosenberg, president of the Jewish National Council of Vienna, whose presence in a country, officially still at war with his own, can only be explained by a desire on the part of the Italian government to show its sympathy with the movement. This is further evidenced by the presence of prominent politicians and a message of sympathy by the ex-Premier Luzzatti. In England the opposite is the case. Lionel de Rothschild, Lord Swaythling, Sir Philip Magnus, Claude G. Montefiore and others found it necessary to publish in the anti-semitic "Morning Post" a protest against the attitude of the Jewish Chronicle, which is sympathetic to Jewish nationalism, declaring on their part their undivided loyalty to Great Britain. The Morning Post discusses this statement editorially and arrives at the conclusion that the foreign Jews constitute a grave danger to England, a doubtful compliment of still more dubious logic, for Rothschild's and Montefiore's ancestors a hundred years ago were also foreign Jews.

While peace negotiations proceed with conservative circumspectness, as is not surprising, considering the grave and complex problems with which the powers have to deal, the Russian Jews will find their confidence in Rashi as "Doctor Synagogue" shaken. They need no one to warn them that they must not say peace is of no consequence, for we have plenty to eat and to drink. A Zionist Bulletin from Copenhagen, dated March 9, informs us that in Wilna hundreds of Jews are lying in the streets, having not enough vitality to stand on their feet and barely enough to hold out their hands for a copeck. A thousand stand in line waiting for a bowl of soup and for their daily ration of 100 grammes of bread (a little less than 4 ounces). The mortality has risen from 34 per mill in March, 1916, to 97 per mill in May, 1917, mostly due to actual starvation. It is self-evident that the same conditions prevail everywhere in Poland, Lithuania and Ukraine.

POLISH CHIVALRY. Gustav Freytag, a native of the German border, where the population is mixed of Poles and Germans, gave in his somewhat anti-semitically tinged novel, "Soll und Haben," a picture of a Polish rebellion. A member of a German family, besieged in their lodge by a Polish troop, discusses with the leader of the Poles the terms of surrender, and mentions especially his concern about the fate of the women. The Pole, throwing his head back, replies: "I am a Pole, sir." If chivalry means consideration for the helpless even among the enemy, it has either disappeared, or it does not include the Jews. An act of atrocity that might well be called Hunnish, was committed on April 5 in the city of Pinsk. A Zionist society held on that day, which was a Sabbath, a meeting with the object of raising funds for Passover relief. A few Jews who happened to pass by were assaulted by soldiers. In order to save themselves they ran into the hall. The soldiers followed them, and finding it impossible to handle the crowd, they sent for reinforcements. A whole regiment was sent to the place. All who had not succeeded in the meantime to make their escape were arrested. The colonel marched them out of the town and sentenced every second man to be shot. The Polish government, realizing the unpleasantness of the situation accepted the report that the meeting raided was planning a Bolshevist uprising, commended the colonel for his patriotic deed, and imposed upon the Jews of the town a fine of 100,000 marks. The names of thirty-five victims were transmitted by cable, and the total number is reported as fifty-six.

"Foul deeds will rise, though all the earth o'erwhelm them, to men's eyes." The story of the Lemberg atrocities is now, except for the uncertainty as to the number of the victims, absolutely clear. Lemberg has approximately 50 per cent Poles, 30 per cent Jews and 20 per cent Ukranians, while the surrounding country is almost totally Ruthenian. On the first of November, 1918, the Ruthenians occupied the city, the Poles still holding one section. In this way the city became a regular battle ground. The Jews, among whom are a number who saw service at the front, including many officers, organized a troop for self-defense and offered to remain neutral. This was granted under restrictions which interfered considerably with the usefulness of the guard. Finally the Poles succeeded, on Nov. 22, to expel the Ruthenians, and then proceeded to settle their account with the Jews. The Jewish guard, which by terms of organization had been limited to 200 men, were disarmed and imprisoned, and then the Poles started a regular crusade against the Jews, crowning their acts of chivalry with the setting on fire of a synagog in which numerous Jews had sought refuge. Before applying the torch to several barrels of coal oil which they had brought into the synagog, they took the Torahs out of the ark and demanded of an old Jew to defile them in an unspeakable manner. When he refused, he was bayoneted. Finally the doors were barred and the building fired. Well dressed women, standing at a safe distance, enjoyed the spectacular scene and the shrieks of the agonizing victims.

It seems useless to report minor incidents of a similar character which come from all parts of Poland. The political leaders seem to follow the plan of heaping new atrocities upon the old ones, all of which are explained as suppressions of Bolshevist uprisings. The city of Warsaw held an election which resulted in the return of sixty-one Polish nationalists, twenty-three socialists and twenty-seven Jews. This narrow majority of the leading element which at that very likely was obtained through terrorism is considered unsafe, and the ruling party spread rumors through printed posters that the Jews had plotted to assassinate the Polish leaders, and announced that one out of every hundred Jews would be shot. Upon a plea of an American representative the posters were removed. But all attempts to publish the actual facts are suppressed by violence. When Isaac Gruenbaum, a member of the Constitutional Assembly, enumerated the acts of brutality committed by the Polish soldiers, he was dragged down from the dais and other Jewish deputies who came to his assistance were brutally beaten. All Jewish papers that mentioned the case of Pinsk were seized by the censor. The only case of an attempt to arouse public sentiment in foreign countries were reported from London, where a meeting of protest was held in which Israel Cohen, recently returned from Poland, related his experiences. Lord Parmoor, of the Privy Council, and Mr. J. D. Kiley, M. P., seconded the resolution which called for action on the part of the government. Jewish politicians and communal workers of high standing were absent, even the chief rabbi was prevented by sickness from adding to the difficulties of Mr. Balfour. We can fully appreciate the apprehensions with which the Jewish communities of Prussian Poland view their chances of becoming citizens of the Polish republic. Chief Rabbi Freimann, of Posen, and Herr Kollenscher, a prominent Jewish jurist, called on the Entente Commission, and Rabbi Kopfstein, of Beuthen, is reported to have been appointed member of the German delegation to the Versailles Conference. As a proof of the supposed solidarity of the Jews it deserves to be reported that a German weekly, "Polen," published in Vienna, in the interest of Polish propaganda, is edited by the Jews, Goldscheider and Baumfeld, the latter of whom is not yet baptized. As the supreme proof of Polish chivalry it must be mentioned that it has become impossible to obtain permission for the opening of a Jewish orphan asylum in Cracow, and that 800 Jewish orphans, threatened with expulsion from Austria, where they are now aliens, not entitled to public support, may find themselves on the street because Poland was liberated from foreign tyranny.

SLAVS OF VARIOUS COLORS. Johann Peter Hebel has in his charming collection of stories, called "Schatzkaestlein," one of which has become a household word. Two stage drivers meet on a narrow road, each carrying a Jewish passenger. Each demands that the other back up and allow him to pass. Unable to agree, the first one threatens: "If you will not back up, I shall whip your Jew," and the other retaliates with the threat: "If you whip my Jew, I shall whip yours." Ukrainians and Poles are settling their arguments in the same manner. Reports of pogroms come from Zitomir, known as the hotbed of anti-semitism in 1905, Berdyczew, said to have the largest percentage of Jews of all the towns in the former Pale, Fastow, known from a ritual murder trial which was a sequel to the Beilis case, Husiatyn and Czortkov, the last named city known in fiction as the Barnow of Karl Emil Franzos, Proskurow and some other places. The number of victims is said in some instances to have amounted to 5,000, which makes the report suspicious, especially as it came soon after the terrible atrocity of Pinsk and was issued from Polish bureaus. It is quite possible that the Polish propaganda found it useful to urge the "there are others" argument, although, on the other hand, it would be a wonder, were the Ukrainians immune against the habit of charging the Jews with responsibility for their failure to achieve their ambition. The Ukrainian government, so the latest reports tell us. offered indemnity for the victims of the Berdyczew riots, and appointed Phineas Krusny minister for Jewish affairs, in succession to Mr. Rewutzki, who had gone to Paris as member of the Ukrainian legation. The Ukrainian government repeatedly expressed its willingness to grant the Jews autonomy. Another branch of the Slav family, the Czechs, or as they are now called, the Czecho-Slovacks, fall in line with the policy of their brothers. Henry C. Alsberg, who studied conditions on the spot reports in the New York Nation of April 5 that

ZION WAR ORPHANS

Jewish Cab Driver in Kishineff.

some of the most influential members of the Czech government are anti-semites, that tax measures are so devised as to economically ruin the Jews and the Germans, and that the Czech soldiers who returned from Russia and whose bravery in fighting the Reds was presented in a lurid light by Rudolph Bukely, American Red Cross worker in Siberia, are a menace to the safety of the Jews in Czecho-Slovackia. From quite reliable sources we learn that, while there are some Jews among the leaders of the Bolsheviki, the percentage of Jews in the rank and file is below their actual percentage in the population. This is said without taking issue on the main question whether the Bolsheviki are as black as they are painted and is evidenced by the undeniable fact that Bolshevism is strong in the interior of Russia, where Jews are an insignificant fraction of the total population and that some of the Polish Jews like Nathan von Loewenstein, the ennobled son of a Lemberg preacher, are going hand in hand with the Polish aristocrats and clericals. The true lover of humanity cannot help feeling deep regret at the emphasis laid on national and political issues, when sickness and starvation are ravaging the population regardless of all differences. The report of the American Relief Commission tells horrible tales of sickness and famine. Our grandmothers read in their "Teitsch-Chumesh" with pious shudder the story of the daughter of Nicodemus ben Gorion, the wealthiest man of Jerusalem, who picked the oats that dropped to the ground where horses were fed (Ketubot, 67a). Such sights are actually seen in Poland today. In Brest Litowsk, a place known for the misery of its inhabitants even in normal times, tales of horror are reported that would require the pen of a Dante for adequate description. The houses were mostly destroyed, and the people are living in trenches. In a room, 30 by 45, there are forty patients sick with typhus. The synagogues are filled with sick and homeless people. A town in Lithuania with 4,000 inhabitants has 400 typhus patients and no physician within twenty-four miles. There will be indeed great need for constructive action.

INTERNATIONAL ANTI-SEMITISM. The most discouraging feature of the present situation is that, while in former wars the Jews were made the scapegoat for defeat, they are now bitterly attacked on both sides. In the Polish revolution of 1863 Rabbi Meisels of Warsaw was acclaimed as patriot. In Germany after the war of 1871 Bismarck, previously the head of the Junker party, drove in the same carriage with Ludwig Bamberger, but now even the victorious side is either openly anti-semitic or tolerant of anti-semitic tendencies. The Morning Post charges the Jewish committees who work for a humane treatment of their co-religionists in Poland with encouragement of Bolshevism, adding that peace will be a blunder, if it is bought at the price of justice to the Jews of Poland and Rumania. The same paper attacked Israel Zangwill for speaking in a meeting which demanded the recall of British troops from Russia. This was another proof of the pro-Bolshevik tendencies of all Jews. Zangwill in a very dignified reply protested against a policy which makes all Jews responsible for his ideas and answering the charge that he had compromised himself by taking part in this meeting, he said in his impressive style, he would rather be compromised in a good cause than be quoted verbatim in a bad one by the Times, the "degenerate organ, once the forum of Great Britain." A "British Jew" who had good cause for concealing his name, indorsed the view of the Morning Post on Zangwill, and may have derived satisfaction from another attack by the same paper on the Jews of Egypt for their siding with the Armenians and Copts in their demand for homerule. This instance shows the difficulty of the situation in the British colonies which reflects on the situation of the Jews in England. The latter is evident in many ways. The Education Committee of Middlesex County passed a resolution excluding the children of aliens from scholarships which without naming the Jews was directed against them. The resolution was rescinded in the next session on the motion of the Jewish member, Arthur Norris, but even so it shows the prevailing sentiment. The same motive is underlying the deportation of supposed Bolsheviki from England, which affects mostly Jews, many of whom declare that they have no connection with the movement. The atrocious charge that Jews caused the death of Lord Kitchener because his discretion prevented them from successful stock speculation was extensively reported in the April issue of this paper. This diabolical insinuation shows the progress of the movement. The charge of the responsibility of the Jews for Lord Kitchener's death was first made by L. J. Maxse in the "National Review" in March, 1917. It was then said that the Jewish members of the cabinet, "accustomed to talk freely of what they had picked up in Downing Street," were responsible for the leaking out of a military secret. Bad as the statement was, it at least did not charge the Jews with cold-blooded design on Kitchener's life, nor with a horrible crime for the sake of profiteering. It shows the danger of calumny, "viresque acquirit eundo."

The gravest danger lies in the new countries where chauvinism demands the earth and adjacent countries, and where diplomatic compromise which governed and will govern the terms of peace is bound to let passions loose on all sides. An Associated Press dispatch of April 17 reports the situation at Smyrna, "where Turks and Greeks are ready to spring at each other's throats," as highly critical and as typical for the whole country. Smyrna has a large and incredibly poor Jewish community. A substantial Jewish settlement is found on the island of Rhodes, where the Italians seem to be determined to remain. From Salonica we hear portentous news. The city has a large Jewish population, said to comprise two-thirds of the total. They are consequently dominating not only in commerce, but also in labor. Almost all the dock laborers are Jews. The Greeks wish to force them out and try all means to obtain this end. Cruelties are also reported from other cities recently occupied by the Greeks, as Kavalla and Seres. Owing to the still prevailing press censorship, details are not available. It sounds suspicious, however, when the Greek Publicity Bureau in Berne regales us with the story that the Greek troops upon entering Kavalla found the city so dirty that they had to draft the inhabitants to do the cleaning and that on this occasion the recalcitrants had to be disciplined. Against this we have the statement of M. S. Massah, former representative of Salonica in the Greek parliament, who lives as exile in Geneva because he told some unpleasant stories of the treatment of the Jews by their new masters, and who repeats his statement that the Greeks are using all possible means to force the Jews out of the country. The statement of Chief Rabbi Jacob Meir, of Salonica, who did the whitewashing work for the government once before in 1913, when the invading Greek troops committed atrocities against the Jews, is merely a proof that we have no Merciers in our clergy. A correspondent to the Hebrew weekly, "Hatoren," reports from Jaffa that the I. O. B. B. in Constantinople did very good work during the war, but did not receive support from the chief rabbi, Hayim Nahum, who was a tool in the hands of the young Turks, as his predecessor, Moses Ha-Levi, was in the hands of Abdul Hamid. I cannot forego on this occasion to tell a personal experience which I had with the latter in 1905. Moses Ha-Levi was the type of the oriental rabbi who might have lived in the 16th century. He is said to have been a learned Talmudist, but was unable to speak Hebrew, lacking the knowledge of modern terminology. The only language that he spoke was Judaeo-Spanish. In his conversation he asked me whether we had a kind king in America. When I explained to him in Hebrew what the American constitution was, he could not understand me. I, therefore, repeated my statements in French, which his secretary translated into Spanish. The poor man was mortified at the idea of Jews living without the protection of such a noble ruler as Abdul Hamid. "We have a gracious king", he said, throwing kisses into the air. "God bless him and give him many years of life." The source of Rabbi Moshe's enthusiasm was, as I heard afterwards, that when he [illegible] at court on a gala occ[illegible] asked him whether he [illegible] Rabbi Moshe answered that [illegible] had a job in the custom house which paid only eight dollars a week. He would like to see his salary raised to ten. The sultan ordered the secretary to take a notice of this fact, and the wish was promptly granted.

From Bulgaria an attempt to blow up the synagog at Sofia is reported. From Servia we hear that a proclamation was issued, promising the Jews of the former Austrian territory the maintenance of their former status. Both countries kept their pledge given at the Congress of Berlin faithfully, and it is hardly to be feared that their policy will change now, though in the Jugo-Slav territories, as we see in the case of Fiume, there is plenty of danger ahead for a minority placed between two contending factions. In Dalmatia I know of only two Jewish congregations, both dating from Venetian times, and Italian by nationality, Ragusa and Spalato. Both have dwindled down considerably. The latter advertised ten years ago for a rabbi, offering a salary of 600 crowns ($120.00). There may arise some difficulty on the national question between the Italian rulers and the Croatian population. In the sections acquired from Hungary there may again be a friction between the Magyar and the Jugo-Slav elements. The conditions in Rumania were impressively and authentically presented in a letter, published in the April issue of this paper. Two additional items, however, ought not to be overlooked. Premier Bratiano sent for Abe Cahan, the editor of the "Vorwaerts," at present in Paris, and told him Rumania was now willing to grant to her Jewish subjects full equality. He admitted that Rumania had broken her pledge in 1878, but then the case was different. The Jews were largely fugitives from Russia and Galicia, but meantime they have become assimilated. In addition Rumania, which forty years ago had to guard jealously her national character, will now have subjects of different nationality and will be more liberal. The statement of Bratiano, who, we must not forget, is the son of the man who engineered the trick by which the treaty of Berlin was evaded, receives a peculiar illustration through a case reported in "L'Univers Israelite." Bercu Safir, of Popautzi, district of Bottushani, applied for naturalization papers. He proved that he was born in Rumania, had fulfilled his military duty, he produced a certificate from the mayor, attesting that he was not under foreign protection, and enjoyed good reputation. A Rumanian passport proved, in addition, that the petitioner was not a foreign subject. The court denied the petition on the ground that the petitioner did not bring proof that he had never been convicted of any crime and was not guilty of a conspiracy against the safety of the Rumanian state. The burden of such a proof rests upon him, for the authorities have no time to make such investigations. In addition, the law of Jan. 13, 1919, is unconstitutional, because the constitution demands that naturalizations be treated individu-

TENEMENT IN BERDYCZEEV.
Each Family Occupying One Room.

Lord Reading.

ally by act of both houses of the legislature. This decision, which was confirmed by the Bucharest court of appeals, Jan. 22, together with the interview of Abe Cahan, proves two things. Rumania does not consider it even necessary, as in 1878, to wait until the peace is signed before she can defy the civilized world, but at the same time would like to avoid notoriety and thinks she can accomplish this by cajoling the radical Jewish labor element. At any rate, she must be sure of her ground, and as the rights of foreign Jews are not involved, it will be difficult to urge diplomatic action.

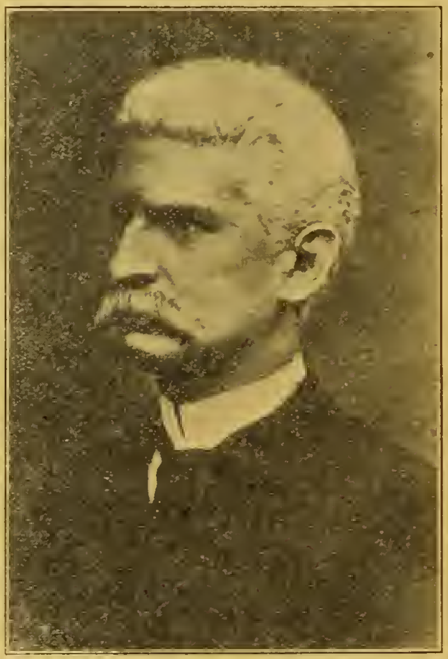
The Rumanians liked to call themselves the French of the Balkans. Maybe the French will call themselves in time the Rumanians of the west. "La Democratie Nouvelle," judging by its name, a radical paper, spoke in its issue of March 11 of the "virus juif" which permeated French public life. It subsequently apologized for the remark, and was attacked for this apology as cowardly by "La Vieille France." So the spirit of 1894, the Dreyfus case, is not dead. More significant is the fact that the Tunisian government decorated the editor of the anti-semitic paper, "Le Colon Francais" with the legion of honor, and this in view of the fact that the Jewish population there, as in Algeria, is the only tractable part of the native element.

Even Italy has some slight anti-semitic incidents. During a trial of a group of shady financiers, among whom was one Jew, the prosecuting attorney remarked with reference to the Jewish defendant, Montel, that "per abitudine e per razza" he is strongly attached to money. The president of the Jewish congregation of Turin, in which city the trial took place, wrote a letter of protest to the attorney-general, who replied that the remark was humorous and was supplemented later on by the additional remark that the Jews share this quality with all other races. The clerical organ, "Cittadino," of Genoa, came out with a strong protest against Zionism which, the paper declares, will forever remain a childish fad (oggetto di balocco) for silly Jews and idiotic and sentimental Christians. The statement is made by a Roman correspondent, who evidently reflects the sentiments of the pope, uttered at the consistory in March, and it is, therefore, significant that the author rehashes the usual arguments in favor of the ritual murder charge of which the same organ was the mouthpiece during the trial of Mendel Beilis.

It is a small matter, but shall not be ignored. Switzerland has, as it seems, alternate meatless weeks. It so happened that a meatless week coincided with the Passover holy days. The executive of the Swiss congregational union petitioned the Federal Council to transfer this meatless week or to make an exception in favor of the Jews during the first two days of the festival. Both petitions were denied.

The conditions in Bavaria seem very critical. The strong position gained by the radical element under the leadership of Kurt Eisner, to whom Erich Muehsam, Landsberg, Landau and Lewien must be added, although the last named denies ever having been a Jew, will arouse resentment in the aristocratic and clerical circles, as we can see from the assassination of Eisner by Count Arco and from the report in an Associated Press dispatch which quotes the Hungarian ex-premier, Count Karolyi, as saying he had been accused of having betrayed the republic into the hands of "robbers and Jews." This sentiment will naturally not remain confined to Bavaria, and the agrarian class of landed proprietors who in days gone by looked, as one of their members expressed it, with "growing concern upon his majesty's affiliation with a class which is neither Christian nor Germanic," have not died out in Prussia or in Mecklenburg. It remains a puzzle to an American that under these conditions the rabbis of Bavaria should have had so little political foresight as to demand the continuation of the state's subsidy for Jewish communities, the compulsory teaching of religion, etc., without seeing that in this way they are strengthening the hands of the enemies of Judaism.

The situation is full of contradictions. There are numerous signs of progressiveness in communal affairs. In Berlin a public meeting was held in which suffrage for women in congregational affairs was demanded. No one opposed it, but the chief clerk of the congregation pointed out that few women would be benefited by it, as the constitution limits the right to vote to taxpayers, and a change of the constitution would require legislative action. A small item which shows that conditions cannot be so desperate as we imagine is the report from Gailingen, a small town in Baden with a very large congregation, that a Purim festival for children with chocolate and cake was held, although the Swiss paper which reported it speaks of this treat as a long missed luxury. Oscar Cohn, member of the National Assembly, a socialist who, when he was elected to the Reischstag in 1912, said he had remained a Jew because it is not gentlemanly to sneak out of a besieged city, moved in the National Assembly in Weimar, on Feb. 28, to guarantee to the Jews in the Constitution national minority rights. While this step would indicate a despair of ever overcoming anti-semitism, there are facts to the contrary. It might pass as a sign of uniting all forces against the proposed annexation of Posen to Poland, when we read that Fritz Cantorowicz and Frau Dr. Prochownik were elected into the German "Volksrat" of the city of Posen, but there are some very significant cases of public honors bestowed on Jews. A subcommittee of the delegation to the peace conference includes Walter Sobernheim, assistant secretary of state, and as representatives of the Jews, Eugene Fuchs, the president of the Centralverein, and Richard Lichtheim, formerly representative of the German Zionists in Constantinople, thus giving to both sections of Jewry representation. Saxony, one of the most anti-semitic states of Germany, where at the elections to the Reichstag only one district returned a non-socialist to the national parliament, and he was an anti-semite, has a Jewish woman, Frau Julie Salinger, as member of the "Volkskammer" and this body elected the Jew, George Grandnauer, as premier of Saxony. The lawyer Hammerschlag was proposed by the socialist party as mayor of Magdeburg. Should he be nominated, the nomination would be tantamount to election. Poor Frederick the Great will turn in his grave when he learns these news. In his days the first Jew had settled in Magdeburg, and the king, hearing of it, gave order that the Jew "soll sich sofort aus Magdeburg paquen." The most important news comes from Neustettin, a hotbed of anti-semitism in the early days of the movement. Shortly after an incendiary speech by the anti-semitic leader, Henrici, the synagog was burned, Feb. 18, 1881. The evidence of arson was undeniable, but the jury found four Jews guilty on the testimony of witnesses who claimed the Jews had set fire to the synagog in order to prove the dangerous character of the anti-semitic movement. Upon appeal the charges were dismissed. Now, the Jewish minister of the town with three other Jews was elected to the city council, which contains four Jews among 30 members.



Baron Sonnino, Foreign Minister of Italy.

From German Austria we hear one case which is surprisingly favorable when we consider the situation of Vienna since 1895, when Karl Lueger was elected mayor of the city and re-elected in the same year over the emperor's veto. The new state passed a law which declared that only "members of the German nation" were eligible to public office. Upon the protest of the Jews the law was changed to read "citizens of German Austria" to the exclusion of members of a nationality which has established non-German states within the territory of the old empire of Austria. A vindication of the Jewish cause was the ignominous end of the clerical politician Rambousek, the right hand man of Archduke Franz Ferdinand, whose assassination gave the signal to the world war. Rambousek was found to have embezzled funds sent from foreign countries for the support of their prisoners of war, he had engaged in food adulteration for speculative purposes and had acted as spy for the enemies of the country. He escaped punishment by committing suicide. The Jewish nationalist movement is evidently considered legitimate, for the Zionist, Stricker, was elected member of the parliament over the "assimilationist," Ofner, the former representative of a Vienna district. In Hungary the Jews are said to be leaders in the Bolshevist movement, and the premier, Bela Kun, is said to be a Jew. On the other hand an Associated Press dispatch of April 30, informs us that among the hostages of the aristocratic class is also Baron Louis de Hatvani and his wife. The name is not known to the present writer, but in all likelihood Louis de Hatvani is a member of the family of leading sugar manufacturers of Arad, originally Deutsch. The two brothers, Bernhard and Joseph Deutsch, were ennobled in 1879, with the title de Hatvani. Joseph's son, Alexander, who married Bernhard's daughter, and Bernhard's three sons, Joseph, Karl and Bela, were raised to the baronetcy in 1909, and Alexander was called to the house of lords in 1903. A granddaughter of the elder Joseph was married to a Catholic, the rabbi of Arad performing the ceremony in the synagog, which created quite a sensation. One of Joseph's sons officially converted to Catholicism.

Finance Minister Klotz of France.

Of all the parts of the former Austrian empire the province of Bukowina, with its large Jewish population, presents the gravest prospects. They sent a representative, Dr. Kraemer, to Switzerland in order to obtain public sympathy for the 110,000 Jews, forming about 14 per cent of the total population. Dr. Kraemer pleads for the application of the principle of self-determination to his coreligionists who were perfectly happy under the old regime, enjoying full civic and political equality, holding important state and municipal offices, being the hotel keepers in towns and villages, and forming colonies of small landowners, all of which will be prohibited if they come under Rumanian control. It is not an auspicious sign of the times that Dr. Kraemer was not permitted to deliver his address in Paris or London.

THE WATCHMEN'S CALL The famous picture of Bendemann, the converted Jew, which shows us Jeremiah on the ruins of Jerusalem, has a strong appeal for us in these days. Jeremiah, with the expression of unspeakable sadness in his eyes, sees how the prisoners raise their hands, weighed down with heavy chains, in a threatening attitude against him, as if they would say: your message of despair lost us our freedom. Your utilitarian advice to serve the king of Babylonia that it may be well with us, to pray for the welfare of the land of our captivity, was high treason. You are an enemy of your own people. This appeal of Jeremiah, so often quoted in our apologetic literature (See Dei Rossi: Meor Enayim, Section, Imre Binah, ch. 55), is the plea of the anti-Zionists. The Zionists again may quote the same Jeremiah who calls upon his countrymen to wait for the watchmen's call: "arise and let us go up to Zion." (31, 5). The situation is not quite clear, but will possibly be by the time the reader sees this paragraph in print. France is distinctly hostile. She suffers from "Landhunger" perhaps more than any other power, and does not want to forego her traditional policy of controling the near east which was so unpleasantly felt by the Jews in the Damascus affair in 1840. Even the preface of M. Pichon, the minister of foreign affairs, contributed to Nahum Sokolow's history of Zionism, speaks merely of the right of the Jews to claim their opportunity in the same way as other native elements (indigenes), under the "collective control of the European powers." France, therefore, is not yet willing to grant to England exclusive right to exercise a protectorate in Palestine. French papers seem to show it, they give space to all unfriendly prophecies of the Syrians, the Arabs, like the chameleon, Prince Feisul, the Greek archimandrite, Vasilakis, and the French canon, Couget, who spoke in the name of Cardinal Amette of Paris, who would not commit himself. Canon Couget declares he takes more interest in the "legitimate influence of our country than in the reclamation of the Jews who have no more right to Palestine than the Romans have to France." Rather amusing is the view of Professor Silvain Levi, known to us from the interview with the committee of the peace conference on Zionism, Feb. 27, who says: French Jews are just as much Frenchmen as are the Gascons and Bretons. "Well roared, lion!" We know now what a gasconader is. More serious than the doubts of the archimandrite Vasilakis, and the eloquent silence of Cardinal Amette is the report, published in the New York Globe of Apirl 14, that on the occasion of the Arab pilgrimage to the grave of Moses, the fanatic hords were with difficulty prevented by the British army from attacking the Jews. It is certainly amusing that the pilgrimage to the grave—a practice which Oriental Jews share with the Mohammedans—of Moses should have given occasion to such an outbreak. The clericals of all Christian denominations use the subject for the expression of their hostility to the Jews. Corriere del Ticino, Schaffhauser Zeitung and Winterthurer Zeitung unite in wishing the Jews godspeed on their way to Palestine, which would rid the world of socialism and bolshevism.

Equally important as the opposition is the support which Zionism receives from some quarters, where this might be least expected. The Danish poet, Henrik Nathansen, published a Zionist pamphlet in connection with the pogroms in Poland. Nathansen is the author of a clever play, "Behind the Walls," which is a plea for intermarriage, the general acceptance of which would make Zion-

ШАПОЧНЫЙ РЯД

Cobblers in Brest-Litovsk.

House in Zlutomir, Showing the Traces of a Pogrom, 1905.

-ism as impracticable as it would be superfluous. The Vienna "Morgenzeitung" advocates a British protectorate over Palestine, pointing to England's traditional sympathy for the Jews and her success as a colonizing power. This is rather remarkable as a proof of the freedom of the press in Austria, dealing with what is technically still an enemy country. The most remarkable fact along this line is the speech made by Lord Reading at a banquet, given in his honor by the Judaeans of New York, April 22. Lord Reading said among others that all Jews should rejoice that those who suffered will find in Zion a home of their own. Among other speakers was Jacob H. Schiff, the latest and most notable convert to Zionism. A British diplomat who was entrusted with the most delicate mission of an ambassador to the United States is surely not in the habit of being carried away by sentiment, especially as his Jewish sentiment is of a rather flimsy character. We may safely say that, while a Jewish state in Palestine is by no means guaranteed, Great Britain is bent on encouraging a Jewish autonomous settlement with Jewish group rights. This is evidently not pleasing to the Zionists of the type of Asher Guenzburg (Achad Ha-Am), whose Hebrew pamphlet "On the Cross Road" sounded the key note to "Kultur-Zionism". He comes out with a statement in the press which declares the cause for which he stood hopelessly lost.

Direct reports from Palestine give us instances of a modernization which the Zionists of the sixteenth century who attempted to establish a Jewish center in Safed would never have dreamed of. Woman's suffrage and labor union movements are the leading issue. The latter has gone so far as to organize a Zizith spinners' union (Agudat Osse Ziziyoth). It is a pity that Jacob Gordin can not write a revised version of his lurid tragedy, "Gott, Mensch und Teufel", which took its theme from the misery of the Tallith weavers in Dubrowna.

More interesting is the story of a Yemenite girl who attended a suffrage meeting in Jerusalem where she heard that men and women shall from now on have equal rights and duties. Coming home, she asked her father whether it was not contrary to God's will, as expressed in the third chapter of Genesis, that men should bear children. "Se non e vero, e ben trovato". There is unfortunately a less humorous side to the picture. A letter dated from Jerusalem, Feb. 25, informs us that there are 5,000 orphans in Jerusalem, 2,000 of whom were picked up in homes where parents died of epidemic diseases or on the streets where they had been separated from parents who were deported as enemy aliens, and whose family relations are unknown. The Poale Zion Bureau in New York received a telegram from Jaffa which warns against sending people to Palestine inasmuch as unemployment is already a serious problem, intensified by the high cost of living

Modernized Yemenite Jew of Jerusalem.

PERSONAL AND MISCELLANEOUS

The story of the Jerusalem fought Talmud that, while the battle of despair against Rome, Johanan ben Zakkai established a new center for Jewish spiritual life in Jabneh, has an analogy in the World Conference of Jewish Orthodox Societies in Zurich, Feb. 19-25. The convention was attended by delegates from Germany, Austria, Hungary, Poland, Lithuania, Ukraine, Holland, Italy, Palestine, etc. The outstanding feature was the fact that the Mizrahi organization was ignored. The black orthodoxy of Germany and Hungary looks upon the Mizrahi, in spite of their orthodoxy, as traitors to the cause because they are affiliated with Zionism. Rabbi Raphael Breuer of Aschaffenburg, the son of Rabbi Solomon Breuer of Frankfurt, a.M., and grandson of Samson R. Hirsch, went so far as to declare he would be glad to see the scheme of the Zionists realized in order to rid Judaism of all outcasts (Mamzerim), as Ezra is reported in the Talmud to have taken all the Mamzerim to Palestine (Kiddushin, 69b). There were some sound projects on sanitation and truck farming in Palestine besides pleas for the maintenance of the Yeshibot in Hungary and in Lithuania, the latter represented by Rabbi Shapiro of Kovno, who told stories of the terrible atrocities committed by the Russian army in the beginning of the war, contrasted with the attitude of the Germans who permitted the re-opening of the Yeshibot. The Mizrahi organizations of Switzerland and Holland protested against the convention as unjustly assuming the title of a universal orthodox congress, and it seems that in Holland, the seat of a strong orthodoxy, Mizrahi has a large following. We are strong individualists, as we saw in the contest of various claimants to the title of chief rabbi who exhibited their photographs with Tallith and Tefillin in the New York dailies recently to impress the public with their unquestionable orthodoxy.

Cemetery in Tunis Being Cleaned for the Approaching Pilgrimage.

Modern Jewish ideals are presented in the foundation of a Jewish Commission in Petrograd, which raised (or promised to raise?) three million roubles for a Jewish theater, and will establish Jewish high schools all over Russia in addition to supporting those already in existence. J. A. Stiebel of Moscow arrived in New York with S. Schneor, the most celebrated of the younger generation of Hebrew poets next to Bialyk, to establish a Hebrew Publication Society with a capital of five million roubles. The early appearance of a Hebrew monthly, "Miklat" (Refuge), was announced. A real analogy to the optimism of Johanan ben Zakkai is the appearance of the first volume of "Germania Judaica", containing a register of references to the history of all Jewish settlements in Germany, alphabetically arranged by cities. The work is edited by Professor Marcus Brann, Graetz's successor in Breslau, and Aaron Freimann in Frankfurt, a.M. Similarly encouraging stories of the revival of interest in Hebrew come from Vienna, where Hebrew schools, courses for Hebrew speaking, a Hebrew periodical and a society of Jewish authors, scholars and artists were organized.

A reminder of the change of times is the celebration of the 80th birthday of Wilhelm Cahn, the only Jew who held a high office in the diplomatic service of Germany. He had remained in Paris during the war of 1870, as attache of the Bavarian legation and was afterwards taken into the service of the foreign office of the new German empire as "Legationsrat". We learn of the first Jewish judge in Argentina, Juan Cohen, and are informed on this occasion that Argentina had for some time a Jew as member of its parliament, Hayyim Enrique Dickman, who came to Argentina as colonist with the first Baron de Hirsch group in 1891, studied medicine, and was elected by the socialist party in 1916. He is married to a native Christian woman and keeps aloof from all Jewish interests, another proof of the difficulty of territorialism.

Heinrich Neumann, a prominent otologist, who a few years ago lectured in this country, was appointed professor extraordinarius in Vienna, and the famous oculist Julius Hirschberg of Berlin was elected president of the society for the history of medicine. Emanuel Hanaux, the celebrated French sculptor, was commissioned to replace the statue of Daniel in the cathedral of Metz by another one, because the ex-kaiser had the ambition to be presented in effigy as an interpreter instead of a dreamer of dreams. It is a pity, for the kaiser as Daniel would be a fitting illustration of this prophet's teaching "that the Most High ruleth over the kingdom of men and to whomsoever He will, He giveth it". (Dan. 4, 25). The following deaths of well known Jews have been reported: Moritz Friedlaender, known as the author of numerous works on Hellenistic literature, and formerly secretary of the Baron de Hirsch Foundation in Vienna, also active in the relief work of the pogrom victims of 1882, died in Vienna at the age of 78. Salo Adler, principal of the historic Jewish high school, Philanthropin of Frankfort, and one of the most determined anti-Zionists of Germany, died at the age of 60. Jacob Bassfreund, chief rabbi of Treves, and Meyer Appel, rabbi of Karlsruhe, both representatives of the Breslau school, died, each about 68 years of age. Moses Serussi, rabbi of Tripoli, died in very advanced age, a represenative of the now rapidly disappearing class of old-fashioned Oriental rabbinism. Solomon Carlebach, rabbi of Luebeck, died at the age of 73. He was rabbi of Luebeck since 1870, succeeding his father-in-law, Sussmann Adler, who was the first rabbi of the old Hansatown which up to 1848 had rigidly excluded the Jews. He had succeeded his father-in-law, Ephraim Joel. As Carlebach left five sons who are rabbis, the position will probably again remain in the family. Solomon Carlebach was a representative of the strictest orthodoxy. One of his latest publications dealt with the law requiring that women cover their hair, which he wished to see rigidly enforced. The city of Mantua honored the memory of one of her Jewish sons by naming a street for him and erecting a memorial tablet on the house where he was born. Adolfo Viterbi, professor of applied mathematics at the University of Pavia, was born in Mantua in 1873, entered the army as volunteer, was wounded in May, 1917, and died of the effect of his wounds, Nov. 18, 1917. The memorial tablet was unveiled on the first anniversary of his death, all dignitaries of the city taking part in the ceremony. Mantua, whose Jewish population has declined within the last century from 2,109 to 803, is, as the present rabbi, Isaiah Levi, once said, a center of anti-semitism and mixed marriages. The world of music lost the composer, Camille Erlanger, who died in Paris at the age of 5[illegible] [illegible] Zion movement one of its [illegible] leaders, Max Rosenfeld, [illegible] For the sake of closing [illegible] piece of news by way of [illegible] be stated that Nathan [illegible], of Cologne, celebrated last Purim his 102nd birthday. Judging by the exactness of German records it is to be presumed that this news is more reliable than the usual reports of a similar nature coming from some orthodox Jewish homes in our country. May it be a symbol that premature death due to human failings will come to an end

Jewish Chimney Sweeps in Berdyczeev.

GREAT MASS MEETING IN LONDON CONDEMNS POLAND.

Lord Palmer Presides at Meeting Which Hears Israel Cohen's Detailed Report on the Polish Pogroms—British Government Asked to Interfere for Jews and National Rights Demanded.

(By International Jewish Press Bureau.)

London. A historic mass meeting was held here on the 9th of April in Queen's Hall, at which Mr. Israel Cohen gave a full report of the results of his investigations of the Polish pogroms upon Jews. Mr. Cohen made this investigation as the representative of the Zionist Organization in England. After the assembly had listened to Mr. Cohen's heart-rending report of the Polish brutalities, and after many prominent men had spoken, a resolution was adopted which condemned the Polish pogroms in the strongest terms and in which the English government was asked to assure at the Peace Conference the peaceful development of the Jews in Poland. Copies of the resolution were sent to Premier Lloyd George, to Foreign Minister Balfour and to the Peace Conference.

Lord Palmer was the chairman of the meeting. In his opening speech he declared that Poland must protect its Jews. As a new state, this should be the test of Poland's ability to keep order.

Mr. Cohen then began to tell the tale of woe which he had seen during his travels in Poland. He saw the ruins of homes and stores, and he gathered reports from 130 places where pogroms occurred. He spoke with the pogrom victims and he conversed with Polish Ministers. The majority of the pogroms consisted of robberies, although in many places there were human victims. The robberies were led by Polish civilians. The Poles regard the Jews as the enemies of Polish national development. and therefore have no conscientious scruples about robbing Jewish property. Some of the plunderings, however, were organized by military punitive expeditions.

The Jews quickly organized to defend themselves against the pogromists, but the government officials would not allow the Jewish Self-Defense Corps to function. Mr. Cohen flatly denied the assertion of the Poles that the pogroms were begun by deserters from the Austrian Army and by ex-convicts.

In regard to Lemberg, he stated that many Jews were arrested there because they had run into their homes to save their property after the pogroms had ended. Among 1,500 arrested, 60 per cent were Ukranians and 10 per cent were Jews. Many graves of the Jewish pogrom victims were opened on the excuse that weapons were hidden there. The Lemberg Jews were prohibited from making any statements to the press in regard to the pogroms. but at the same time, the Poles appointed a degenerate Luchausky, a former officer in the Austrian army, to issue an official report in regard to the pogroms.

In connection with the Warsaw pogroms, Mr. Cohen told of a squad of soldiers which occupied the office of the largest synagogue and there at night conducted orgies with prostitutes. Dr. Posnansky, the Rabbi of the synagogue, was not allowed to enter his office without a permit.

Mr. Cohen spoke with Premier Paderewski, who said that he would keep all the promises he had made in America in regard to the Jews.

In conclusion, Mr. Cohen said that it is absolutely necessary that the Polish government issue a manifesto against pogroms, that it punish the guilty ones. and indemnify the pogrom victims. It is also necessary, he said, that Poland grant Jews national rights and proportional voting rights. The Peace Conference must settle the Jewish problem in Poland; otherwise Jews will have to leave the country in masses and will become a burden upon other countries.

The other speakers included Mr. Herman Landau, Sir Adolph Tuck and the Parliament member from Whitechapel. Mr. Landau urged that the Pope be appealed to on behalf of the Polish Jews. To this the audience answered with a great cry of "No!"

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JEWISH CALENDAR.
5679-1919.

Rosch-Chodesch Iyar	Thurs., May 1
Lag b 'Omar	Sun., May 18
Rosch-Chodesch Sivan	Fri., May 30
Shabuoth (Confirmation Day)	Wed., June 4
Rosch-Chotesch Tammuz	Sun., June 29
Fast of Tammuz	Tues., July 15
Rosch-Chodesch Ab	Mon., July 28
Fast of Ab	Tues., Aug. 5
Rosch-Chodesch Ellul	Wed., Aug. 27

5680-1919.

New Year's Eve	Wed., Sept. 24

OMINOUS RUMBLINGS.

The unity of the American people during the stress of the war period was certainly a thing to be proud of. The common effort put a stop to discordant elements. Not merely at the front, but also behind the lines and right here at home were differences merged that the one common purpose might be served efficiently. But now, that demobilization has set in, it would appear as if the long restrained animosities are being let loose again. The country is just now a bit hysterical about the danger of Bolshevism. It would not do to minimize the red peril. On the other hand, there is a tendency to exaggerate its proportions in this land. Certainly it ought to be made nugatory before it can possibly spread. We have faith in our institutions and in the sanity of the bulk of our nation that the poison will be thrown off before it enters our vitals. But there are sounds ominous in the air. The ancient false syllogism so often invoked against the Jew is once more resorted to. Trotzki is a Jew; he is a Bolshevist; hence all Jews are Bolshevists. The other day a Christian gentleman was invited to address a meeting of a society working under well-known church auspices. He was told to weave into his discouse a wholesale condemnation of the Jews as supporters of that dread movement. He refused. But he was heckled from the floor. He answered as any fair-minded American would: Some of the leaders of Bolshevism are Jews, but they are such as have ceased to be Jews; for, he added, the Jew who observes his religion can just as little identify himself with Bolshevism as a Catholic who is true to the tenets of his church. This fastening of Boshevism on the Jew is a calumny pure and simple. Suppose a malicious correspondent identifies Bela Kun with Bela Cohen. He slyly adds no comment. But we understand the sting. And the retort comes to our mind immediately: If Bela Cohen is a leader in Boshevist Hungary, a certain Dr. Theodore Cohn was prince bishop in Cathoic Hungary. We Jews live in the world. We identify ourselves with all the movements in the world. Some movements are good and others bad. As we contribute our quota to the good we must of necessity be represented also among the bad. The Jew who affiliates with a certain party or subscribes to a certain political creed does so as a citizen of his country, but not as a member of the Jewish body. The Jewish body, let it be understood once and for all, has no politics of its own. There is no such thing as a Jewish vote controlled by our clergy. Jews have voted for and against a certain aspirant to the highest office in the city of New York, and the result has shown that his Jewish opponents were vastly more numerous than his Jewish supporters. The proof is that the reds lump the Jews together as bourgeoisie. This lumping together is always a favorable pastime with our traducers. Unjustified as the calumny is which identifies the Jew with Bolshevism, it behooves us to take notice of it. For it is a symptom. It means that we have our enemies, and that of old standing. They are not fastidious as to the line of attack or as to the particular weapon. The Jew must be downed by hook or crook. We should expect better treatment at the hands of those who are like us a minority and like us are subject to calumny and misrepresentation. Perhaps that is the motive. You roll off the slander from your own back by fastening it on to the Jew. We, therefore, enter a resolute protest, not because there is any rhyme or reason in the accusation, but because of the ugly spirit it displays. At any rate, it is well to know who our inveterate calumniators are. Forewarned is forearmed.

THE BUSINESS OF CONGRESS.

The extra session of Congress, somewhat delayed, has at last been convened. From across the ocean the Chief Magistrate's message is delivered. There is much yet to do for him abroad, or else he would be present at the capitol in person. And of what nature is his business over there? What has he been doing? His business clearly was patriotic. He was there as the head of the American delegation. America had interests at the conference table which needed looking after. America, speaking through its far-sighted President, has a wide vision. Her own safety is part of the world's safety. There can not be tranquility in any corner when in another there is trouble. America must appreciate that she has stepped out of her isolation. She stands guardian over the destiny of mankind. Punish the enemy? That was easy. But wrongs perpetrated will not be made good by the spirit of vengeance. If Germany is not put on her feet again the world and America will be the sufferers. If an indemnity is exacted it must be more than a paper indemnity. Shall chaos be suffered to submerge order there and engulf the world in a cataclysm? Shall we all who fought here perchance go in and maintain order? Far better that we be spared this task. The peace covenant may not have turned out to the satisfaction of President Wilson himself. His presence must have been influential in infusing as much of his spirit as possibly could be done. There was much of the old spirits to be overcome, of the old rancor to be assuaged. The document is very likely a compromise. The multiplication of new states and the delimitation of new boundaries may become a source of irritation. Much remains for the League of Nations to regulate, to stabilize. Common sense will have to prevail. But what is of utmost import is that there should be a disposition to meet the other fellow half way. The half is often better than the whole. And this is precisely the spirit that should animate the present session of the Congress. The Senate will be called upon to ratify or reject the treaty. Much will be said for and against, there will be protracted debate, every opinion will be heard. But in the end Congress must know that its business at this momentous point in our national life is—patriotism. Away with all partisan divisions. Party lines should be obliterated. The American People is watching its legislators. It will not put up with obstructions that will lead nowhere. Justice must be stern. But it should be tempered with the recognition that extreme severity may become injustice. Let us, above all, be patriotic Americans. We wish the Senate to be nothing more and nothing less. That is its business; that is its duty. Let indeed the American interests receive first consideration. For it will be easily seen that the interests of America are interwoven with those of humanity. Humanity is on the brink of a precipice. America alone can save it.

THE JEWISH SOLDIER AND HIS RELIGION.

A symposium on "The Jewish Soldier and His Religion" was held on Sunday, April 6, 1919, under the auspices of London Lodge No. 663, the first B'nai B'rith Lodge of England, at the Imperial Hotel. Mr. Paul Goodman, president of the lodge, presided.

Capt. Israel Feldman, R.A.M.C., who opened the discussion, dealt with the subject on general lines, leaving it to other speakers to give the necessary Jewish application. He said that in the war the British army was a truly citizen army. It was composed of men from all levels in the social scale of the state, and its elements were made up of individuals respectively avowing many diverse types of religious beliefs. On the whole, it was fairly generally conceded that at the front the padre, as representative of organized religion, had, in the spiritual sphere, proved a failure. As an individual, he had, perhaps, justified himself, but where his personal influence had asserted itself it had been not on account of, but rather in spite of, the fact that he was primarily at the front as the representative of organized religion.

The reason why organized religion failed to exercise any direct influence was because the soldier at war came to regard himself as standing on a very high spiritual plane, and at the same time experienced great difficulty in conceiving any higher spiritual level. The daily cycle of the work of the soldier—in every sphere—was one continuous series of acts of self-sacrifice. His very work, therefore, his every act, resolved itself into a spiritual effort. Action, there, was morally its own justification, and inasmuch as in the circumstances of war, it occupied the whole of the working day, it must of necessity exclude all else. Organized religion must therefore prove a redundancy. The cry of the padre, "Look to your God," was met with the response, "We are daily, hourly, walking with our God." The padre was therefore a redundancy, more or less of an anti-climax, unnecessary, and even unwelcome. The "fear of the next world" as a doctrine was looked upon by the soldier as something unwholesome and even cowardly. The fear of death undoubtedly existed, but it was a manifestation of the active instinct of the desire to live; it was the primary biological instinct of self-preservation that was asserting itself. The soldier was "doing his bit" here in this world, and the next was remote. "Doing their bit" embraced the whole of their duty towards themselves, towards mankind and towards their God. The soldier's conscience was thus at rest. He needed no balm. All organized religions had many lessons to learn as an outcome, direct and indirect, of the experiences of the war, and he hoped his remarks might prove helpful in probing the causes of the obvious apathy on the part of the soldier at war towards organized religion, and aid in directing them on to the highway of the future.

The Rev. J. Danglow, C.F., said that he conceived the principal function of the padre to be the comrade and friend of the men. The Jewish padres worked under great difficulties. There was only one Jewish chaplain to a whole army. He was more fortunate than his colleagues as he only had a corps, but it took him six months to meet all the Jewish soldiers in that single corps, so they could infer the difficulties of dealing with a whole army. There were no transport facilities. The Jewish chaplain had to "lorry hop"; sometimes he could get a horse or a bicycle, but most often had to walk. He did not think the spiritual feelings which Captain Feldman had attributed to the soldier were generally felt. He had interrogated a Jewish soldier as to what he thought he wanted from the synagogue when he returned. He replied that the Sabbath service should be abbreviated, there should be more opportunities for the congregation to join in the service and the pulpit should deal with more topical problems.

SERBIAN MANIFESTO TO JEWS.

The Serbian manifesto to the Jews in the occupied districts of the former Austrian empire has been highly praised by our co-religionists. It was addressed to the "Jewish brethren," and contains promises that the Jews shall be permitted to live and work freely, to develop and organize themselves as a nation, and to have schools of their own, with the use of their national language.

A METHODIST TRIBUTE TO THE JEW.

A tribute to the "East Side" Americans appears in the Methodist Christian Advocate (New York), after "seeing the Jewish soldier do his duty." Good New Yorkers, this writer avers, "long ago learned to look to the Jewish element in the population for leadership in philanthropic movements of every sort." It is pointed out that the Hebrews "not only support their own special charities and hospitals with a generosity and a system which are the admiration of other groups, but their Warburgs, Strausses, Schiffs, Morgenthaus, Friedmans, Elkuses, and Marshalls (to mention but a few) are active in promoting every movement for the advancement of the community and country." Also the war revealed that "the rank and file of Gotham Jewry was not far behind these leaders in responding to the calls which the government made upon their possessions and service—buying bonds and giving their sons." The story is carried on:

"Many East-Siders volunteered at the first call and started for Yaphank, shouting, 'All I have, all I am, all is yours, Uncle Sam!' Later the Socialists, pacifists, and pro-Germans threw East-Side opinion into confusion, but local Draft Board 93, composed exclusively of Jews—'East-Side Jews,' be it said,—carried its difficult work to complete success, and provided the government with nearly eight hundred men—Cohens, Goldsteins. Levines, Rosenblums, etc.

"The 10,000 buttonhole makers and salesmen looked like anything but formidable material to hurl against the Prussian Guard, but they marched out from Camp Upton with the Seventy-seventh Division, with their chests out and heads held high, and in May they will come back from France with as proud a record as any organization that went overseas. They did their full share in the bloody struggle for the Argonne Wood; and Colonel Whittlesey's heroic 'Lost Battalion,' which held out for four days, though cut off and surrounded by the enemy, was so full of the little clothing workers that some one called it a 'Yiddish battalion.'

"These honorable things are brought out here because among the many strident and distressing epithets which have been flung about in these nervous days is that of 'East-Side Jew.' It ought not to be a term of contempt, even though Russian Bolshevism recruited its forces in that populous section and revolutionary propaganda finds fertile soil among these waifs from lands which never knew such liberties as America offers to all.

"'Hold!' said Arthur, Duke of Wellington, in the House of Lords. 'But I have seen the Irish to their duty!' America has seen the Jewish soldier do his duty. America should not forget that at a time when the Socialists and slackers were instigating the young Russian Jews of the East Side to claim exemption on the ground of alien birth, it was an all-Jewish draft board which, through its chairman, Dr. Gridansky, adopted this opinion in the case of a registrant who claimed to be classed 5 F (alien birth), though he had lived here nineteen years, and had never lifted a finger to help his native Russia when invaded:

"'Now he wants that the loyal American boy should leave here his sweetheart, his job, and his home, an inheritance to the perpetual alien, and risk life and limb so as to secure for the perpetual alien the peaceful enjoyment of that inheritance.

"'In the opinion of this board, such conditions have no precedent, and have no parallel anywhere in history and anywhere on earth. This board refuses to submit to the treatment of our country as a gipsy camp or a hotel.

"'This board refuses to recognize this registrant as an alien. There is no spot on earth where he by right belongs except America. He must stand up like a man and take his chance with the others. We classify him 1 A.'

"On last Thankskiving day, a festival peculiarly associated with those New England refugees whose priority of arrival gives them no exclusive rights in the American name, this draft board of East-Side Jews held a celebration of which no true American can read without a feeling of profound obligation to this element of the national life. From Plymouth Rock to East Broadway is by some routes a long, long trail, and few there be that find it, but the Hon. Louis Marshall's words on this occasion are proof that there is such a way and that the Jew, the East-Side Jew, may move toward the same ideals and make the same sacrifice as any other citizen, and that in the light of his service in the Great War he may read his title clear to the name American."—Literary Digest

THE THIRD PARTY

By DR. MAX L. MARGOLIS

(Written for the B'nai B'rith News)

It is not so far ago when Zionism was not yet as a world movement, when a socialist Jewish party was an unknown quantity, and when Jewish intellectuals were content to slink out by the back door unobtrusively and quietly, that our internal Jewish affairs were conducted along the two party lines, in keeping with the bipartisan construction of American politics. There were the orthodox and reformers, or rather the conservatives and reformers, for orthodoxy pure and simple and unbending was negligible. Power which is founded on numerical majority rested for a while with the reformers, who waxed strong and entrenched themselves behind a school and an organization. Then with the influx of the third immigration the pendulum swayed to the conservative side; that is to say, certain leaders of German antecedents persuaded themselves that they were assuming the reins on behalf of the great mass of the newcomers, who were not quite mature to govern themselves and for the time being committed their affairs into the hands of self-appointed mandatories. There was a tacit agreement that the minority should be acceded a measure of representation, and peace seemed to be all but certain. What became meanwhile of the immigrants and their children? Look around in the reform congregations and schools and you will find in them all a sprinkling from the newcomers, and here and there the substantial majority is recruited from them. The type would seem to have made its claim good that it comported well with the character of the environment and that a specific American Judaism was building up. Congregational affiliations are not always dictated by theological considerations. Social lines are much more potent influences. Rigid orthodoxy was confined to the older generation, and was fostered by the foreign rabbi, who was not slow to apprehend the danger on the one side and to appreciate the value of organization on the other. A new school had been founded, and while it sought contact with the orthodox it announced itself as consecrated to reasonableness, which is but another word for the middle road which is neither the one nor the other. The ultra-orthodox withdrew and established their own school, but the middle party was not ready to proclaim itself as the third party, even when it was strong enough to unify its clientele. But the third party exists. No amount of camouflage will hide it from view. And the announcement of its birth long overdue comes now from an authoritative source. For that and nothing else is the burden of Professor Kaplan's recent address at a notable gathering in New York City.

We will not enter upon a discussion of all of the positions so fearlessly advanced. The sociological background may and may not be relevant. Perhaps it is just as well that a plane not quite as exalted will recommend itself. An observant student will not fail to notice that the people who constitute the membership of semi-orthodox and even orthodox congregations have by tacit consent abrogated certain restrictions. Years ago one might see in the German capital many a man with tallith and prayer book nicely wrapped boarding a car to the house of worship. Surely one cannot expect all of Jewry huddling close to the schulhof, or those who reside at a distance, forego public worship because of a scruple against using street cars. The automobile carries now the orthodox as well as the unorthodox. We shall not subscribe to that foolish contention that the breaking of an injunction, however trivial, constitutes a reformer. The hankering after forbidden food even is not confined to the temple visitor.

Now orthodoxy as represented by its leaders will and must remain unbending. Orthodoxy is a system of law, and law is not abrogated; it is at best circumvented. Perhaps that some casuist will exercise his ingenuity to legalize a breach. Meanwhile life sovereignly goes its way.

The third party will recognize life's law. It cannot accept the petrifact of orthodoxy nor the putrefact of reform. It is differentiated from orthodoxy by recognizing the lawful laxities which alone may maintain Judaism in the diaspora. It is not reform, for reform has long ceased to be a mere matter of practice; it affects principle. In its principles the third party is nearer orthodoxy. The platform of the third party will acknowledge the restoration in the home land, but at the same time safeguard the Judaism of the dispersion. It will continue to pray for the gathering of the dispersed; it may safely give up all thought of the restoration of temple and sacrificial worship. But the motive will be different. Reform broke with the hope of national resurrection. It replaced it by a diluted formula of messianic times. The third party may cling to the personal Messiah, the future teacher who will announce the new revelation. Reform cut itself away from the historical nexus. It takes all from the environment. It would be as little distinctive as possible. The third party will be orientated towards the East.

If I may use an analogy, its position will be like that of the Protestant Episcopal Church in this country after its separation from the Anglican. Whether or no, there will be an established religion in Palestine, the connection with the home "church" must be spiritual only. In these days of reconstruction the third party will be called upon wisely, moderately to reconstruct the prayer book. We shall not, of course, revert to the liturgy as it existed at the beginning of the Christian era. For that we are too historical. We cannot throw overboard the accumulated yearnings of the ages. But an abbreviated prayer book it will be; and yet it will be so different from the reform ritual. But above all, its system of education will be a different one. No human soul can be saved by rehearsing a catechism. No Jewish consciousness can be built up by repeating a few formulas. The third party will not pray in "journalese." It will cultivate the ancient tongue, not merely for the sake of the ancient service, but rather to open the door to a knowledge of Jewish thought. Hebrew and Jewish literature will be intensely studied, not by the would-be rabbi, but by the whole community. The third party must not imitate the clericalism of reform. Piety must not be made into an article or specialization. The institutional synagogue or center will be the type for the future. Each such center must be an island for the cultivation of the Jewish spirit. The Christian church itself is orientated towards the East. It does not and cannot proclaim the immediate habitat to be its Jerusalem. The founder's feet did not tread the avenues of Paris or Washington. The third party will focus its eye upon the seat of the ancient deeds which is also that of the newest. But it has associations which link it to the many Jewish centers of the dispersion. It carries on the sum of all these traditions. It may not so grandiloquently address itself to the gallery, try to catch the plaudits of the outsider. It will speak to those within, to rebuild the pride and the glory that go with a unique history. The third party will apply the critical method to all the products of the Jewish pen. It may reject this or that traditional construction. But it will not forget that though Moses may not have written all of our Pentateuch, nor David all of the Psalms, nor Isaiah all that goes by his name, those various books have had a history, and that it matters much more what their total effect has been upon the Jewish mind for thousands of years than what they stood for originally. The truly historical mind does not lose itself in origins. Many will be the problems confronting the third party. But as always, the center will in the long run prevail both over the lethargy of the right and the headlong nihilism of the left.

WILL FIND SOLDIERS JOBS.

Three Jewish Organizations Form Re-Employment Bureau.

Combining their efforts and resources, the Jewish Welfare Board, the B'nai B'rith and the Young Men's Hebrew Association recently organized a re-employment bureau for returning soldiers and sailors. Former Field Secretary Brand of the B'nai B'rith was appointed employment secretary. Mr. Brand will try to find jobs for men who are able and willing to work.

A comprehensive scheme for soldier assistance has been devised by the three organizations. It provides for mental and physical readjustment as well as for the return of the men to civil occupations. Many men, it was explained, have acquired the "war habit of thinking" and are unable immediately to readapt themselves to the ordinary mental atmosphere.

To more effectually carry out this purpose the organizations have arranged for business courses, dramatic entertainments, ball games and many other forms of instruction and diversion.

The men chiefly interested in promoting these plans to assist the returned soldiers are Judge Milton Strasburger, Capt. Julius I. Peyser, Sigismond Herzog, A. A. Lustig, Gilbert Harris, I. I. Meyrowitz, Moe Offenberg and Isidore Goldstein.

ANTI-DEFAMATION LEAGUE

The "Survey".

In an article entitled "News From Spain" one of the Survey correspondents saw fit to mention that some of the manufacturers who are profiting at the expense of the poor people of Spain are Jews.

After bringing the matter to the attention of the editor of the Survey, a reply was received from Arthur P. Kellogg, secretary of the Survey Associates, advising that the Survey would be careful not to allow such statements to appear again in its columns.

College Professor Reprimanded by State Board of Education.

A professor of mathematics in the university of the State of Montana, acting in the capacity of assignee for some greenhouses, addressed a most scurrilous letter to a Jewish attorney in the City of New York, advising this attorney that he was collecting statistics regarding the dishonesty of Jewish people and stating that he would some day use this information against them. The administrative committee of the Anti-Defamation League, feeling that such a man should not be permitted to teach in a public institution, sent a letter of complaint to to the president of the university, who referred the matter to the State Board of Education. The following letter was received by the attorney from the secretary of the State Board of Education:

State of Montana
Department of Public Instruction
Helena, April 14, 1919.

Mr. Max Cederbaum,
New York City.

Dear Sir:

I desire to express to you the sincere regrets of the State Board of Education of Montana that a member of the faculty of the State University should entertain feelings toward your race as expressed in the letter of Professor Lennes to you.

It was the action of the State Board of Education at our meeting this week that you should be informed of our very great annoyance that Professor Lennes should have assumed such a narrow attitude and should have been guilty of writing such an inconsiderate, prejudiced and uncalled-for letter. I desire also to inform you that Professor Lennes has been severely reproved by the board.

Yours very truly,
(Signed) MAY TRUMPER.
Secretary of State Board of Education.

PASS LAW AGAINST DISCRIMINATION.

The Anti-Discrimination bill recently introduced in the New Hampshire House by Representative Marshall D. Cobleigh at the request of Edward M. Chase of Manchester, acting at the suggestion of Judge A. K. Cohen of Boston, New England representative of the Anti-Defamation League of the I. O. B. B., has been passed.

The new legislation, designed to prevent discrimination against members of any race or nationality (Jews were, of course, mostly affected), at places of public accommodation, naturally met with considerable opposition from the hotel interests.

The bill, now law, imposes a fine of not less than $25 and not more than $100 or imprisonment for not less than thirty days nor more than ninety days upon any owner or lessor of any place of public accommodation who displays any sign or who advertises in a way intended to discriminate against the members of any religious sect, creed, class or denomination.

RECEPTION TO PRESIDENT CHARLES H. SHAPIRO.

A reception was tendered by the Metropolitan Lodges to the president of the district, Brother Charles H. Shapiro, at at the headquarters of the district, New York, Wednesday, May 7, 1919.

Among the invited guests were Bro. Hon. Irving H. Lehman, justice of the Supreme Court of New York County, Bro. Jacob Singer, Philadelphia, member of the executive committee, District No. 3, and Bros. Hon. Leonard J. Obermeier, Charles Hartman, Joshua Kantrovitz and Dr. Nathan Krass.

A large class of candidates was initiated on the occasion, the ritual being exemplified by the brilliant degree team of Horeb Lodge No. 25, New Haven, Conn.

The reception was well attended.

HERR LEVIN.

The Jewish Press in Germany denies the assertion that the Bolshevik agitator in Bavaria, Herr Levin, is a Jew. According to a statement made by Herr Levin himself, he is a member of the Greek-Orthodox Church.

JEWISH QUESTION IN ROUMANIA.

Mr. Take Jonescu, who is no[illegible] on behalf of the Roumanian go[illegible] declared to a correspondent of the "Algemeen Handelsblad" that he was strongly in favor of Zionism, but opposed to the granting of national rights to the Jews in Roumania.

When asked whether the Jews would be allowed the same privileges as the Ruthenians, Hungarians and Germans he countered by asking, "Have the Jews of Holland minority rights?" When it was pointed out that no national groups in that country, not even the Frisians had minority rights, he replied that neither would the Jews be allowed group rights in Roumania.

He continued: "The Jews ask for a Jewish State and national rights in other countries into the bargain." "Why not?" queried the interviewer. "The Hungarians, Poles and Russians are in exactly that position." "That may be" replied the Roumanian Minister, "but it would not do for the Jews in Roumania." He argued that it would not be necessary because the Roumanian Jews were now receiving complete equality of rights. There would be about 850,000 Jewish inhabitants, mostly town dwellers, in the new Roumania. They would probably constitute a fourth of the entire Roumanian urban population and in many towns would form the majority.

He added: "As regards the other national minorities, the case is quite different. These live together in a particular territory. The Jews are scattered all over the country. I am very strongly in favor of Zionism, but equally strongly against national minority rights to the Jews. At the same time I am, of course in favor of their receiving full equality of rights under the law and in reality" M. Jonescu objected to the Jews speaking Yiddish. He said, "Yiddish is too much like German. Indeed, it is German, and we don't want that."

INDEPENDENT ORDER B'NAI B'RITH.

By Dr. Mendel Silber.

The Jewish community of this city will feel a new and added stir of Jewish life and interest during the coming week through the convention of District No. 7 I. O. B. B., which will commence Sunday. It is to be hoped that every member of the community will improve the opportunity of becoming familiar with the work and worth of the most representative and most influential Jewish Order in the world—the Independent Order of B'nai B'rith. It is to be hoped also that every Jew in New Orleans will affiliate himself with the Order and thereby share in its glorious aims and accomplishments.

If the present critical period in the history of our people has demonstrated anything at all, it has demonstrated the imperative need of organization. The sadly pathetic plight in which our people find themselves at the present time has intensified the feeling of kinship and the consciousness of responsibility of Jew for Jew. The many and vexing problems that confront the world's Jewry emphasize and accentuate the great good that accrues from just such an organization as the B'nai B'rith, which serves the cause of Jew and Judaism, not only locally and not only nationally, but internationally and universally. For the B'nai B'rith is not only the most representative and most influential Jewish order in the world, but it is also one whose glorious activity as champion of our people's rights, as supporter of eleemosynary and educational institutions, maintaining, as it does, schools and libraries hospitals for the sick, homes for the orphan and organized bodies for the protection of the fair name of Israel and the promotion of culture and advancement, must appeal to every thoughtful and feeling Jew the world over. A mere glance at the institutions it has founded and fostered in the various countries all over the world is sufficient to convince the most skeptical of its just and incontrovertible claims upon the unqualified and unstinting support of every Jew.

Especially here in New Orleans, where two glorious institutions of the Order—the Orphans' Home and the Touro Infirmary—attest most clearly and conspicuously to the blessed activities of B'nai B'rith, is it the duty and obligation of every Jew, regardless of opinion and mode of worship, to support heartily and to become actively affiliated with the great and glorious Order of B'nai B'rith. It is to be sincerely hoped therefore, that, as a result of the convention, New Orleans will become one of the strongest and most solid centers of B'nai B'rith in the whole country.

A man who seeks to display character in his clothes usually has no other character to reveal.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE, NO. 2

The annual convention of District Grand Lodge No. 2 was held in the city of Louisville at the Hotel Seelbach, beginning Sunday morning, May 4, 1919.

The convention was called to order by the president, Mr. Joseph Selligman. Rabbi M. J. Merrit of Evansville, Ind., offered prayer. An address of welcome in behalf of the local lodge was made by Mr. B. S. Washer and was responded to in behalf of the Grand Lodge by Mr. Sidney G. Kusworm of Dayton.

Following this, the secretary's report on credentials was received and favorably acted upon. Roll call of delegates and past presidents was then had, also the conferring of the Grand Lodge degree. President Selligman then read his message to the convention, which was received with marked approval.

The president of the Order, Mr. Adolf Kraus of Chicago, was thereupon presented to the convention. After an ovation, all the members rising, President Kraus addressed the convention on "The Work of the Order, Both National and International". He was followed by Dr. Gotthard Deutsch, who delivered an address on the subject "Reconstruction Work of the I. O. B. B. After the War".

The convention then received a report from the secretary and treasurer and the proceedings of the General Committee. Rules were adopted for the election of delegates to the Constitution Grand Lodge. Report of the trustees of the Covenant Endowment Funds was approved and was followed by the election of the Endowment Fund trustees.

Memorial resolutions were presented to the family of late Brother Jacob Furth and the memorial address was made by Judge Samuel Rosenfeld of St. Louis. A recess was then taken for lunch.

Afternoon Session.

The afternoon session was devoted to the reports of the Auditing Committee and reports of standing committees, such as on Propaganda, on Social Service, on the National Jewish Hospital, Denver, on the Leo N. Levi Memorial Hospital, Hot Springs, on the Jewish Orphan Asylum, Cleveland, on the Eduactional League, Cleveland, on Intellectual Advancement and Industrial Removal and Employment.

Monday Session.

Rabbi Louis Bernstein of St. Joseph opened the session with prayer.

Mr. Victor Abraham, member of the Executive Committee of the Order, submitted report, which was followed by a ten-minute talk on the good and welfare participated in by the following: Samuel Rosenfeld, Louis Borinstein, S. R. Zwetow, Alfred M. Cohen, Sidney G. Kusworm and A. A. Benesch. The short talks were followed by a round-table discussion.

The report of the superintendent of the Jewish Orphan Asylum of Cleveland was then acted upon and was followed by the election of trustees to the Orphan Asylum.

Reports of Committees on Endowment, as well as the report of the General Committee and the secretary and treasurer, were received and acted upon.

Nomination and balloting for delegates to the Constitution Grand Lodge Convention to be held in Cleveland in May, 1920, brought the morning session to a close.

Afternoon Session.

Report of the Committee on Amendments to the Laws of the Orphan Asylum was presented by Mr. Fred Lazarus, Jr., and was adopted.

Reports of Committees on National and International Questions, on Benevolent Institutions, on General Welfare and State of the Order, on Law and on Necrology, were presented, considered and adopted.

Tuesday Session.

Dr. David Alexander of Toledo offered prayer.

Reports of Committees on Mileage and on Resolutions were received and were adopted.

The convention then took action in designating the place of the convention of the Grand Lodge in 1920, and the city of Dayton, Ohio, was selected.

Election of the officers of the District Grand Lodge, of the General Committee, and of the District Court was then had, which was followed by the installation of officers, and the announcement of standing committees, and the disposition of all unfinished business.

The result of the election was as follows: President, Sidney G. Kusworm, Dayton; First Vice-President, Alfred A. Benesch, Cleveland; Second Vice-President, Samuel Rosenfeld, St. Louis; Secretary, Victor Abraham, Cincinnati; Treasurer, William Ornstein, Cincinnati.

General Committee: Adolf Biccard, Leonard Freiberg, Lou M. Frank, E. J. Schanfarber, Henry D. Fuerst, A. B. Frey.

District Court: Alfred M. Cohen, Ben Greensfelder, A. W. Schulman, Samuel Friedman, Arthur Friedman.

Trustees of Covenant Endowment Fund: William Ornstein, Cincinnati; Barney Mahler, Cleveland.

Trustees Cleveland Orphan Asylum: Emil Mayer, St. Louis; Sol S. Kiser, Indianapolis.

Representatives to the Constitution Grand Lodge: Victor Abraham, Joseph Selligman, Sidney G. Kusworm, Max Meisel, Karl M. Vetsburg, David Lefkowitz, Sol S. Kiser, Lewis J. Borinstein, M. L. Anfenger, Joseph Kornfeld, Alfred M. Cohen, David Alexander, Jacob Lorie, Barney Mahler, A. A. Benesch, Emil Mayer, Harry Simon, Joseph E. Meyers, Joseph Michaels, Joseph Stampfer, William Ornstein, E. J. Schanfarber, Phil Schier, A. Lewenthal, Harry Levison, L. U. Guggenheim, S. R. Zwetow, David E. Harlem.

Alternates to fill vacancies: Adolph Biccard, Harry Mayer, Louis Frank, Henry Sachs, Henry D. Furth, Samuel Thurman, Lewis Bernstein, Bernhard Frieberg, Samuel Rosenfeld and Harry Schloss.

Among the resolutions adopted by the Grand Lodge are the following: It was recommended to the Executive Committee of the Order to make a survey with a view of the estimate of the Order's just place among other Jewish organizations and for the purpose of giving the objects and purposes of the Order definite and practical application and harmonious co-operation with other Jewish agencies.

The General Committee of the District Grand Lodge was authorized and empowered to employ men specially qualified to conduct such matters as organization, co-ordination, propaganda and publicity as the General Committee may direct.

The Grand Lodge resolved to incorporate in its constitution an amendatory provision providing for the holding of memorial services by the Lodges once each year.

Recommendation of the Jewish Orphan Asylum of Cleveland was adopted, to wit: "That District Grand Lodges Nos. 2 and 6 rescind all former action which may be in conflict with the recommendations contained in this report; that the Board of Trustees and Directors are hereby authorized and directed to proceed in accordance with laws and regulations adopted for such purpose, to erect, establish and maintain a new institution at Cherry Farm, Ohio; that if after completion of such institution at Cherry Farm, District Grand Lodge No. 6 shall in convention assembled declare that there is a need for a branch institution in the territory of District No. 6, such branch institution to be under the direct control and management of the Board of Trustees and Directors, then and in that event the Board of Trustees and Directors shall without delay proceed to finance, erect and maintain such branch institution at the place designated by District Grand Lodge No. 6".

The convention made the following general appropriations for charitable and benevolent purposes:

Denver Sheltering Home, $300; Central Jewish Aid Society of Denver, $300; National Farm School, $25; Leo N. Levi Hospital, Hot Springs, $750.

The work of the convention was brought to a close with the adoption of the report of the Committee on Resolutions. (Printed in another part of this issue.)

The benediction was given by Rabbi Joseph Rauch of Louisville, and thereupon the convention was declared adjourned sine die.

JEWISH DEMANDS IN BUKOWINA.

The Jewish National Council in Bukowina has submitted a memorial to the Premier demanding that Jewish secondary schools should be opened in all the towns of the province, and that a Jewish higher educational institution should be erected at Czernowitz. The council further asked that a Jew should be placed in charge of the Jewish Education Department for Bukowina, and that the National Council should have the right to co-operate with the Jewish chief of the department.

REPORT OF COMMITTEE ON RESOLUTIONS ADOPTED BY DISTRICT GRAND LODGE NO. 2 IN ANNUAL CONVENTION.

To the Officers and Members of the District Grand Lodge, I. O. B. B.:

Brethren: During the past few years the question of making adequate provision for the session of the Grand Lodge, and the proper housing and entertainment of the delegates, has been one of constantly increasing difficulty, owing to the fact that the leading spirits of each community, to whom the task of providing for these sessions would naturally fall, have been properly engaged in the various patriotic activities incident to the winning of the war. Great credit is, therefore, due to the Jewish community of Louisville for stepping aside for the moment from their numerous activities to provide so handsomely for this session of the District Grand Lodge.

This being the first convention following the happy termination of the four horrible years of bloodshed and strife, it is fitting and proper that it should be the occasion for rejoicing and good will. It was, therefore, a happy coincidence that this session should be held in the native city of our President, who when extending the invitation of Louisville to the Grand Lodge impressed upon us the things which made Kentucky famous. We can now assure him that we all agree with him as to the one, and it is said that some of us could testify as to the other two.

We are deeply indebted to the Louisville Lodge No. 14, which so graciously acted as our host at this session of the District Grand Lodge, and the splendid hospitality which they displayed which made our visit so pleasant, and provided so generously for our comfort and entertainment. We trust that the presence of this convention in their midst will result in renewed zeal and in increased activities and devotion for the works and principles for which our Order stands.

Most cordially have we been welcomed by Brother Benjamin Washer, both on behalf of the city and Louisville Lodge No. 14, I. O. B. B., for which we are most grateful.

The convention was highly honored by the presence of Hon. Adolf Kraus, President of the Order. The address which he delivered, his words of encouragement, and his highly instructive remarks were an inspiration which will long remain with the delegates. It is with pleasure proper that we extend the thanks and appreciation of the Grand Lodge to him for the service which he rendered.

The convention was also honored by the presence of Dr. Gotthard Deutsch, who delivered a masterly address on the reconstruction problems facing the I. O. B. B. after the war, and the response of those present expressed more fittingly than any words of this report the appreciation and esteem with which his remarks were received.

The thanks of the convention are due to Chairman Leon Rosenbaum, of the local committee, and his efficient co-workers, and also Mrs. Louis Hirsch of the Entertainment Committee, and her gracious assistants, for the delightful and numerous entertainments which they provided for the delegates and their ladies. Their efforts have left with us a most delightful recollection of the social side of this convention.

It is with pleasure that we refer to the hospitality of the Y. M. H. A. in extending to us the use of their quarters for the various entertainments provided.

With pleasure we refer to the efficient and painstaking manner in which the Seelbach and Watterson hotels cared for us, and particularly to Mr. Will Seelbach for his assistance and courtesy for providing quarters for the convention, caring for our needs while the convention was in session.

We desire to express our appreciation to the local newspapers for the publicity which they gave the work and sessions of the convention of the Grand Lodge, and also the Jewish press throughout the district for their support and encouragement given to the cause which we represent.

Thanks are due and it is with genuine pleasure herewith extended to the retiring officers of the district for the success and effectiveness of the administration just brought to a close. Notwithstanding the discouragement and difficulties of a year begun while the country was plunged in a war, which required a concentration of all our efforts to bring to a successful close, it is to their credit that the district not only held its own, but increased its membership. It is with pleasure that we call the attention of the convention and spreading upon our records the satisfaction which this district feels in having its faithful and efficient Secretary, Brother Victor Abrahams, elected to the Executive Committee of the Order to fill the vacancy left by the death of the late lamented Brother Jacob Furth.

As an appreciation of the services of the President during the past year we recommend that the incoming General Committee be authorized to present to the retiring President, Brother Joseph Seligman, an appropriate testimonial in grateful appreciation of his zealous efforts in behalf of the Order and the exalted ideals it represents.

Resolved, That a copy of this report be sent to the B'nai B'rith News for publication, and that copies thereof be transmitted to Louisville Lodge No. 14, to the Louisville Courier-Journal, the Louisville Evening Times, the Louisville Evening Post, the Louisville Herald, and to the Israelite.

Fraternally submitted,
O. W. Silverman, Chairman,
Herbert C. Straus,
Leon Grassman.

INSTITUTION OF B'NAI B'RITH LODGE AT MANCHESTER, N. H.

New Hampshire Lodge No. 839 was instituted at Manchester, N. H., on Sunday, May 4, 1919. This is the first Lodge of the Order in that State, and its membership includes prominent men from all sections of the State.

Nearly 100 charter members were initiated by the degree team of Worcester Lodge, Worcester, Mass., and by the officers of District Grand Lodge.

Edward M. Chase, prominent in the Jewish life of the State and active in forming the Lodge, was elected first president of the Lodge. Other officers elected were J. S. Mendelson of Nashua, vice-president; I. A. Brodie of Manchester, treasurer; Ezra Feldman of Manchester, secretary; Louis H. Resnik of Manchester, monitor, and Joseph Broad of Manchester, assistant monitor; A. J. Kauffman of Concord, inside guard; Max Feldman of Manchester, outside guard; Sam Steinfeld of Claremont, A. Shapiro of Portsmouth, Meyer Alcon of Portsmouth, Louis Felsher, Saul Waisman and Dr. Charles Chirug of Manchester, trustees.

Banquet Served.

In the evening at the New Manchester House a banquet was served to members and friends, following which remarks on the aims and aspirations of the Order were made by prominent men of the city and State and by officers of the District Grand Lodge. Tributes to the splendid records of the Jews both in the recent war and in the civil and industrial life of the country were paid by the speakers, among whom were A. O. Brown, mentioned among the Republican candidates for governorship; Marshall D. Cobleigh of Nashua, Rosecrans W. Pilsbury and Maj. Frank Knox. The welcome of the city was extended by Mayor Verette.

Work of the Order Outlined.

Some of the work accomplished by the Order, in elevating the mental and moral character of citizens of Jewish faith, in remedying injustices to the Jewish people both in this country and other parts of the world, was outlined by Charles H. Shapiro of Bridgeport, Conn., president of the District Grand Lodge; Charles Hartman of New York, member of the Executive Committee, and by Judge A. K. Cohen of Boston. Attorney Myer Saidel introduced the chairman and toastmaster of the evening, President Edward M. Chase. A brief program of music and readings by local talent variated the entertainment.

Officers who officiated in the institution of the Lodge were: President Charles H. Shapiro, of Bridgeport, Conn.; Judge A. K. Cohen of Boston; Charles Hartman, member of the Executive Committee from District No. 1; Joseph H. Ullman of New Haven, Conn.; Archibald H. Hillman of Worcester, Mass., and Secretary Bernard M. Kaplan.

The banquet was arranged under the direction of Max Feldman, Samuel Tatleman and Hyman Reingold.

A special service in honor of the instituting of the new Lodge was held in the Anshey Sfard Synagogue on Friday evening. Rev. Dr. Bernard M. Kaplan of New York City was the speaker on the occasion.

JEWISH REFUGEES EXPELLED FROM PRAGUE.

The Government of Czecho-Slovakia issued an order compelling the Jewish refugees from Poland who are now in Prague to leave the city within eight days. The reason for the issuing of this order was a rumor that these refugees were manufacturing false bank-notes. Although the rumor later on, proved to be untrue, the order expelling these refugees was not rescinded.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE No. 7

. District Grand Lodge No. 7, I. O. B. B., assembled in annual convention on Sunday, April 27, 1919, at Hotel Grunewald, New Orleans, La. The convention left behind a quickened interest in things Jewish, not only on the part of the B'nai B'rith members, but also on the part of the entire Jewish community of New Orleans.

The convention was called to order by President Sol Schoenemann, who presided throughout with remarkable tact and ability. Rabbi M. Faber, of Tyler, Texas, offered the invocation, and Rabbi E. W. Leipziger, on behalf of the committee of the joint New Orleans lodges, introduced Mr. Salomon Marx, for sixty-three years a member and an indefatigable worker in the Order, who extended to the delegates a hearty welcome on behalf of the local lodges.

Mr. Marx was followed by Mayor Martin Behrman, who welcomed the delegates and vistiors in the name of the city.

Addresses of welcome were fittingly responded to on behalf of the Grand Lodge by Mr. A. B. Freyer, of Shreveport, La.

When Mr. Freyer had finished speaking, Mr. M. C. Wagner, of Houston, Texas, asked for the floor and reviewing the splendid services which President Schoenemann had rendered the Order, presented him, in the name of the Houston delegations and the community, with a chest of silverware. Mr. Schoenemann accepted the gift with fitting words of thanks and appreciation.

The business part of the first session was then taken up. The roll call was followed by the conferring of the Past President's degree.

The president thereupon read the message which was followed by the rpeort of the secretary. The convention then adjourned until Monday morning.

On Sunday one hundred and fifty delegates and visitors were dinner guests at the homes of local members. After dinner the delegates visited the Jewish institutions of the city. In the evening, the visitors joined the members of the local lodges and their friends at the Athenaeum for the cultural advancement exercises. The chief features of these, which were presided over by Mr. Joseph Hirsh, of Vicksburg, Miss., were an oration by Mr. Ben Hirsh, of Memphis, Tenn., and an essay by Major M. M. Ullman, of Birmingham, Ala.

Monday Session.

The session on Monday morning, which adjourned at an early hour in order to provide a recess during the welcome to the homecoming soldiers and sailors, was marked by liberal subscriptions to the B'nai B'rith institutions of the District, the Jewish Orphans' Home, the Touro Infirmary and the Leo N. Levi Memorial Hospital.

The Jewish Orphans' Home received $500.00 and a $50.00 Liberty Bond from Fort Worth. Oklahoma City donated $150.00 to each of the three institutions. San Antonio contributed $1,050. Mobile gave $500.00, with assurance of more. Nashville contributed $1,200 and promised 150 members for the next year. Pine Bluff gave $200 to the Home and $100 to the Infirmary.

The Leo N. Levi Memorial Hospital fared equally well at the hands of the delegates. Its board elected Mr. Ernest R. Bernstein, of Shreveport, president of the institution. He celebrated his election by contributing $1,000, and he announced that his partner, although not of the Jewish faith, requested the privilege of contributing $500 to the hospital.

Chattanooga donated $250 to the hospital and the same amount to the home. Galveston contributed $200. All the delegates present enrolled themselves as members of the hospital.

In the afternoon the convention listened with much interest to a review of the work of the Touro Infirmary and the Jewish Orphans' Home. The Hospital served 25,000 people in the clinics and treated 2,500 in the wards last year.

These institutions received the hearty approval of the convention, and it was urged that one day be set aside each year in every community on which to campaign for members for these institutions.

The evening session on Monday, which lasted far into the night, was opened with prayer by Rabbi S. Rosinger, of Beaumont, Texas. A memorial service for members of the Order and noteworthy co-religionists who have passed away during the year, was conducted by Rabbi I. Lewinthal, of Nashville, assisted by Rabbis R. Goldstein, of Pine Bluff, Ark., and H. A. Merfield, of Greenville, Miss.

Tuesday Session.

On Tuesday morning the result of the election of delegates to the Constitution Grand Lodge convention to be held in May, 1920, in the city of Cleveland, was announced.

An invitation was then presented by Rabbi M. Newfield, of Birmingham who asked the District Grand Lodge to hold its next convention in that city. The invitation was accepted.

Much interest was aroused by a telegram read by Secretary Goldman from Adolf Kraus, Chicago, president of the Order, which contained information from Paris that a great diversity of opinion had developed among the Jewish representatives of Eastern Europe, France, England and America, and that the B'nai B'rith delegates and Messrs. Mack and Marshall, of the United States, were appointed a committee to harmonize these differences and practically had succeeded.

Among other things considered at that session, which opened with prayer by Rabbi R. Farber, of Texarkana, Tex., the report of the Jewish Orphans' Home Committee was presented by its chairman, Edgar E. Goldberg, Houston, who proudly announced that he had been an inmate of the New Orleans institution. The report was based upon personal inspections unannounced and unexpected, and it stressed the fact that the inmates are perfectly happy as well as ideally provided for. The committee recommended that all the delegates become members of the Home Association, that the district increase its contribution and that each lodge and community become active in the same cause. The adoption of the report inspired a tribute from E. R. Bernstein to the young men of the Order. The Shreveport Lodge has 260 members and out of these fifty-eight had followed the flag to the front, possible because of the influx of young men into the service. Rabbi A. Brill, Meridian, for the social service committee, in a report urged a uniform plan on the part of the national bureau, local co-operation in communal helpfulness movements, with social service committees in the communities. It proposed a change in the composition of the district committee so that there will be a chairman in each state, these state chairmen to hold conferences, the Grand Lodge to contribute $750 to cover expenses. The successful resistance of the six days' school plan was commended and the incident regarded as pointing to the importance of a civil rights committee in each community to stop infringement upon the rights of minorities at their source. The Anti-Defamation League was praised for having virtually eliminated the objectionable stage Jew.

At the afternoon session business spontaneously gave way to patriotism. Major M. M. Ullman, of Birmingham, gave a stirring and inspiring description of the American Army as it was organized for war and the magnificent manner in which the job had been accomplished. It now behooves American citizens, he concluded, to stand behind the government and pay the debts of victory. He relied upon the B'nai B'rith to show the American Jew in the forefront in performing the obligation. James L. Sibley, district vocational offices, described the government plan of rehabilitating disabled fighters. There would be 10,000 such men in this district by July, men who did not want charity but work, and he relied upon the B'nai B'rith to help them get the training and the jobs. Charles) Rosen spoke eloquently upon the meaning of the war to the Jews who had proven their loyalty to every country in which they lived, and who would never again lack in the respect of their Christian neighbors. He detailed the spirit in which Christian New Orleans had risen to the opportunity of relieving the sufferings of unjustly persecuted Jews in other lands.

When the business part of the convention was resumed, Myer C. Wagner, for the Leo N. Levi Hospital Committee, reported against the plan of admitting pay patients for the present, as it would require enlargement of the plant.

Leon A. Baer, on law and lodges, reported in favor of recasting the law so as to put into effect the reduction of committees outlined by Secretary M. M. Goldman.

S. J. Westheimer, on Old Folks' Home, recommended a committee of seven to make a survey of the need for such an institution, and of finding the means of financing the project without curtailing the gifts to existing charitable institutions. The committee is also to confer with Memphis and other communities desiring to house such an institution, and report definite decision plans to the next convention.

Nathan Goldstein, on Touro Infirmary, made a report on that institution and its work, recommending that the relations with the institution be made even stronger.

On motion of Dr. George Fox, Fort Worth, a message was sent to Adolf Kraus, head of the order, rededicating the District Grand Lodge to the fundamental principles of the Order, love for the devotion to "our country."

S. C. Eldridge, for committee on state of the district, reported conditions and institutions excellent and the endowment funds well safeguarded. The general committee system was endorsed for a trial, to be composed of the officers and state chairmen who will be responsible district deputies. The committee will meet annually in New Orleans, the Grand Lodge paying the expenses.

There was no session on Tuesday night, which had been set apart for a boat ride on the Mississippi.

Wednesday Session.

The concluding session on Wednesday was given over to unfinished business.

The session opened with prayer by Rabbi E. W. Leipziger, and the election of officers for the ensuing year engaged the attention and interest of the delegates during the greater part of the morning. Several of the officers for which there was no contest were filled by acclamation. By this process A. Leo Oberdorfer, of Birmingham, was made president, Victor H. Hexter, of Dallas, first vice-president, Myron M. Goldman, of New Orleans, secretary, Archibald A. Marx, of New Orleans, treasurer. A lively contest developed, however, for the office of second vice-president. A ballot was taken and A. B. Freyer, of Shreveport, came forth victorious. Thereupon his election was made unanimous. This over, the personnel of permanent committees was announced.

Rabbi H. A. Merfield, Greenville, Miss., for the committee on resolutions then returned thanks to officials, press and others, and to the men and women of New Orleans who had been true to the traditions of hospitality characteristic of the Jew since the days of Abraham.

Through the annual budget adopted upon the recommendation of the finance committee, Charles F. Moritz, chairman, the Convention voted to contribute $20,000 to the Jewish Orphans' Home, $7,000 to the Touro Infirmary, and $6,000 to the Levi Memorial Hospital. About $9,000 was devoted to other causes, headed by social service, which received $500.

At one o'clock the Convention closed with prayer by Dr. George Fox of Fort Worth, Texas, and the delegates and visitors departed with a deepened spirit and a more intensified appreciation of Benevolence, Brotherly Love and Harmony.

B'NAI B'RITH TO AID JEWISH SONS OF AMERICA.

Announcement has been made by Mr. Charles H. Shapiro of Bridgeport, Conn., President of District Grand Lodge No. 1, that the activities of the B'nai B'rith, particularly as to District No. 1 will be materially increased.

In District No. 1, comprising Maine, New Hampshire, Vermont, Massachusetts. Rhode Island, Connecticut and the State of New York, in which it is said nearly 2,000,000 Jews reside, extensive Americanization plans are to be taken up, and in co-operation with local War Bureaus and the Jewish Welfare Board, the B'nai B'rith is to establish rehabilitation, re-employment and re-education committees.

In rural communities an endeavor will be made to bring Jewish farmers in closer contact with their city brethren; to improve and make more comfortable the limited social advantages as well as to make their home life more attractive, and to have the farm women in closer touch with city life, as this, it is believed, will make farm life sought for by the inhabitants of the metropolitan centers.

B'nai B'rith Lodges will be urged to establish forums where subjects of interest to Americans of today will be discussed by Jews and non-Jews alike and the advantages of citizenship will thus be brought home to the many newcomers and recent settlers in this part of the country.

Co-operation has been promised by distinguished men and women in all walks of life, in bringing nearer to the hearts of these new settlers not only opportunities for educational and vocational betterments, but their obligations as loyal citizens of their adopted country, the United States.

In Bridgeport, Conn., the home city of President Shapiro, the two B'nai B'rith Lodges—Abraham 89, and Horeb 711—are taking an ardent interest in these new activities.

BANQUET IN HONOR O[illegible] TURNED JEWISH SOL[illegible]

Nearly 500 Jewish re[illegible] Rapids attended a banquet he[illegible] of returned Jewish Soldiers [illegible] in the Ball Room of the Hotel Pantlind on Tuesday evening, April 22, 1919

Features of the banquet were the humorous and serious talks by the young men themselves.

Corp Jack Marks of the 63rd aero squardon carried his left arm in a sling. He is visiting friends here and lives in Louisiana.

"My pilot and I were sent up to get a fast German scout plane at Chateau Thierry," he explained to the banqueters, in response to a toast. "We'd ascended only 500 feet when a German pursuit plane dropped from behind a cloud directly on our trail. His position didn't leave us any chance for fight, and he pumped bursts of machine gun bullets into us, first exploding our tank and setting fire to our machine, and then following with further bursts. One of these struck and smashed our propeller. The next struck me three times in the right hand and wrist. I could hear them ripping through the wing of our plane, and that was the last thing I did hear until I woke up in a hospital three weeks later.

Badly Shot Up.

"There they told me I had a fractured skull, that my right hand was damaged by shrapnel after our machine fell in No Man's Land, but outside of that, that I was all right," he concluded.

Lieut. Herman Treusch, assistant judge advocate at Kelly field, San Antonio, Tex., speaking on "The Law and the Army," emphasized the difference between civilian and military legal machinery.

"The army epitomizes force," he began. "Law is the foundation of all force. Law has governed the existence of armies as well as justified their origin. In the army, when an offense is committed, the human element is the big factor, but the connections which a man may have, do not work to let him off easy."

Amusing Recital Given.

Seaman David E. Weiss, who enlisted as a first class gunner in the aviation service, gave an amusing recital of thrilling experiences in that capacity, principally shoveling coal, scrubbing floors and piling logs for six months in the Great Lakes training station.

Corp. Harry H. Krell, H. O. Igleman, Julius Amberg, Gunner's Mate G. Howard Gutmann, Arthur Siegle, Samuel Kramer, Corp. Edward Friedman, Eli Levy and Sergt. Louis Cohn gave talks on service in all branches of the army and navy, from Battle Creek to Chateau-Thierry, the Argonne forest and St. Mihiel.

G. A. Wolf was chairman, Fred S. Piowaty toastmaster and Samuel G. Braudy gave the "Welcome Home" address. The banquet was held under auspices of the Grand Rapids Jewish community. There are four gold stars in its service flag for Carl Hootkins, Sam Ziff, A. Wapner and Samuel Meisel.

HELP RETURNING SOLDIERS.

Citizen Federation and B'nai B'rith to Co-Operate on Jobs.

Co-operation of the Federation of Citizens' Associations and the Independent Order of B'nai B'rith with the office of the Board of Management of the Bureau for Returning Soldiers and Sailors of the United States Employment Service, of Washington, D. C., was assured by representatives of the two organizations at a recent meeting held in that city.

Herman A. Phillips and John A. Saul, representing the Federation, and Adolph Brand, representing the Order of B'nai B'rith, assured the Board that full co-operation will be given by their organizations in securing jobs for returning soldiers.

Mrs. Mary Wright Johnson, representing the Board in the canvas being made by the Women's Federated Council to secure positions for returning service men, said that but two local employers have refused to take back returning former employes on application.

The Bureau adopted the slogan, "Local jobs for local men," on account of the many out-of-town soldiers and sailors seeking employment in Washington, and urged that returning District service men be taken care of before men from out of the city.

NEW YORK ALDERMEN PASS PALESTINE RESOLUTION.

At the last meeting of the Board of Aldermen a resolution was passed asking that self-determination be granted to the Jews of Palestine. This resolution was proposed by Alderman Halman, socialist, of Harlem, Alderman Palitz and Alderman Curley.

DR. WISE AS AN AMERICAN

By RABBI E. N. CALISCH, Ph.D.

Cincinnati, April 3, 1919.

Dr. Wise was an American before he came to America. It was because he was an American in spirit, because his whole being was so saturated with American ideals of freedom and equality, so sick of the despotic and tyrannical atmosphere of the old world, that he forsook all the splendid opportunities that were opening up before him in his native land and undertook the then tedious and perilous passage, which the journey from Europe to America meant in 1846. Many others, it is true, had undertaken that journey, braved its dangers and endured its hardships and discomforts. But they were seeking to better their material condition. He was no fortune-hunter. His was no material goal. Materially he was well situated as Rabbi in Radnitz. He himself said (Fiftieth Anniversary sermon), "I was well satisfied with my condition materially." He was acknowledged as a young scholar of brilliant parts, before whom there was a most promising future, if he cared to follow the traditional lines of political and ecclesiastical submission.

But he was not content to follow these traditional lines. His was not the spirit of the fawning servitor. He was morbidly dissatisfied with conditions. He was bold enough to give voice to his dissatisfaction, and, even then as a youth, to oppose the arbitrary exactions of both state and church. He, however, could make but little headway against the intrenched citadels of despotism. "My ideals were far above the realities", he wrote (ibid). "I could see no prospect of improvement."

He found, in an antiquarian bookstore in the city of Prague a collection of American prints, containing a resume, by Lee of Virginia, of the debates and action of the Congress in framing the Constitution of the United States. He purchased the whole of them and read them, as he said, "With heart perhaps more than with reason. That literature made me a naturalized American in the interior of Bohemia." I hold, however, despite his own declaration, that this literature did not make him an American. He was one already. It simply expressed for him his own ideals. It crystallized for him his own thoughts and aspirations. It pointed the way to him. It urged him as the great call of his life, even as God said to Abram: "Get thee out of thy land, thy birthplace and the house of thy father. Go unto the land which I shall show thee." And he came to America.

Like many another idealist and visionary, he suffered many shocks of disappointment and disillusionment. It is not for me here to tell of his struggles, his balked hopes and bitter defeats, how he was antagonized and attacked and maligned, nor to recount his hours of heart-ache and despair. Through them all persisted that indomitable spirit that is the soul of Americanism—the spirit that recognizes that the great common sense of a free democracy will eventually prevail, that a liberty-loving people, though it may make mistakes, though it may grope for a while in error and delusion, will eventually recognize the right, will perceive and acclaim the truth, will accord justice.

Despite his sufferings and disappointments, there were many experiences during his first years in this country, those formative and historic years in Albany, that served to sustain his courage and confirm his deep-seated Americanism, Among these was his friendship with some of the greatest figures in American life during the past century, such men as Thurlow Weed, Horace Greeley, Daniel Webster, Wm. H. Seward, President Filmore, Governor Seymour, and a number of others, leaders in letters, law, statesmanship and theology. His intercourse with these men was of mutual benefit. He heartened them with his own idealism. They encouraged him and enlightened him with their practical wisdom and counsel. He was a deep student of public affairs, though no aspirant for public office. He was at one time nominated for a state senatorship, but declined the honor.

But most of all, his thorough-going Americanism was manifest in connection with his life work, in his literary and journalistic labors, for the reform in Judaism, its theology and worship, in the institutions which he founded and fathered. It is the privilege of others to speak of these things, so I will mention them only in passing. We speak today glibly of American Judaism. It is a phrase that flows smoothly from the tongue. But not all of us fully realize how much of its strength, its progress, its benefit and its hope we owe to that sturdy and courageous Americanism of Isaac M. Wise, which was exemplified so clearly in his own life, and which made possible the resolution of the chaos and disorder of Jewish conditions of the first half of the 19th century into the ordered beauty and dignity of the service of Reform Judaism as we know it today.

In each of the three great institutions, which owe their origin and life to the dynamic energy of his creative force and tireless persistence, we find the clear trace of this Americanism. For their creation and maintenance he appealed, not to office-holders and those intrenched in power, but over their heads to the people themselves. And in their organization he insisted on the American principle of democratic government. In the Union, the Conference, the College, there was to be no irresponsible authority, no despotism, lay or clerical, but the democratic rule of the people, unrestricted individual autonomy for congregations in the Union, individual judgment for rabbis and students in Conference and College. The only authority was that of a public opinion and public conscience, democratically arrived at and democratically expressed in the true American way. He had no love for secret cabal, or the devious diplomacy of whispered intrigue, whether political or ecclesiastical. With him everything was open and above board. He was not afraid of publicity.

Were he alive today his Americanism would be more than ever in evidence. And it is needed today as acutely as it ever was needed in by-gone days. For there are today schism and disruption in the house of Israel. There is rampant a reactionary agitation that is an insidious attack upon the Americanism of the Jewry of this country, in denunciation of which the voice of the master is needed to ring out as in days of yore, with all the eloquence and learning, with all the uncompromising devotion to principle, with all the sledge-hammer blows of his mighty spirit.

We speak today of the identity of Jewish and American ideals, of them both as being expressions of an unwavering confidence in a true democracy as the best expression of human progress in both spiritual and temporal affairs. We insist on the separation of church and state, declaring that they are the parallel rails of the track upon which runs the engine of civilization, and which, to prevent wreck and chaos, must run ever truly parallel and never converge. We must remember that it was Isaac M. Wise who proclaimed these ideals, who taught them and fought for them from the hour he landed in New York harbor until the hour he unbuckled his armor to seek the peace and rest of the bivouac of the heavens, amidst the undying watchfires of the eternal stars. Were it possible that he could answer some reveille of the eternal wisdom, to rise and don his armor again, none more strongly than he would insist upon the maintenance of the separation of church and state, as a condition ineluctably necessary for human progress.

As if with prophetic vision he called the prayer-book he wrote "Minhag America". It was to express not only the spiritual ideals, the hopes and aspirations, but no less so the patriotism of the American Jews.

Were he alive today no one would more strongly proclaim that Judaism above all has no political, territorial or nationalistic aspirations, that Jews are Jews by reason of religion only, that as nationalists they are Americans with their Americanism undivided and undiluted, that the altar of Judaism can be built as truly upon the soil of America as in the confines of Palestine, that its strength, its support, its hope and its future are to be found, not within the limits of any land, but in the heart and soul of world-wide Jewry.

He speaketh to us out of the silence of the grave, as Moses of old was commanded, "Speak unto the Children of Israel that they go farward." We, his disciples, his children, the heirs to the heritage of his sturdy Americanism, we will speak to the congregations of Israel, to tell them to go forward, along the paths that he has pioneered for us, on which he has blazed the trail of his own peerless leadership, on which shall tread the feet of our children and our children's children, the future generations of American Jews, loyal to the heart's core, to America as citizens unhyphenated, to God as Jews, unashamed and unafraid.

THE JEWS AND BOLSHEVISM

By RABBI SAMUEL PRICE

The question as to the position and influence of the Jewish people within the ranks of the Bolsheviki is now given serious consideration by every thinking man. An article has recently appeared in the Berkshire Evening Eagle, written by a certain M. M. Diakoff, in which the "real Russians" are exonerated and the Jews are branded as the leaders of the Bolshevik movement.

I therefore wish to state that Mr. Diakoff or anyone that makes a statement like the one above, knows very little of the actual status of the leaders of Bolshevism in Russia. He does not base his arguments upon facts and statistics, but speaks in generalities like the average uninformed Jew-hater. I shall endeavor to prove that Bolshevism is a real Russian movement, founded and promulgated by "real" Russians and practiced in Russia by Russians.

The number of Jews in the Bolshevist ranks is very insignificant; it merely serves as an imaginary wall that is being attacked by the anti-Semites and behind which the actual disturbers of the world seem to find refuge. Some fifteen years ago Nicolai Lenine, a Christian and a member of a distinguished Russian family, founded the Bolshevist movement as a radical extension to the Social Democratic party. He went to Switzerland, where he became actively engaged in spreading the Bolshevist propaganda. He issued a publication known as "Zemlya Volya" (Land and Freedom). In 1909 a Bolshevist school was established in Capri, Italy, with funds secured by Maxim Gorky. The school was organized and supported by the following men: Lenine, Maxim Gorky, Lunacharsky, Alexinsky, Boddanov and Machaliov. All of these men were Russians and members of the Greek Orthodox Church.

Lenine Head and Brains.

Bolshevism was kept alive, quietly yet energetically, during the reign of the Russian Czar, but found its opportunity for assertion at the overthrow of the Russian dynasty. Nicolai Lenine was allowed to pass through the German lines in order that he might promulgate his seditious theories unto his countrymen and thus poison their minds. So he did. Bolshevism became the ruling passion of an overwhelmingly large majority of the Russians, and Lenine was and is now, according to David R. Francis, United States ambassador to Russia, "the head and brains of the Russian Bolshevik government, while Trotzky is a mere adventurer."

It is a gross falsehood and an act of malice to brandmark the Jewish people as the Bolsheviki of Russia. It is true that a few of the leaders are apostate Jews who had escaped the wrath of the former Czar by fleeing to America, to Switzerland or to France, but have since returned to give full sway to their theories in the now liberated Russia. But why blame the entire Jewish race because of the misdeeds of a few? And even those very few are not Jews; unfortunately they were born of the Hebrew race, but they have never lived or acted as Jews. They have publicly denounced their affiliations with the Jewish people. Those few leaders, through whom the entire Jewish race is being blamed, are nothing else but Russians; they are a product of Russia, just as Bolshevism itself is a product of Russian despotism.

99 Per Cent Against Bolshevism.

Of the different groups of people that were oppressed by the former Russian Czar, the Jewish people suffered most, they were mistreated beyond description; it was therefore natural that they have espoused the cause of Socialism and of human equality, because they needed those reforms most. When the revolution broke out and the dark forces of Russian autocracy were overthrown, the Jewish people felt like a bird that had been freed from its cage. And yet it is surprisingly true that only a small number of them assumed a conservative attitude by remaining loyal to the principles of law and order.

Alexander Kerensky, former Russian premier, when interviewed by Herman Bernstein in November, 1918, made the following statement: "I am sorry to say that some of the Bolshevik chiefs are Jews, unfortunately so for the Jewish people. But, on the other hand, 99 per cent of the Russian Jews are against Bolsheviks, and during the whole of the revolution the Jewish intellectuals and the Jewish masses, of all non-Russian races, where the most faithful supporters of the revolution, with which they were closely linked, as well as with the general interests of the country."

Mme. Catherine Breshkovskaya, grandmother of the Russian revolution, in an interview granted to Alice Stone Blackwell, remarked thus: "The Russian revolution was the opening of the prison bars to the Jewish people. And if the Muzhiks and the oppressed groups are giving expression to their freedom by aligning themselves with the Bolsheviki, then the Jewish people surely should have done so. Yet, only a small number of them are adherents of the Bolshevik theory, while their rank and file have remained conservative and opposed to the evils of Bolshevism."

Avksantiev, the famous Russian revolutionist, who recently arrived in this country, was asked by a reporter of the "Day" if it were true that the Bolsheviki are Jews and from the New York East Side. To which he replied: "No, the Bolshevik government, consisting of about thirty people, has but four Jews in it—Trotzky, Kamenev, Stecklov and Uritzky; they were all exiles from Russia at one time or another, but only one of them, Trotzky, happened to live in New York for a short time."

Jews Law-Abiding.

The Jews are, and have always been, law-abiding citizens; they are the most loyal and patriotic citizens in this country. And when we find Jewish Socialists, anarchists and Bolsheviks in New York or in any other city, they are almost invariably "Russian" Jews. They all hail from Russia, are imbued with the Russian spirit, and are a typical product of former Russia. Their radicalism is due either to Russian ignorance, or to Russian intellectualism, or to Russian tyranny, but at any rate, it is not the Jew within them that is the Bolshevik, but it is the Russian that looms up and asserts his sinister idealism. The Jewish religion stands for law and justice, the Jewish home life stands for morality and virtue, but when the Jew abandons his religion and his people and gives himself over entirely to Russia—then he becomes a Bolshevik.

On Feb. 12 Dr. George A. Simons was called before the Overman Senate Committee to state his impressions of Russia. He accused the Jews as the leaders of the Bolsheviki and blamed it all on the East Side, but he was soon made to realize that he was not giving actual facts, but merely expressing his feelings toward the Jewish people. A. J. Sack, director of the Russian information bureau in the United States, then issued the following statement:

Leaders Mainly Russian.

"It is true that Trotzky, Kamenev and some other Bolshevist leaders are Jews, but, on the other hand, Lenine, who represents the brains and the will power behind the Bolshevist movement, the man who built it up as a practice, is a Russian nobleman by birth. Many other leaders of Bolshevism, such as Lunacharsky, Krylenko, Kolontay, Dybenko, are also Russians. Dr. Simons mentioned that Trotzky is a Jew, but he omitted to mention that Dora Kaplan, who was executed for trying to assassinate Lenine, was also Jewish. The Jewish people as a whole, not only the middle class, but also the laboring masses and their leaders, are actively fighting against Bolshevism in Russia."

The New York Tribune, in commenting upon Dr. Simons' remarks, stated editorially: "True, a boatload, with Trotzky at their head, sailed from New York, but Dr. Simons should trace the life history of the group further back. They came whence they went. The East Side is a squash court wall and bounces back what is sent against it. The East Side drinks tea and has few saloons. The young men like to talk Socialism, but they overlook few chances to rise in the world. All the middle class virtues that the Bolshevists hate are at a maximum on the East Side. Democratic institutions honestly worked are good enough for it, and sometimes, notwithstanding its patience, it grows tired of being misrepresented."

In accusing the Jews as being the leaders of the Bolsheviki, such names as Trotzky, Radeck, Malinoff, Jaffe and Luxemburg are generally mentioned, but I happen to have some information whereby I can state a few of the names of the "real Russians" who are the actual leaders of the Bolshevist movement. They are: Lenine, Tchitzerin, Krylenko, Dybenko, Kollantay, Lunacharsky, Bonchbruyezitch, Alexinsky, Bogdanov, Machaliov, Zinoviev, Swerdlov, Maria Fioderovna and Maxim Gorky. These are the "real Russian" leaders of Bolshevism in Russia, while the "real Jews" are far from being Bolsheviki; they are God-loving and law-abiding citizens in every land throughout the world.

IDYLL.

A Greeting to the Delegates Attending the Forty-Sixth Convention of District Grand Lodge No. 7, I. O. B. B., by Brother Saloman Marx, New Orleans, La.

From almost every part of this, our great, beloved land,
Have men of true hearts gathered here to lend a helping hand
In all that's noble, kind and good, in all that's fair and tends
To foster and promote the work, which all the world befriends;
To teach, to learn, in search of light, benevolence to diffuse,
And by exchange of mind and thought, the young folks to enthuse,
So, that when once their peers are called, to leave this useful sphere,
The rising men perfection seek, to honor their career.
What nobler calling can we find on this terrestial star,
Than you, my friends, are following, who come from near and far,
Who know no distance, know no time, who find the greatest bliss
In answ'ring prompt, when duty calls, to bring a sacrifice.

Thus, all of you have left your homes, the East, the North, the West,
To come to Scotland's sunny clime, according to behest,
There to devote your energies to elevate mankind,
In searching how to benefit, the body and the mind.
While fickle April still holds sway, where your own dear ones dwell,
While here and there the snow lies yet on the hill, on vale and dell,
The sun looks smiling upon us—the fields and groves are green,
Upon the rolling meadows gleams the dew in wondrous sheen;
The butterflies sail lustily—amidst the branches swings
The chorus of the feathered tribe, which hymns to Nature sings;
No cloud obscures the azure dome, and when the sun goes down,
The moon and starlets glitter bright, your lofty work to crown.

Louisiana, in festive attire, as she is wont to meet,
Adorned with gems by Nature wrought, she comes our guests to greet;
Whate'er her forests, heathers, hills, her lowlands do conceal,
She offers with a generous hand, to serve the commonweal;
For thousands, millions bulbs and plants, within her empire grow,
From which the standard remedies and the empiric flow.
With flowers, herbs and roots do teem, her gardens and prairies,
They furnish wax and honey pure, through myriads of bees.
Alive with fish are lakes and streams; in subterranean vaults
Are found the richest sulphur veins, the rock and table salts.
The pine gives turpentine and tar; the oak, the woodland king,
Affords the tannin from its bark, while larks and thrushes sing.

Behold the stately forest-queens, magnolias, soon to bloom
In majesty, and evergreen, cypress and cedar loom;
Pomegranates bear demulcent seed, the orange blossoms aid
The nerves and serve to beautify the joyful bridal maid;
Persimmons, fig and pecan trees, the palms with feathered leaves,
The oleander, elder, grape the eye with joy perceives;
The holly, myrtle and the thyme, the Druid's mistletoe,
All have the useful properties, appeasing human woe.
The fleecy, snowy staple bursts forth from the cotton boll.
The Passion flow'r reminding us our passions to control;
Profusely in the rip'ning cane, the saccharine matures,
The artichoke and celery, to please the epicures.

The heliotropes, chrysanthemums, the rose, the marigold,
The larkspur and japonicas, their blossoms, leaves unfold;
Narcotic the tobacco plant, nutriciously the rice,
The okra in abundance grows, the peppers full of spice;
The luffa spins on fence and house, thrives sponges soft and long,
And berries manifold in kind on hedge and brushes throng;
The modest pansy, violets, the daisy on the lawn,
Through woods and thickets swiftly rush, the hare, the deer, the fawn.
The ladies' slipper, rosemary, lobelia, lion-tooth,
Full alkaloids and glucocides, to temper and to soothe;
The bell-shaped fuchsia, lilies all, ring silently and nod,
A magic wand and scepter-like, doth rise the golden rod.

Of love the male-fern, maiden-hair, in shady grounds do dream,
And pretty, clust'ring islands form a pearly diadem;
How placidly the landscape spreads, its treasures to disclose
Sweet pictures of tranquility, of peace and of repose.
The zephyr undulating moves large fields of tassled maize,
The wingless glow-worm light emits, at which one loves to gaze;
Sweet odors and perfumed incense. the soul to sleep do lull,
A garden-spot, a fairy-land, an Eden wonderful!
But what is Heaven's paradise, without one to impart
Its beauties—what the joys of life, without a loving heart?
Hence the Creator wisely placed his greatest masterpiece,
The noble women at our side, whose love doth never cease.

To them, who do our meeting grace, to those who're absent now,
Out heartfelt greetings we extend, and reverently bow;
And to the men who could not come, whom duties kept away
From these, our social feasts, in thoughts we homage to them pay;
In memory of those who came with each revolving year,
Who slumber now beneath the sod, we shed a silent tear.
"My County 'tis of the" we sing, all join in the refrain,
May those who guide the ship of State, in wisdom rule and reign.
May all whom you will choose to guide, and at the helm now stand
Of our renowned fraternity, its usefulness expand;
And last, not least, to Him on High, the Giver of all good,
We offer thanks and praise, and pray to keep us in good mood.

Congenial as our climate is, it stands its counterparts
Within the deep recesses of our own devoted hearts;
Hence, when you set your foot upon our hospitable shore,
We greeted you as welcome guests, to please and to adore;
And all the while you are with us, it'll be our highest aim,
To kindle, foster and to nurse pure friendship's holy flame;
But ere you from us do depart, partake of what affords —
The season, by affection served, at these, our festive boards;
And when you've reached your homes again, in joyous fond embrace
Of all those dear and near to you, reserve a little place
Within the chambers of your hearts, to us, who do regret
Your parting, as we hailed with joy, the hour when first we met!

RELIGION AND THE NEW GERMAN CONSTITUTION.

According to the text of the new German Constitution, as published in the Deutsche Allgemeine Zeitung, Article 30 declares as follows:

There shall be complete freedom in matters of belief and conscience. No one shall be compelled to disclose his religious convictions. The authorities are only entitled to inquire to what religious group a person belongs, if rights or duties are involved. The enjoyment of civil and state rights and admission to public office are independent of religious professions. The free exercise of acts in connection with Divine Service is guaranteed within the limits of public order. No one can be forced to a church act or ceremony. The freedom of association in religious groups is guaranteed. Civil and state duties may not suffer by the exercise of religious freedom.

CONDITIONS IN POLAND APPALLING.

The Committee of the Joint Distribution Committee that is now touring Poland declares that the conditions of the Jewish population in Poland is most appalling. New diseases have made their appearance among the poorer classes, especially diseases of the eye, and many have gone blind as a result of starvation. Out of the 300,000 Jews in Warsaw, 200,000 are in need of help, and the food that arrived there from America will be enough to render some help to not more than 75,000 of the worst cases.

JEWISH HOPES AT THE PEACE TABLE.

(Continued from page 1)

country or because we are afraid of being misunderstood, hold ourselves aloof from this eternal cry of our brethren for a regained Palestine? Should we stand apart and say to them—You are endangering us—this small group in America. Assuredly not, even if there were some danger of being misunderstood. But in fact, if there be any danger, it comes not from our thinking non-Jewish fellow citizens, but from a few of our own Jewish brethren.

The restoration of a Jewish commonwealth in Palestine was merely a fond dream, a vision, up to a year ago. It was not in the political platform of any of the governments of the world. It was the cry of the downtrodden Jew. It was the hope of the prosperous Jew who heard and did not refuse to listen to that cry. All of this is changed since Nov. 2, 1917, when the Government of Great Britain published the Balfour Declaration "that it viewed with favor the re-establishment of a national home for the Jewish people in Palestine." When the other allied nations seconded this declaration and the Pope gave it his endorsement and at last the leader of all humanity at this day, Woodrow Wilson, although he could not declare himself officially, because we were not at war with Turkey, expressed his deepest sympathy with the Zionist aims and movement, it became more than probable that at this Peace Congress, with the establishment of the League of Nations, the age-long dream of the Jew would come true. And when President Wilson stated on March 2, 1919, to the delegates from the American Jewish Congress, "I am persuaded that the Allied Nations, with the fullest concurrence of our government and people, are agreed that in Palestine should be laid the foundation of a Jewish Commonwealth," all doubts were dispelled. The Jewish people, through a nucleus of them, will be reestablished in Palestine as a Jewish Commonwealth under one of the great powers—most likely Great Britain, through whose arms Palestine has been wrested from the oppression of the Turk.

And when this national home for the Jewish people is established, what will be the relations of the American citizens of the Jewish stock, of English subjects, and of all the other Jews in the other countries of the world, to this Commonwealth? Politically, nothing. We are Americans politically, and nothing but Americans. There is no dual nationality in any political sense; there can be none. We look to Palestine for nothing. We look to America for everything. But when our brethren, descendants of our ancestors, inheritors of the same traditions, the same civilization, the same culture, shall again bring forth the highest values for civilization, as we trust and hope they will. we of the kinship will be the spreaders of that civilization among the peoples of the world. Surely there is nothing selfish about that. Surely there is nothing harmful in this for us or for our American fellow citizens. Surely in this program there is no cause for fear.

AMERICAN JUDAEANS TO REMAIN IN PALESTINE.

The demobilization of the Jewish battalions in Palestine is already well under way, and a considerable number of men have already reached England. Most of the American Judaeans have elected to stay in Palestine and will, therefore, be demobilized in that country. Arrangements have already been made for giving employment to several hundred of them, and the Palestine Commission is investigating the possibility of finding work for others. Two members of the Judaeans are to represent the men's interests on the Provisional Committee of Palestinian Jewry. Whilst on garrison duty, the men are provided with opportunity for study, and Mr. Ettinger, Director of the Agricultural Department of the Palestine Office, Zionist Organization, has undertaken to deliver a series of lectures on agriculture to them.

BIG BROTHERS AND BIG SISTERS TO MEET IN CINCINNATI IN MAY.

Third international conference of the Big Brothers and Big Sisters will be held at the Hotel Sinton May 24 to 28, at Cincinnati.

Irvin F. Westheimer, chairman of the Publicity Committee, explained that the Big Brothers and Big Sisters are not Jewish organizations, as generally believed. From 60 to 70 different bodies, representing Protestant, Catholic and Jewish religious and non-sectarian societies, will send delegates to the meeting.

B'NAI B'RITH OF CLEVELAND.

Under the auspices of Cleveland Lodge No. 16, Mr. Carl W. Ackerman delivered an address to the members of the Lodge and their friends on the evening of April 30, 1919, on the subject, "The Truth About Bolshevism".

The resignation of Maurice Kahn as secretary of Cleveland Lodge has finally been accepted to take effect July 1. Mr. Kahn will continue to take an active interest in the club's meetings at the B'nai B'rith building and will continue an active member of the organization.

Cleveland Lodge has every reason to feel grateful for the splendid work performed by Brother Kahn.

On Sunday evening, April 13, 1919, the formal dedication of a Community Center of the Jewish Welfare Board located in the B'nai B'rith building took place.

The meeting was opened by Mr. P. J. Haber, president of Cleveland Lodge, who, after introductory remarks, formally presented the building to the chairman of the Welfare Branch, Rabbi Louis Wolsey. Rabbi Wolsey, in his remarks when accepting the building, spoke of the splendid efforts of those connected with the Jewish Welfare Board on behalf of the Jewish men in the service. Rabbi Wolsey introduced Major General Leonard Wood as the guest of honor.

General Wood praised the work of the Jewish Welfare Board both here and in Europe.

He paid a tribute to the Jewish soldier in the war. He quoted statistics to prove that although the Jews of America are only 3 per cent of the entire population, we gave 5 per cent of the total quota to the American forces. He spoke of the splendid way in which the Jews had served America, both on the field of battle and in this country, and of his special close contact with the Jewish soldiers at Camp Funston. He said the Jewish Welfare Board as an organization, had done a great deal to keep up the morale of the men.

General Wood then told of the splendid co-operative spirit that existed between the other welfare agencies and the Jewish Welfare Board, seeing in this a new era in religious understanding.

Among other big and vital reconstruction problems set forth were these:

The floating of the Victory Loan, creation of a closer and more harmonious relation between capital and labor, and the stimulation of the national spirit. In touching on the latter subject, the general said:

"We must have a strong spirit of nationalism instead of internationalism, which means chaos. The voice of the American people must speak from a national conscience. America can be relied on to do the right thing, through its own conscience, rather than through the impulse of a group of nations.

"We must not be deaf, however, to an appeal on behalf of international humanity."

He cited the late ex-President Roosevelt's declaration that "America must not become a polygot boarding house," and followed with the assertion that one language only, the language of the Declaration of Independence and of Washington, Lincoln and Roosevelt, should be taught in the grade schools. He added, however, that foreign languages should be taught in the high schools and colleges for cultural advantages.

"There is no room in America for any man who is not 100 per cent American," General Wood said, and then he digressed to compliment the men of foreign birth, who, he said, "had renewed their vows of allegiance with blood sacrifices, as the casualty lists disclosed."

General Wood explained that as a private citizen and out of his interest in the soldiers and sailors he is organizing bureaus to care for them. He thus described the need for effective service along this line:

"Imagine, if you can, a soldier's thoughts if he is permitted to stand idle on street corners and watch the more fortunate pass by in luxury. He is apt to turn to his comrade and say, 'Bill, did we fight for this?' and 'Was it worth while?'

"We must go out after these soldiers with the vigor of the Salvation Army. Be patient with the soldiers in their fretful hours and by all means see that they go back into useful paths."

Before opening the meeting and at the conclusion, and when General Wood entered the Auditorium, the audience rose and sang "The Star Spangled Banner."

Under the auspices of Cleveland Lodge, an entertainment was given on April 28 at the B'nai B'rith building, and its features included Judge Silbert, Mr. C. P. Vitz, assistant librarian, and Professor Brown of Normal College.

RIMMON LODGE, RICHMOND, VA.

By Gaston Lichtenstein.

On Sunday evening, April 20, Rimmon Lodge No. 68 held its regular meeting. Upon invitation there were present three members who had recently returned from active service. All had held commissions, two in the army and one in the navy. Therefore an evening of pleasure was anticipated, and those who attended were not disappointed.

Charles Hutzler, the presiding officer, being absent, his place was filled by Gaston Lichtenstein, vice-president of the local organization. Edwin L. Levy, Past Grand President of District No. 5, welcomed Capt. Morton G. Thalhimer, First Lieutenant Aubrey H. Straus and Ensign Morton L. Wallerstein, each of whom in turn gave instructive talks. All three referred to the pleasant relations between Jews and non-Jews. Brother Wallerstein said that the only time he recalled any display of anti-Semitism was upon a certain occasion when it was excusable.

It happened that the destroyer which acted as protector to his vessel possessed the name Israel. Instead of being close at hand, this boat disappeared from view when it should have been protecting its big sister. A torpedo later justified the remark of a superior officer on the bridge, who, observing the ensign carefully, said: "Wallerstein, where is the Israel?" After a while the question was repeated. The junior officer could do nothing but conceal his embarrassment as much as possible.

Dr. Edward N. Calisch, who has been honored by Governor Westmoreland Davis with a place on the Virginia War History Commission, followed the talks of the officers with a few remarks on Jewish Welfare Work in the United States. He also referred to pleasant relations between those of different faiths and cited the instance of a rabbi teaching the Sh'ma and Kaddish to Catholic priests and Protestant clergymen, so that in the absence of a Jewish divine Christian ministers could give the necessary spiritual consolation. Digressing for a moment, it may be worth mention that the gifted leader of Beth Ahabah congregation, at the first quarterly meeting of representatives from all parts of Virginia, held the intent interest of the historians as he eloquently referred to Maj.-Gen. Omar Bundy, **sitting a few feet distant,** whose famous remark about coming to fight and not to retreat was followed by action which stopped the German rush toward Paris.

Partaking of refreshments, served in accordance with Passover regulations, closed this enjoyable evening. Chairman Simon Bowman of the entertainment committee deserves special notice for his part of the program.

FAIRMONT LODGE. FAIRMONT, W. VA.

For the first time during the history of Fairmont Lodge No. 726 of Fairmont, W. Va., it had the honor of entertaining a President of its District Grand Lodge in the person of Bro. Marcus Feuchtwanger, at the well-attended meeting held on April 28. President Feuchtwanger was accompanied by Maurice Schaffner of Erie, Pa., Vice-President of the District Grand Lodge, and Mr. L. P. Stein of Wheeling, W. Va., member of the General Committee of the District Grand Lodge.

More than 100 people attended the meeting. Mr. Schaffner, who is president of the board of directors of the B'nai B'rith Orphanage at Erie, Pa., gave a very interesting account of the work of that institution. Mr. Stein at some length told of how every lodge in West Virginia was making gains in membership. Aaron Winer, Clarksburg, president of Clarksburg Lodge of B'nai B'rith, responded to some remarks. Simon D. Goodman, who acted as chairman, made some suitable remarks.

Musical numbers rendered consisted of the following: Contralto solo, Mrs. B. S. Finger; piano solo, Miss Beatrice Osgood; vocal solo, Miss Isabelle Klaw. The meeting was opened by the singing of "America." D. M. Osgood was chairman of the committee of arrangements.

GIDEON LODGE, ALBANY, N. Y.

Gideon Lodge No. 140, of Albany, N. Y., gave a dinner and smoker on Wednesday, May 7, 1919, at the Adelphi Club. Mr. Myer C. Jacobs, president of the Lodge, acted as toastmaster, and called for addresses from the following: Mr. H. M. Schlessinger, Charles M. Stern and Rabbi Eli Mayer. Mr. Schlessinger gave a talk on the influence of the World War on fraternal organizations; Mr. Stern spoke on the work of the Order, and Rabbi Mayer told of his experiences in the organization.

A class of candidates was initiated at the meeting preceding the dinner.

OFFICIAL TOUR OF THE PRESIDENT OF DISTRICT GRAND LODGE NO. 4.

Milton Meyer, president of District Grand Lodge No. 4 of the Independent Order B'nai B'rith, is preparing to make an official tour of the southern part of his jurisdiction, visiting lodges in several cities of Southern California and Arizona.

He will leave San Francisco May 10 and return two weeks later, according to the present schedule.

On the tour he will be accompanied by Mrs. Meyer, who is a leading worker in the ladies' auxiliaries of the Order; Edgar C. Levy, Grand Orator of the District, and Mrs. Levy.

Besides visiting the lodges in Phoenix, Miami and Tucson, Ariz., the President and his party will go to Fresno, San Bernardino, Los Angeles and San Diego.

In each city elaborate arrangements now are being made for their reception and conferences will be held with the B'nai B'rith workers of each community. The Grand President and Grand Orator will attend meetings of the lodges in each city, and will counsel with their brethren, telling them of the work throughout the District and pointing out ways and means of broadening the scope of the activities already under way.

At San Bernardino Mrs. Meyer will institute Paradise Ladies' Auxiliary. She will institute the members and install the newly-elected officers. Grand President Meyer, in behalf of the general committee of the District, will present the newly instituted auxiliary with its charter.

Reports reaching here during the past week from the southern lodges are that they are initiating candidates at every meeting and that large class initiations are promised all along the line in honor of the Grand President and his party.

Here is the complete itinerary for the visit of the President and his party:

Leave San Francisco Friday, May 9.

Arrive in Fresno Saturday, May 10—Saturday night address Fresno Lodge.

Leave Fresno Saturday, midnight.

Arrive San Bernardino Sunday, May 11—Sunday night address San Bernardino Lodge.

Leave San Bernardino Monday morning, May 12.

Arrive San Diego Monday, May 12—Monday night address San Diego Lodge.

Leave San Diego Tuesday, May 13.

Arrive Los Angeles Tuesday, May 13—Tuesday night address Los Angeles Lodge.

Leave Los Angeles Thursday, May 15, for Grand Canyon of Arizona.

Arrive in Phoenix, Ariz., Saturday, May 17—Address Phoenix Lodge Sunday night.

Leave Phoenix, Ariz., Monday, May 19.

Arrive Miami, Ariz., Monday, May 19—Address Miami Lodge Monday night.

Leave Miami, Ariz., Tuesday, May 20.

Arrive Tucson, Ariz., Tuesday, May 20—Address Tucson Lodge Tuesday night.

Leave Tucson, Ariz., Wednesday, May 21.

Arrive Bakersfield Thursday, May 22—Address Bakersfield Lodge Thursday night.

Leave Bakersfield Saturday night.

Arrive San Francisco Sunday morning, May 24.

ARGO LODGE NO. 413, I. O. B. B.

Resolution.

Whereas, we bow our heads in humble submission to God, who in His infinite wisdom has seen fit to remove from our midst our belover brother, Joseph, the Son of Samuel, Herzog, who departed this life on Wednesday, the 10th day of Adar Second, 5679, March 12, 1919, at the age of 78. Therefore be it

Resolved by Argo Lodge No. 413, I. O. B. B., District No. 5, at its March meeting, that we deeply deplore his demise.

We miss the loving face,
We miss the sound judgment.
We miss the guiding spirit
of Bro. Joseph Herzog, who, during his membership of over half a century in our beloved Order, never failed to be present at a meeting, unless sick or out of the city. And be it further

Resolved, that we, the members of Argo Lodge No. 413, express our most heartfelt sympathy to the bereaved family of our departed brother, Joseph Herzog, and be it further

Resolved, that this resolution be engrossed upon the minutes of the lodge and that a copy be sent to each of his children, and to our official organ, The B'nai B'rith News.

ADOLPH BRAND,
Monitor;
HYMAN N. LEVY,
President;
ELIAS ELVOVE,
Vice-President.
Committee.

Washington, D. C., March 31, 1919.

B'NAI B'RITH OF SAN FRANCISCO.

Dr. Martin A. Meyer related his experiences overseas as a Red Cross worker on Monday evening, April 28, 1919, at a meeting of Unity Lodge No. 273. A large attendance was present. Whist was played following the address.

A large class of candidates was initiated into the Order on Wednesday evening, April 30, under the auspices of the Committee of Fifty of the Lodges of San Francisco. The degree team of the committee performed the ritualistic work. A dinner preceded the initiation. This dinner was in honor of Mr. Milton Meyer, President of the District Grand Lodge, and a number of members of the General Committee and of Lodges in surrounding cities were the honored guests.

Special interest is being shown in the program arranged by Ophir Lodge No. 21 on Monday evening, May 12, when Dr. Martin A. Meyer will speak on "Topics of the Day".

An initiation took place at the meeting of the Columbia Auxiliary No. 1, Daughters of the Covenant, held on the evening of April 28.

A banquet and "get-together" meeting to celebrate the fiftieth anniversary of Golden Gate Lodge No. 129 was held on Wednesday evening, May 7, 1919. Prominent speakers, an elaborate entertainment and a musical program were the principal features at the celebration.

Since the formation of the Committee of Fifty, representing the San Francisco Lodges, great activity has been shown under the able leadership of Brother Louis Geballe, as chairman. All the meetings have been well attended.

One of the main objects in view by the Committee of Fifty for this year is a marked increase in members. The first step towards this aim was a class initiation held on April 30, which affair was a splendid one, the work of the Committee's new degree team being an inspiration to the newly initiated candidates. As a climax a dinner was prepared for the new members.

Another plan contemplated by the Committee of Fifty is a monthly dance, which will be free to the members of the Order.

MEMORIAL SERVICES BY ST. LOUIS LODGES.

The annual Memorial Service of the B'nai B'rith Lodges of St. Louis was held on Friday evening, May 2, 1919, at the United Hebrew Temple. There was a special musical program on which extra soloists appeared.

The following was the program of exercises:

Opening Anthem—"It Is Good to Give Thanks"—U. H. T. Choir.
Sabbath Eve Service—Rabbi Thurman.
Tenor Solo—Mr. Albert Koeppe.
Introductory—Bro. Emil Mayer.
"A Pioneer Leader of Our Order—Jacob Furth"—Rabbi Samuel Sale.
Soprano Solo—"The Lord Is My Light"—by Oley Speaks—Mrs. Frank Sachs.
"Our Soldier Dead—Jerome L. Goldman"—Rabbi Samuel Thurman.
Violin Solo—Mr. Arthur Baron.
Benediction.

The following are the departed whose names were mentioned: Lee Ackerman, Charles Aufrichtig, Karl Bakrow, William B. Emmer, William Engel, Nathan Epstein, George, Friedman, Jacob Furth, Arnold Gogel, Jerome L. Goldman, Harry B. Kantner, Samuel Marx, Simon Phillips, Abraham Plessner, Samuel Sternberg, Alexander Strouse, Emil J. Weiss, Solomon Wilner and Charles Youngman.

ATLANTIC LODGE, ATLANTIC CITY, N. J.

Atlantic Lodge No. 494 held an enthusiastic meeting on Sunday afternoon, April 27, in the presence of a large gathering. A class of candidates were inducted into the Order by Past President Joseph W. Salus, assisted by Past President Abe Weil and Rabbi Henry M. Fisher. At the conclusion of the initiation Mr. Salus was again called on to perform another pleasant task, that of presenting a testimonial to Henry Halpern, past president of Atlantic Lodge and representative to the Grand Lodge, for services rendered during his term as president. A gold B'nai B'rith watch charm and fob, suitably inscribed, was presented.

A movement has been started by this Lodge to tender to the Jewish boys of Atlantic City and vicinity, who have returned home from service abroad and the various camps a home-coming reception and dance some time during May. Committees have been appointed to make suitable arrangements at one of the beachfront hotels.

PAST PRESIDENTS' NIGHT BY HOREB LODGE

On April 27, 1919, Horeb Lodge No. 25, of New Haven, Conn., held a Past Presidents' Night in the form of an open meeting.

Teeming with dashes of wit, commingled with the spirit of pride over the great work of humanity that Horeb Lodge has accomplished in 64 years of activity were the precious four-minute gems and messages that came from the lips of 34 living past presidents of Horeb Lodge before an enthusiastic audience that proved a record breaker for attendance.

The novel plan of calling upon all of its living past presidents, many of whom are leading and conspicuous figures in the very life of the community, proved little short of sensational, for the unusual assemblage of so many able speakers upon a single program could have only generated the remarkable dash, spirit, "pep" and "nerve" that pervaded the atmosphere.

"One thousand members for Horeb Lodge" was the standard set for membership for 1919 and with a membership of 740 at present containing the leading Jewish citizens of New Haven, and with 100 applications already presented, the goal set seems certain of accomplishment. Enthusiastic support to the victory loan and Americanization problems of the day were urged by the speakers and the giving to the United States service of 105 men by Horeb Lodge, as well as undivided support by its civilian members during the world war to all patriotic endeavors and the establishment by the B'nai B'rith of a social service department providing for delinquent children, the success of the Anti-Defamation League of the B'nai B'rith resulting in the prohibition of offensive literature, were reviewed by the past presidents.

The following past presidents delivered four-minute talks:

Judge Isaac Wolfe, Joseph H. Ullman, 2d, Leo H. Herz, Rabbi Louis L. Mann, Seligman Zunder, Judge Jacob Caplan, Louis L. Adler, Seligman Loeb, Albert Zunder, Andrew Goodman, Judge Charles L. Ullman, Samuel Campner, Herman Kraft, Isaac Koch, Murray Weiss, Benjamin S. Lubinsky, A. M. Friedman, Benjamin Bretzfelder, Attorney Jacob P. Goodhart, Dr. Max Mailhouse, David Strouse, Harry W. Asher, J. H. Ullman, 1st, S. Z. Field, Israel Goldstein, L. M. Rosenbluth, Samuel J. Nathanson, Barnet Berman, Samuel J. Weil, Samuel J. Witz, Louis L. Weil, Robert E. Hyman, Benjamin F. Goldman and Joseph Koletsky.

RESOLUTION UPON THE DEATH OF BRO. HERMAN ELIASSOFF.

Died 1918.

Oriental-Hillel Lodge No. 72 is mourning the death of Bro. Herman Eliassoff.

He was one of the most valuable and most loyal members of the lodge and of the Order.

Imbued with the spirit of our Order and a firm believer in its principles, he gave generously of his time and of his work through the many years of his membership, whenever called upon.

His literary contributions to the B'nai B'rith News, his addresses before lodges here and in all parts of the District were a distinguished help in the upbuilding of the District and the Order.

Nor must or can his services to Jewry at large be overlooked or forgotten.

He was a most learned man, a true scholar and a most sincerely devoted Jew.

Resolved, that these lines of appreciation and of our expression of deep sorrow be spread upon the minutes of the lodge, and that a copy of the same be transmitted to the family of the deceased brother.

ADOLPH D. WEINER, Chairman.
R. M. BERLIZHEIMER,
HARRY H. KRINSKY.
Committee.

Chicago, April 7, 1919.

GILEAD LODGE, MILWAUKEE, WIS.

On April 24th, 1919, Gilead Lodge 114, Milwaukee, Wis., held an unusually well-attended meeting at the Odd Fellows Hall. A class of 28 candidates was initiated by the Degree Team of the Lodge. This was the largest initiation that has taken place in the Lodge for a number of years.

The Lodge was officially visited on that occasion by Brother Julian J. Gusfield of Chicago, member of the General Committee of District Grand Lodge and by the Secretary of the Grand Lodge. The two visitors addressed the Lodge on the work of the Order, its aims and purposes.

At the close of the evening refreshments were served and a social hour was spent.

SEDER SERVICE AT B'NAI B'RITH HOME AT YONKERS, N, Y.

By Max Rothchild.

The members of our noble Order have so far not been burdened much with reading matter about the Home for Aged and Infirm of District No. 1, this does not seem fair, and we will in future endeavor to supply this deficiency.

For the present we will describe the observances of the Passover holidays, including the Seder, the latter a real old-fashioned Jewish Seder, which was presided over by the superintendent, who gave the traditional Seder with all its historical ceremonies and melodies.

As guests we had our genial Governor Edwin J. Goodhart and his splendid wife and his aged mother, a lady well in the eighties, but oh, my; how lively for her age; we also had Mrs. Rosenberg and mother-in-law, neighbors of the Home.

To say that the observance, including the supper, was a success is putting it very mildly; the entire ceremonies—again "including the supper"—were voted the greatest and pleasantest ever had at the Home.

The reasons? Well, splendid friends of the Home, not many, I am sorry to say, but they are splendid, and, above all, not the least bit stingy.

One hundred and forty-five dollars given by three friends, not to the funds of the Home, no, no, but distinctly with directions to spend the money to make the holidays of our dear old brothers, their wives or widows, as the case may be, as happy and as complete as could be. Donations of 15 gallons of very fine wine put the finishing touches to the joy of the holidays.

The superintendent and his genial wife are real spendthrifts when it comes to spending money given to be spent without stint, and they feel that they can take care of very frequent donations of the same kind as mentioned above.

Nothing is or should be too much or too good for old people, who, after a lifetime's unsuccessful battle, look to our Order to have a peaceful home and a pleasant old age.

To have seen them enjoy the ceremonies and the festive board means to have seen a glimpse of the hereafter in its happiest and grandest aspects.

It is heartrending, and at the same time hightly elevating, to behold our brothers and sisters, none of them less than seventy years old, many nearing ninety and one ninety-two years old, all looking only to the grand finale of life, hardly daring to review their past life because of the sorrows and hardships they had gone through, and in this twilight of their lives able to say that they have at least some pleasures without fear of further hardships excepting the natural ones of external old age, and even these made easier by willing hands.

The writer of this has great hopes that every member of our noble Order will try to emulate our friends whose liberality has made such a beautiful and pleasant holiday possible. The year is long, life is very monotonous without the liberality of such friends.

SAAR SHOLEM LODGE, PITTSBURGH, PA.

The last meeting of Saar Sholem Lodge No. 154 was remarkable for the good attendance, as well as for the enthusiasm manifested by those present. Several new members were initiated.

Bro. L. S. Levin of Ibn Babirol Lodge delivered a very inspiring message. Brother Levin's ideal is one Pittsburgh lodge with not less than 1,000 members, with downtown headquarters as a rendezvous for the Jewish business man, every day and every hour of the day, with a paid secretary.

The time has come when B'nai B'rith must represent the foremost Jewish organization to the stranger who visits here and wishes information on Jewish conditions in Pittsburgh. The time has also come when small lodges with the narrowness of views on greater issues, with the petty politics of some of the members, who find glory only in the honors which a small lodge can bestow, have outlived their usefulness.

Every Jew must consider it an honor to be a Ben B'rith, and with earnest, zealous workers, who are willing to give up some of their time to the consolidation of the smaller lodges and the organization of one great Pittsburgh lodge with no less than 1,000 members.

The first step has been taken towards consolidation: Ibn Gabirol Lodge having come to a realization of present conditions, has asked to come into Saar Sholem Lodge. This Lodge also awake to the possibilities of organized and united effort, extended the hand of welcome.

It will be well for other lodges to follow this unselfish example, and brothers in the various lodges should agitate this issue in their lodge rooms.

CHARLESTON LODGE, W. VA.

A meeting of Charleston Lodge No. 788, of Charleston, W. Va., was held at the Y. M. H. A. club rooms on April 15. President Schwabe presided

After the business of the Lodge was transacted, President Schwabe called upon Brother Simon Galperin, who recently returned from the service of the U. S. Army. Mr. Galperin enlisted in the service of Uncle Sam in November, 1917, and has been stationed in Fort Worth, Texas, for over a year. Previous to his enlistment, Mr. Galperin was secretary of the Lodge, which office he held until his departure for Camp Johnston, Fla.

Mr. Galperin outlined the wonderful work that was done by the Jewish Welfare Board and the B'nai B'rith Lodge of Fort Worth, Texas. He said the Jews of America may be well proud of the Jewish community of Fort Worth, as the Jewish men in uniform were made to feel at home in such a manner that the boys will never forget them.

Before the Jewish Welfare Board was organized the members of Fort Worth Lodge were doing their utmost to make the Jewish men in uniform feel that Fort Worth Jewry were ready to do all in their power for the men in uniform. During the holy days and every Sunday special services were held for the soldiers who took great interest in these services and after the services the boys were all invited to dine at one of the largest hotels.

Dances were held every Saturday night at the Hebrew Institute where nearly all the Jewish soldiers participated, a number of musical programs were given by the soldiers themselves, and these occasions were always crowded with civilians as well as soldiers.

The welfare work was carried out by Dr. Geo. Fox, Dr. Blumenthal, Mr. Sol. Wolfsohn and Mrs. Louis Morris, all of whom the boys have learned to love and remember for the rest of their days.

SPRINGFIELD LODGE, SPRINGFIELD MASSACHUSETTS.

Address by Hon. Henry H. Goldfogle.

"B'nai B'rith's Contribution to America" was the subject of an address by Congressman Goldfogle of New York at a public meeting of the lodge held on Sunday evening, April 27, 1919.

Henry Lasker and Nathan Goldstein, of the lodge, Ralph Boas, director of Americanization work for the school department, and Principal Thomas H. Kenworthy of the Hooker School also attested to the work which B'nai B'rith has accomplished to promote the spirit of true Americanism in the Jews who have come to this country.

In opening his address Congressman Goldfogle spoke very highly of the work which Congressman Frederick H. Gillett has accomplished during his long term of years in congress. In discussing the work of the B'nai B'rith, the speaker stated that one of the principal objects of the Order was to promote patriotism. Primarily, he pointed out, the members of the organization are taught to give unswerving allegiance to this country, which has done more than any other nation on the face of the earth to provide that equality of opportunity which all men should have in a free nation. The wonderful advances made by the Jews as a whole in this country, the speaker stated, was evidence that the opportunity for achievement is just as open today as it was when the republic was founded.

ZACHARIAS FRANKEL LODGE NO. 242, GALVESTON, TEX.

Zacharias Frankel Lodge No. 242, Galveston, Texas, recently conducted a membership drive through a committee composed of Brothers M. Krulewich, J. Singer and S. Schornstein. Although Galveston has a limited Jewish population, they were successful in securing forty-eight applications for membership, and the committee is still at work with the expectation of increasing this amount.

The following were elected to represent this Lodge as delegates to the District Convention to be held in New Orleans, April 27:

M. Krulewich, Joseph Bonart and Jacob Singer.

The following brothers have been selected for nomination as delegates of the Seventh District to the Constitutional Grand Lodge:

Rabbi Henry Cohen, Bro. H. B. Meyer and Bro. Joseph Bonart.

The present officers of Zacharias Frankel Lodge are:

M. Krulewich, President; Jos. Bonart, Vice-President; H. S. Block, Secretary, and J. Singer, Treasurer.

The trustees are Brothers Leopold Weis and H. B. Meyer.

HOLYOKE LODGE, HOLYOKE, MASS.

Congressman Henry M. Goldfogle of New York gave a stirring address on Americanization and made a vigorous appeal for support of the Victory Liberty Loan at a largely attended meeting held on April 30, 1919, under the auspices of Holyoke Lodge No 728 of Holyoke, Mass.

Mr. Morris Hirsch presided, and other speakers besides Congressman Goldfogle were Bro. Philip Silbert, president of Springfield Lodge, Springfield, Mass., and Bro. M. M. Slotnick.

Following the addresses, subscriptions for the Victory Loan amounting to $10,000 were received by Chairman Hirsch, the results being exceedingly gratifying. In addition to this amount Mr. Hirsch, for the Jewish Liberty Loan Committee, announced that he had received Saturday subscriptions for $6,650, making a grand total to date of $16,650.

Congressman Goldfogle spoke of the great debt that the Jew owes to America. As a nation America has always paid tribute to the greatness of the Jew and to the contributions the Jew has made to the civilized world. He referred to to the compliment that America paid to the Jew when the bronze statue of Moses, the Jewish lawgiver, was placed in the Congressional library.

America has kept its gates open to the persecuted and downtrodden of all climes. The Jew who suffered under the heel of despotism has under the Constitution of America the opportunity to live and enjoy happiness and peace as his conscience dictates. Speaking of the patriotism of the Jew, Congressman Goldfogle said that in all the wars fought the Jew in none had done his part more nobly than in the present war, where he gave valiant and courageous service against a foreign foe.

He dwelt largely on the opportunities the Jew has in this land and the reciprocal obligation he owed to the country. He pointed out the necessity of subscribing largely to the Victory Loan to pay the debt the United States owes and to help and aid in sustaining the boys in service. He told of the necessity for this money and that all should lend a helping hand, and expressed the hope that the loan quota assigned would be exceeded.

In reference to the B'nai B'rith, he told of the necessity of organized effort to carry out the great mission of the Order, unity of Israel, not for clannish purposes—such a purpose should be decried—but for the purpose of making them understand the magnificent history of the race and the duties of the Jew, not merely the exercise of religious duties, but the great duty to carry out the ideals of America.

YOUNGSTOWN, OHIO.

April 27, Mahoning Lodge No. 339, had a session that will not be soon forgotten. The meeting was surely a success in every respect. The members turned out in full force to honor the past-presidents of the Lodge. The attendance was so large that the meeting hall was taxed to full capacity. Several letters were read from past-presidents who were unable to attend either on account of illness or being too far away from the city. Twenty-five new members were added to the fraternity. A smoker followed and an all around good time was enjoyed. The young and talented daughter of J. N. Scott contributed several piano selections during the initiatory ceremonies.

A membership campaign is now being held in the city. Brother J. N. Scott, but a recent member of the Order, has already distinguished himself by securing more applications than the entire committee.

SOCIAL SERVICE PROGRAM OF THE B'NAI B'RITH OF NEW YORK.

The Social Service Committee has been very active this year. Brother Ely Rosenberg has outlined the following plan of activities for the year:

The appointment of a special committee to visit all the lodges of the district. To advocate the appointment of a chaplain for the various penal institutions in the New England States.

The advancement of the drive now being made at Monticello for the establishment of a home for consumptives.

To obtain industrial positions for the blind and deaf and dumb.

The furtherance of Big Brother work and to give weekly outings to the blind and to have a visiting committee to call on the blind to read to them and give them other enjoyment.

To have outings for the blind for the summer months and also a sick visiting committee to visit out of town members who happen to be confined in hospitals in our jurisdiction.

WINNIPEG LODGE, WINNIPEG, CANADA.

Two largely attended meetings [illegible] have put a good deal of [illegible] into the Lodge. Since [illegible] in the beginning of March the Lodge has been a veritable hive of activity. With a tenth anniversary and an ambitious building project in the air it is no wonder that we get good meetings, but the fact is that the good meetings has started the mischief and the Grand Lodge when it gets to St. Paul may expect to experience a Canadian raid. We are assembling our big guns and small ammunition (hot)airships and huge explosives, and there is likely to be a procession of tanks along the Jefferson Highway. A field hospital is also being equipped as the treasurer proposes to take the secretary along with him in his Ford. The Western Battalion intends to levy a heavy indemnity on the Grand Lodge funds, and Canadians have the reputation of knowing how to reach their offensives. The Lodge in its ten years' existence has helped on a great many movements in the community and now wishes to erect a purely B'nai B'rith institution to look after the growing need for Social Service.

A very successful dance and supper was held on April 30 at the Royal Alexandra Hotel. This was well patronized and much enjoyed. At the lodge meeting on May 1 ten new members were initiated, all of whom promise to be active workers.

The following letter was recently received from Sir Robert L. Borden, premier of Canada and representative at the Peace Conference, in reply to the memorandum sent in the name of the lodge on the question of Jewish rights.

Hotel Majestic, Paris.

My Dear Sir:

Your letter of the 21st of January was acknowledged by my secretary and for some time thereafter I was not able to give personal consideration to it by reason of the exacting demands upon my time in connection with various commissions of the conference. However, I have now had the opportunity of perusing it very attentively and I take the opportunity of saying that the representations which you have been good enough to place before me will not be overlooked or forgotten. A copy of the memorial has been submitted to the prime minister of the United Kingdom with whom I have discussed it and with whom I hope to further confer thereon in the early future.

Believe me, dear Mr. Samuel,

Faithfully yours,

(Signed) ROBERT L. BORDEN.

Rev. Herber J. Samuel, B. A.,
2 Iona Court, Kate St.,
Winnipeg, Canada.

HARMONY LODGE, BRIDGEPORT, CONN.

A stag affair was given by Harmony Lodge No. 711 of Bridgeport on Tuesday evening, May 6, 1919, at the Harmony Hall. The program included a variety of musical and vocal numbers and short talks. Among those who addressed the Lodge were Brother Lieut. Albert Simons of Hartford, Conn., recently returned from overseas service. The evening's program was brought to a close with a white face minstrel show. At the close of the evening refreshments were served and a very pleasant social hour was spent.

About two hundred members and their friends attended the social gathering given on April 22, 1919, by Harmony Lodge No. 711, of Bridgeport, Conn.

The features of the program were an address by Mr. Lynn W. Wilson on "The League of Nations, Pro and Con", and a reading of poems by Dr. Louis Smirno.

The musical program included community singing led by George Greenspun, accompanied by William McAuliffe, pianist, and piano selections by Miss Adelaide Zeigler.

Fifty members of Harmony Lodge will attend Past Presidents' Night of Horeb Lodge, New Haven. Thirty-four past presidents will be present. The Bridgeport delegation will go to New Haven in automobiles.

KANSAS CITY LODGE, KANSAS CITY, MO.

A cultural meeting of Kansas City Lodge No. 184 of Kansas City, Mo., was held on Monday, April 28, 1919, at the Temple Vestry Rooms. The meeting was open to the public and was largely attended.

The following was the program:

Music—Miss Nell and Miss Helen Springer.

Address—Dr. Burris A. Jenkins.

Refreshments.

RESOLUTIONS.

Salem Lodge, Harrisburg, Pa.

April 16, 1919.

We, the undersigned committee in behalf of Salem Lodge No. 26, I. O. B. B., do hereby express to the family of the ate Abram S. Jacobson, our deepest and most profound sympathy at their loss.

Abram S. Jacobson was a member of Salem Lodge No. 26, I. O. B. B., for many years. He was greatly interested n the ideals and principles which the I. O. B. B. has promulgated and which he put into practice in his daily life.

Our departed brother was an exemplification of true "Benevolence". He was always ready to assist those in need and n distress. He gave liberally and generously and deemed it a privilege to render service.

The noble spirit of "Brotherly Love" which he displayed towards his immediate family was extended to all those with whom he came in contact.

His life was one of "Harmony". His relationship to his friends and associates was amicable and peaceful—with malice towards none, charity to all.

We mourn the loss of Abram S. Jacobson, and in token of our sorrow, we offer this tribute to his memory.

Be it Resolved, That this memorial shall be spread upon the minutes of the Lodge, a copy be sent to the family of the deceased brother and a copy be furnished to the B'nai B'rith News and The American Israelite for publication.

LOUIS J. HAAS,
AL HIRSCHLY,
HARRY LOWENGARD,
Committee.

HOREB LODGE, NEW HAVEN, CONN.

A "standing-room-only" meeting of Horeb Lodge No. 25 of New Haven, Conn., was held on Sunday afternoon, April 13, 1919, on which occasion Brig.-Gen. Benjamin M. Holden of the United States Army delivered an address on the subject "The Record of the Jewish Race n the World War". In his address he said:

"Every one of my Hebrew assistants n the Quartermaster Department within the draft age beseeched to be transferred to the fighting line and to active service n France, and I want to express my sincere admiration for the patriotism and splendid heroism of the Jewish boys in the United States service during the war, comprising 5 per cent of the army and navy enrollment."

A reference to Judge Isaac Wolfe—recently appointed to the Superior Court bench—made by the speaker, in extolling the virtues and qualities of members of the Jewish race, was greeted with tumultuous applause.

Judge Wolfe is a past president of the Lodge.

Smoker and Entertainment.

The Entertainment Committee of Horeb Lodge arranged a splendid program on Tuesday evening, April 8. Some of the best local talent were on the program and were successful in entertaining a large number of members of the Lodge and their friends. Many out-of-town vistors from other lodges and nearby cities were present.

The House Committee of the Lodge prepared a luncheon, which was served at the close of the entertainment.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

At a meeting of Springfield Lodge No. 94 of Springfield, Mass., held Monday evening, April 28, a class of twenty candidates was initiated. The Prize Degree Team of Horeb Lodge of New Haven conferred a degree on the candidates.

At the close of the meeting refreshments were served and a social hour was spent.

The lodge resolved to secure information from the Executive Committee of he Order regarding the steps that are being taken to alleviate the sufferings of he Jews in Poland.

The entertainment committee of the odge submitted report showing all plans complete for the eighth annual banquet o be held in honor of the members who have returned from the Service. The banquet is to be held at the Hotel Cooley on May 21, and Rabbi Dr. Stephen S. Wise will be the principal speaker.

SPOKANE, WASH.

Abraham Geiger Lodge No. 423 of Spokane, Wash., held an unusually well attended meeting Tuesday evening, April , 1919.

A committee of six were appointed to make arrangements for a May festival.

Ida Blum Strauss Auxiliary to the Lodge held a meeting on the evening of April 17, which was followed by a dance and an entertainment.

A WORD OF APPRECIATION.

The Isidor Straus Lodge No. 519, of I. O. B. B., Ft. Worth, Tex., takes this means of expressing its thanks and appreciation to all those members who have so generously helped to make the recent ball a success. It especially extends its sincere thanks and deep gratitude to the chairman, Mr. H. F. Lubin, and the committee of ladies who have so energetically and indefatigably exerted their best efforts to brings about this success. The grand sum of about $750 was realized. This amount will go toward clearing up and wiping out all the obligations of the lodge, and will start the lodge with a clean slate.

In behalf of the lodge, we beg to remain.

J. WOLFFSON, President.
L. F. SHANBLUM, Secretary.

YONKERS, NEW YORK.

Yonkers Lodge No. 451 of Yonkers, N. Y., held a well attended meeting on the afternoon of April 13th, in the Jewish Home. Mr. Charles Shapiro, President of District Grand Lodge No. 1, addressed the audience on the work of the Order. He emphasized the fact that through the Order the rights and privileges of the Jew, as well as his duty toward his fellow-men have been made better known to the members.

The Lodge decided to hold a mass meeting in the near future for the purpose of drafting a resolution to be sent to the Peace Conference in Paris, requesting that the Jews in countries where they are being suppressed, be granted full and equal rights.

AKRON LODGE, AKRON, OHIO.

The B'nai B'rith lodge of Akron met at Temple Israel Wednesday evening, April 9. A class of new members was formally initiated. A committee was appointed to look after Jewish prisoners in the jail. A committee was also appointed to arrange a Mothers' Day program.

Resolutions adopted by the Cincinnati Lodge were read proposing the abolition of secrecy as a feature of the Order. A motion to concur in the Cincinnati resolution was tabled.

A hearty welcome was accorded Mr. Samuel Friedman, former president of the lodge, who has just returned from military service in France, where he was under fire during the hottest of the conflict.

ARGO LODGE, WASHINGTON, D. C.

On Wednesday, March 26, 1919, Argo Lodge No. 413, of Washington, D. C., held a Lodge Mourning at the temple in memory of late Brother Joseph Herzog, the father of Sol. Herzog, president of District Lodge No. 5.

After the regular business of the lodge, El Molsi Rachamin was chanted by Brother A. Brand and the 49th Chapter Psalm was read by Brother M. Sworzan, whereupon Kadish was said; the eulogy was delivered by Brother Dr. A. Simon. The chair which the deceased brother always occupied was draped in black with an artistic tablet in Hebrew and in English, especially made for the occasion by Brother A. Brand. A lighted candle was placed over the chair. The whole ceremony was truly Jewish and very touching. The family of the deceased brother was present and was greatly touched by the ceremony.

B'NAI B'RITH OF PORTLAND

On Tuesday evening, April 22, 1919, Portland Lodge No. 65 and its Auxiliary, Daughters of the Covenant, held a Victory Rally at the B'nai B'rith building. Speeches were made by John Dougall, representing the Victory Loan Committee; D. Solis Cohen and Dr. George Rubenstein, who recently returned from service in the Jewish Welfare work. Dr. Jonah B. Wise presided.

The B'nai B'rith Club Girls were the hosts at a dancing party on the evening of April 30. This affair was not under the auspices of the War Camp Community Service, but one which the club girls planned for their personal friends. Men still in the service were admitted free, while others were charged a small admittance fee to help pay expenses.

TACOMA, WASH.

A "Hard Time Dance" was given Saturday evening, April 12, at the B'nai B'rith Clubhouse of Tacoma Lodge, Tacoma, Wash. A general good time was enjoyed by all and dainty refreshments were served by the ladies.

Destiny Auxiliary No. 14, Daughters of the Covenant, Auxiliary to Tacoma Lodge, held a business meeting on April 10, at which a number of candidates were initiated.

DACOTAH LODGE, GRAND FORKS, NORTH DAKOTA.

The B'nai B'rith of Grand Forks, N. D., permitted the Menorah Society, recently organized in the University of North Dakota, to use the Lodge Rooms as a permanent meeting place of the Society.

The following associate members of the Menorah were elected to make a state wide campaign for a Menorah fund, under the leadership of Col. Max Rabinovitch, chairman; Michael Panovitz and I. Papermaster. The latter three men have been doing very good work, and as B'nai B'rith members have taken a keen interest in the carrying on of a Menorah Society in North Dakota. At a recent meeting Dr. Stamovitz, a faculty member at the University, and Dr. Cooperman, a prominent physician of the community, addressed the residents of Grand Forks on "The Menorah Movement".

EDWARD EVERETT LODGE, NEW YORK.

By S. Priester.

Our esteemed, venerable brother, Wm. B. Ast, one of the founders of this Lodge and an active member for fifty-two years, who served this Lodge as president, trustee and this District as head of the Finance Department, was presented on the occasion of his seventy-third birthday by the congregation Kodepl Sholam, which he served for twenty-seven years most faithfully as trustee and for ten years as treasurer, with a complete set, twelve volumes, Morocco bound Jewish Encyclopedias, the presentation being made by the president of the congregation, Bro. Benjamin Blumenthal, who in eloquent words praised the manifold activities of Bro. Wm. B. Ast and expressed the feelings, respect and honor which the jubilar enjoys by every member of the congregation.

LOS ANGELES LODGE, LOS ANGELES, CALIF.

Los Angeles Lodge No. 487, of Los Angeles, Calif., is out with a membership prize. The goal set is 1,000 members, and every effort will be made to secure all the new members possible.

A fine program has been arranged for the meeting of the Lodge on May 13, and for a short time all the efforts of the Lodge will be concentrated in this membership campaign.

The meeting on May 13 was of unusual character, and it was the occasion of a visit of the President of the District Grand Lodge, Mr. Milton Meyer, of San Francisco, who was making an inspection tour of the southern part of the district. President Meyer was accompanied by Mr. Edgar C. Levy, the Grand Orator of the district.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

The Intellectual Advancement Committee of Julius Houseman Lodge No. 238 of Grand Rapids, Mich., arranged a strong educational program at the meeting of the lodge, held in the vestry rooms of Temple Emanuel, on March 17, covering the operations and accomplishments of the Jew. First on the program was a report of Bro. Jacob Ely, which embraced the working of the local branches of charitable institutions. He was followed on the program by Judge Stillman, Executive Secretary of the Federation of Social Agencies, an organization under which all charitable institutions of the city act.

The meeting was well attended and addresses were received with marked approval.

FRATERNITY LODGE, NEW LONDON, CONNECTICUT.

On Sunday, April 6, 1919, the officers of Fraternity Lodge No. 743 were installed by District Deputy Samuel Campner.

In a brief but interesting talk Mr. Campner impressed his hearers to the effect that the country is less prepared for peace than it was for war; that only by a concentrated effort can the question of unemployment be mitigated; that the I. O .B. B. was to assume the leadership of this as well as other weighty problems of the reconstruction period.

DISTRICT NO. 1.

Horeb Lodge No. 25, of New Haven, Conn., held a very interesting meeting Sunday, April 27, known as Past Presidents' Night. All the living past presidents were present, 34 of them. There were four-minute talks by the past presidents.

The meeting was arranged by Brothers Joseph H. Ullman and Joseph Koletsky, the present President of the Lodge. It is the aim of Brother Koletsky and Brother Ullman to increase the membership of the Lodge this year to 1,000.

Brother William Klapp, President of Rehoboth Lodge No. 38, has arranged a series of interesting social and literary meetings. Brother Klapp is a great enthusiast and has the help and co-operation of a number of brothers.

Bro. Dr. Samuel Greenfield, President of the Mt. Sinai Lodge No. 2, addressed Rehoboth Lodge Tuesday evening, April 8, on the great possibilities of the Order. His talk was greatly appreciated.

Thanks to the efforts of Brother Ed. J. Goodhart, and the superintendent of the home, Brother Max Rothschild, Yonkers City Lodge is greatly growing in membership, and general activities. Brother Goodhart also organized a Youth's Auxiliary in conection with the Lodge, the aim of which will be to assist in the good work at the Home for the Aged in Yonkers.

Harmony Lodge No. 711 held an unusually interesting meeting Tuesday evening, May 6. About 75 new members were introduced to the Lodge. One of the honorable guests of the evening was Brother Lieut. Al Simons, surnamed "The Idol of Connecticut". His war experiences as he told them were most interesting. The Lodge was also addressed by the President of the District, Brother Charles H. Shapiro.

Yonkers City Lodge No. 451, of Yonkers, N. Y., held an interesting meeting on Tuesday, May 6, 1919. The initiation of a number of candidates preceded the open meeting. The degree team of Harmony Lodge, Bridgeport, Conn., officiated. The President of the District, Mr. Charles H. Shapiro, of Bridgeport, Conn., addressed the meeting. The musical program was successfully carried out.

Akiba Lodge No. 173 of New York gave a reception and informal dance, in honor of its members who have returned from service, on Tuesday evening, May 13, 1919.

New Hampshire Lodge No. 839 was instituted on Sunday afternoon, May 4. 1919, by the officers of District Grand Lodge No. 1.

The degree team of Springfield Lodge No. 684, of Springfield, Mass., has again been honored by District Grand Lodge No. 1, in being invited to initiate a class of 100 candidates at Manchester, N. H.. on Sunday, May 4, 1919.

DISTRICT NO. 2.

Mahoning Lodge No. 339, of Youngstown, Ohio, initiated a class of 75 members at its Past Presidents' meeting, held on Sunday, April 27, 1919. Brother J. N. Scott secured 35 candidates.

At the meeting of Denver Lodge No. 171, of Denver, Colo., held on May 11, 1919, a class of candidates was initiated by the degree team of the Lodge.

A well attended meeting of Ebn Ezra Lodge No. 47, of St. Louis, Mo., was held on Thursday evening, April 10, 1919. The subject of discussion was "Should Secrecy in the Order Be Abolished"?

DISTRICT NO. 3.

A "get-together" meeting of New Castle Lodge No. 609, of New Castle, Pa., was held on Sunday evning, April 13, 1919. Brother Armin H. Friedman, a member of McKeesport Lodge, who was a sergeant-major of the United States Army in France, addressed the Lodge on the subject "Overseas Reminiscences".

Brother Marcus Feuchtwanger, President of the District Grand Lodge, addressed the Lodge, and after the rendition of a musical program refreshments were served.

At a well attended meeting of Braddock Lodge No. 516 of Braddock, Pa., held on Sunday, April 13, 1919, Rev. Dr. Harry R. Robertson delivered an address on the subject "The Greatest Thing in the World—Character".

DISTRICT NO. 4.

At a meeting of Baron de Hirsch Lodge No. 420, of Butte, Mont., held on May 1, 1919, which was as usual well attended, the resolution was adopted to express thanks to the local committee that had charge of the campaign for funds for the Jewish war sufferers, and to express thanks and appreciation for the magnificent results achieved.

On Tuesday evening, April 22, Oakland Lodge No. 252, of Oakland, Calif., gave a dance at the Covenant Hall, which proved an enjoyable affair. Many of the boys who were overseas and have returned assisted in making the dance interesting.

ANOTHER JEW IN POLAND PARLIAMENT.

Another Jew has been elected a deputy in the Polish Parliament. He is Dr. Hartglass, who was chosen at a special election in the city of Sedletz, receiving 80 per cent of all the votes.

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B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

Vol. XI JUNE, 1919 No. 9

Entered as second-class matter September 10, 1913, at the post office at Chicago, Illinois, under the act of August 24, 1912.

Welfare Work in a B'nai B'rith Club Branch of Jewish Welfare Board

By Joseph Leiser, Representative in Charge B'nai B'rith Club, Chillicothe, Ohio

Upon the entry of this country in the great world war the officials of the War Department realized that the perils of conflict dared not be hazarded without the greatest degree of efficiency on the part of the military arm of the service. The foe was the most formidable that ever lifted up arms. Forty years they devised and designed such engines of destruction that not merely physical bravery but skill, science, mechanical technique and the more subtle processes of mental functioning and psychic reactions were necessary to reinforce bayonets and rifle, high explosives and trench mortars, hand grenades and machine guns. Ammunition trains, motor transports, field kitchens, mess sargeant and quartermaster detachments, as well as stretcher bearers, ambulance drivers, marines, sailors and the legion of units composing a modern army organization, had to be manned by men who were not merely trained, drilled, schooled in the operation of the mechanism entrusted to them, but also upheld by an inner armament of resolution, conviction, fidelity, loyalty, devotion—all those spiritual qualities of unselfish service and sacrifice which make patriotism real and impels a soldier to recite with the last breath of consciousness: "My Country, 'Tis of Thee."

The military authorities agreed that the spiritual equipment within was fully as powerful as strength of muscle and skill in target or bayonet practice. Experience of a previous war through which the nation had passed, namely the Spanish-American, exacted a greater toll of casualties from typhoid and menengitis than the battle field. And this more recent mobilizing of our soldiery on the Mexican border gave leeway to more corruption than an army in action could safely absorb and win.

Particularly the experiences on the Mexican border convinced the War Department that saloon and brothel, "bull-pen" and gambling table were foes as well as the Hun, and had to be overcome, lest the army of America meet ignominious defeat, not from want of valor but want of morale. A morale must be created to counteract the invasion of the vultures and harpies that had hitherto camped in the rear of the army. To banish the saloon or canteen without providing substitutes was small-town shortsightedness, effectively ridiculed in "Spoon River Anthology" as the average intelligence of benighted yokelry which believes the ostrich in burying his head in the ground when alarmed, sets the right standard for fanatics to follow. Though the rural pastor and the provincial spinster raved and railed against the position that saloons dared not be abolished unless proper substitutes were created the War Department legalized what is now the famous Fosdick Commission to work in conjunction with the War Department on training camp activities and as a result of this definite stand soldiers and sailors were provided huts and recreational centers; cabins and community houses wherein to spend their leisure hours. For it is the leisure time of the soldier which strengthens or undoes all the good of the drill ground.

In this wise it came to pass that the B'nai B'rith Clubs were opened, to provide for the Jewish soldier and all who cared to avail themselves of their privileges the means and conveniences of spending their leisure moments with the greatest degree of comfort and amid surroundings that were healthy, clean and upbuilding.

Conscripted and inducted into the service a soldier is instantly wrested from all those associations with which he has been in contact. His habitual contacts have been removed. His mode of occupational routine entirely altered. Of a sudden he is torn from home, and shop; from lodge, church, society and dropped into a community of men dressed alike, acting under orders, sleeping in barracks, eating in mess halls, ordered to do and act without consulting his personality, without soliciting his individual initiative. Instead of exercising a self-directing, creative impulse, the conscript is commanded what to do and what not to do. Every moment of the twenty-four hours of his army life is under regulations to which he must conform or be punished with a severity unparalleled in civilian life.

Into this existence he is flung. When his troop train drew out of the depot of his town or city, he left behind all his social relations and contacts. Hurried to a camp he stood in line probably hours in rain or sunshine; tagged and numbered not as a man but as a digit, a fragment of an army. His name and station in life mattered little. He was merely a part of an enormous machine in which he revolved without his intercession.

General Sherman said war was hell. The conscript now believes General Sherman belongs to kindergarten class. The first two weeks in camp the conscript, or rookie, verifies every epithet and circumstance attributed to war. In these two weeks he bemoans his home and his mother's cooking. He misses his clean comfortable bed. In these two weeks of privation he receives the "shots," inoculations against typhoid, small pox, pneumonia, with the attending fevers and aches of punctured arm and back.

In these first weeks he is yanked from his bunk in the early hours of morning when he would like to execute the bugler and spend the rest of his life in bed. He is forced to stand reveille and during the course of the day hike with his pack and full equipment ten or more miles when perhaps never in all his life had he done harder work than walk to his office or row a boat for his sweetheart. The first few weeks are the days that try his soul. In agony of mind and torture of body it is borne in on him that he is a soldier, that his country is at war, that he has no one to comfort him except a welfare worker and no other place to go, in the case of a Jewish soldier, than the B'nai B'rith Club.

Established by District Number Two, Independent Order B'nai B'rith, as a recreational center for soldiers regardless of creed, race and breed, of Camp Sherman, who would find here comfortable quarters to rendevouz and meet their fellow soldiers; to read, write, play piano, or the victrola, to play pool or a denaturalized card game, and above all a good strong cup of coffee and eat something in the shape of food that tasted like those delicacies mother used to make—this was their purpose.

The superintendency of the rooms was entrusted to the writer of this article. Messrs. Louis Bornstein, of Indianapolis, and Sidney G. Kusworm, of Dayton, Ohio, were the committee of the district that engaged me and did so within a few minutes after being introduced on the grounds that in addition to being a rabbi, as I was then, of the United Hebrew Congregation of Joplin, Mo., I was also a newspaper man in the employ of the Joplin Globe. The combination, they predicted, would be felicitous, since it would eliminate formality, conventionality and ministerial sanctimoniousness.

The B'nai B'rith club rooms were opened on the first Sunday in February, 1918. The first soldier to enter was Max Green, of Cleveland, and following him, Isador Zeeman, of Pittsburgh. In their wake came generals, majors, captains, lieutenants, "shave tails" sergeants and "buck" privates by the hundreds.

Three divisions have been training at Camp Sherman: 83rd, 84th and 95th. Among these the number of Jewish soldiers, so it is estimated, has been from 3,500 to 5,000. Of this number at least one-half, to be conservative, have frequented the B'nai B'rith club rooms, corner Second and Paint, in Chillicothe, Ohio.

In the first few months of its existence the B'nai B'rith was unattached to any organization. It was independent and maintained by contributions of its members in the district. The Jewish Welfare Board had a representative in camp who was quartered in a tiny office in the "Y" hut No. 72. There was very little co-operation at that time between the organizations. The entry of the B'nai B'rith was not regarded with favor by the representatives of the Jewish Welfare Board in camp. They viewed the B'nai B'rith Club as a rival business concern and never invited the superintendent of the B'nai B'rith Club to address the soldiers in camp, much less accord him any assistance for the services of the Jewish soldiers in whom both were primarily interested and in whose behalf welfare work was initiated.

It is neither the time nor place to revamp this controversy which raged for a few months and was finally adjusted by the Jewish Welfare Board absorbing the B'nai B'rith clubs throughout the country and co-ordinating them with their expanding organization. Whether it was wise for the B'nai B'rith to sink its identity in the larger organization is a moot point and need not be argued at the present juncture.

In drawing up the contract for service the officers of the B'nai B'rith stipulated as one of my functions the holding of the religious service. The Department of Synagog and School Extension loaned us leaflets and hymnals such as are used by them for summer service in our vacation resorts. Services were held frequently at first and gradually subsided as irregularities of drilling and troop movements made it impossible to depend on attendance. The few Jewish residents of Chillicothe attended these services and during New Years and the Day of Atonement the club rooms served as a synagog for the soldiers remaining in town over the holydays.

Of the rabbis who have spoken here Dr. David Phillipson, Dr. David Lefkowitz of Dayton, Dr. Isador E. Philo of Youngstown, Dr. Israel Klein of Columbus are among the best known. When unable to obtain a visiting rabbi's services an address was conducted by myself.

Our Jewish soldiers have not manifested any perceptible disregard or disrespect for their religious tradition. The trying experiences they suffered stimulated their religious inclinations and evoked from them responses of belief and allegiance that reveal the strength of Jewish spirituality and attest to its continuity.

But religious exercises were only a portion of my service. These club rooms linked the soldier to his home. It provided him with some of the normalities of existence amid the barren austerity of drill ground and barracks. Grim the business of making soldiers and it was a relief for our Jewish boys to come to this haven. Here they wrote their letters and read, here they played piano and danced when visitors from Columbus, Dayton, Cleveland, Cincinnati, Youngstown, Bellaire, Middletown and other towns and cities of the state gladdened them with their presence.

By this means the connection between home and camp was restored and a needful relief it was since many spent their days in bayonet practice thrusting sharpened weapons at the throats of makeshift foes:

"In the hectic days of warfare
  Squads of panting recruits stood,
Jabbing at these self-same bundles,
  Formed like bodies out of wood,
Stabbing at each torso swinging
  In the hurricane of war,
Till their fingers bled and festered
  From the strange new work they bore."

A recreational center, this was the chief asset of the B'nai B'rith Club. It was equipped with many soft leather upholstered rocking chairs, library tables, lounge, folding chairs, billiard table, card tables, toilet facilities and a two-burner gas stove on which gallons of coffee were brewed and often tempting dishes made when supervised by the matronly hands of the Columbus Council of Jewish Women, who, once a month, visited the club and fed and entertained swarms of our boys.

The way to a man's heart, so runs the ancient adage, is through his stomach, and the way to a soldier's undying affection is along the same route. Mess in camp was always plentiful though as often monotonous. To a generation of Jewish boys accustomed to the delicate viands only Jewish mothers know how to make, it was a gladsome change of menu to eat home-made cake and drink coffee with some pep to it.

Far be it from me to proffer my services as a chef. I have trained my hands to do a few things. I can set type, make a political speech for my candidate and party; write a poem, a sermon; make a garden, build a boat or a chicken coop; write a play, a novel, an "ad", and I can also make what was known as "Bismarck herring," but now passes under the ubiquitous label as "liberty herring". In fact so successful have my efforts been in this direction that I am compelled to confess with all deference to my vanity, that the boys liked my herring better than my sermons and some of my champions were prone to rate me among the leading speakers of the day. Partisanship, brethren, only partisanship.

Edith Cavell said in the last hours of her immortal life that war work demanded more than patriotism. In a lesser degree a rabbi engaged in war work must be more than a mere rabbi. He must also be a chef, and I have no qualms of conscience to salve in having prepared many meals for the boys which they ate and enjoyed and are alive this day in spite of it.

On Saturday afternoon and evening, on Sunday afternoon and evening and many times during the week days have squads of panting recruits drifted in the club rooms and said:

"Doc, make me something to eat."

Maybe this is not welfare work, according to the letter of the book, although there is no technique of welfare work. There is only human service. I prepared whatever their palates craved and their appetites did the rest.

A program of welfare work was, however, gradually evolved. On Saturday night dances were held in the club rooms. Chillicothe being without any population of young Jewish people, it was necessary to import our young women from neighboring cities. These came in the afternoon dragging boxes and bundles of food of various assortments. After supper was served to as many as 605 on one occasion, a dance program was rendered, each girl dancing with no more than one partner at a time.

After the armistice was signed camp morale took a sudden and desparate lurch. The incentive was blunted in all lines of work. Men began to prepare for discharge and a return to civilian life with its engagements and vocations. During war men's minds were concentrated on the business of war. Now their minds focused on the business of peace, and all the problems of re-employment, re-adjustment, re-habilitation and reconstruction. Men began to think and sought utterance for their thoughts. Accidentally and without premeditation a series of conferences were held in the club rooms Sunday evening which proved of inestimable value to all participants. Many problems were thus informally debated: Religion, economics, peace terms, nationalism, Zionism, Bolshevism and prohibition.

Many wild ungrounded theories were exposed by means of these conferences Many a man with set and preconceived notions admitted he had gained a wider and more liberal view of his place in the economy of life. My part in all these discussions was that of judge, and while several of my friends declare I have missed my calling and should have studied law, I defended my own status by presiding over these informal debates with impartiality—a just and upright judge.

My theory of welfare work was evolved from experience. I learned the work through the work. Although it became possible for me to enter class 9 of the Jewish Welfare Training Class for Welfare Workers, I learned very little in the class on the spirit and attitude of service, but a few rules of policy and a few formalities of military etiquette. I did hear, however, at that class something about the "Jews in the days of Abraham" and "that it doesn't require much learning to be a reform rabbi." But that's another story. My conception of a welfare worker is that of the big brother movement. The welfare worker is a big brother to every soldier. At least to me every Jewish soldier was my brother and so treated.

They came to the B'nai B'rith Club, as to their own home. Shortly after the club rooms were opened a Jewish soldier painted some signs for me. One was: "Don't forget to write home." Another: "Remember this is your club," and another: "You are as welcome here as at home." In this wise I tried to apply the warm hearted affection of my own dear mother who, while she was on earth, received prince and pauper on an equality of friendliness and always kept her coffee pot on the stove.

Of the events standing out most conspicuously in memory was the dinner and dance given by Cincinnati Lodge of B'nai B'rith under the management of Sidney Rosin, Harry J. Levy and Samuel Lipp. These gentlement and their chaperones escorted some sixty of Cincinnati's charming Jewish young womanhood to this city, where we served them in the B'nai B'rith Club with a five-course supper and followed it with a dance in the Elk's Hall. Another event of equal magnitude was the farewell banquet given by Jewish soldiers Nov. 22, 1918, when 165 Jewish soldiers met for the last time as members of Camp Sherman. Among our distinguished guests on that evening were Judge Harry M. Hoffheimer of Cincinnati, Hon. John Poland of Chillicothe, Col. Cussask of Camp Sherman, Major Cole and several other majors, Lieut. Israel Trachtenberg of New York and representatives of the Y. M. C. A., K. of C, Salvation Army, Red Cross and War Camp Community Service. The banquet being held on a Firday evening Samuel Pressman of the Jewish Welfare Board in Camp Sherman chanted the Kiddish and for four hours officers and men feasted, talked and were entertained. Two shows were given that evening. One by the "Y" entertainers under Henry Kirdendall's management and the other by Hart Brothers & Company, a Keith circuit team playing that week in the local Majestic Theater.

There were other events such as Mother's Day, Chillicothe Day, Home Coming Day for the 83rd and the local Company H of 166th Rainbow Division, but these were a part of the entertainment included in the general routine of service.

Reports when formally presented, tabling the number of persons received, the number of pounds of coffee or cake or butter consumed may satisfy the statistician, but fail to reveal the inner processes and surely disguise the actual benefits. Our boys were entertained and befriended. These rooms provided them a make-shift home and for this they have invariably been grateful. Few of the men now discharged have refrained from expressing their appreciation for favors shown. Some with tears in their eyes have thanked me. To be sure none ever kissed me when they left. But I felt the clasp of their hands as they bade me good-bye, promising to write, which some do and others neglect and hoping that we will meet again, which, of course, will never happen in this world. But the great achievement of welfare work does not consist in distributing prayer books and selections from scripture, invaluable and priceless as these are and important and necessary as all materials are in the function of life. The chief asset of welfare work is morale and morale is a disguised form of religion.

Welfare work means more than a nonchalant invitation, addressed to the men: "Ah, come on fellahs, we'll have a good time." Welfare work often demands severity of reprimand and men who are wrong must be told so. Many a man has come to me and stated opinions about the army that were mildly treasonable and it was my business "to bawl him out" in the lingo of camp. I have argued and reasoned with many in a vain attempt to set them right on matters of religion, politics and the army life. For example, I have always defended England against defamation on the part of some overseas men who were misled by their brief excursion in the British Isles and misunderstood and underated the British. I have set my face against any outcropping of Bolshevism, and although inclined to be socialistic I am not in sympathy with a regime for America that spells destruction to all rational industrialism. It is some consolation with me that I have corrected bias and slants of those untrained in history and unlettered in philosophy. With me it has been a firm belief that God rules the destinies of man in wisdom and love. That faith I have tried to impart to my boys.

The variety of employments of a welfare worker is endless. I have enumerated a few. As an evidence that this list is incomplete it remains for me to say that I also participated in a wedding ceremony and turned the tables by preparing breakfast for the bridal party. The menu consisted of scrambled eggs and coffee, but it was a bridal breakfast none the less.

There have been saddened duties, too. The last duty the living render the dead. I have stood beside the cot of the dying in the wee hours of morning and with a gauze mask over my mouth recited the confession of a death bed: "I acknowledge unto thee, O Lord, my God and God of my fathers, that both my cure and my death are in Thy hands. May it be Thy will to send me a perfect healing. Yet if my death be fully determined by Thee I will in love accept it at Thy hand." And while the lights of the ward were low a gallant soldier "contesting to the last, goes over life's last top." Beside him stood one he never knew in life nor saw, who united him with his fathers by means of the password—Shema Yisroel.

In a few more weeks the work is done. Demobilization is now nearing the end. Maybe the war drum will beat no longer. Maybe in the parliament of the world a covenant of peace will be established and the day of man's redemption from brutality and hatred hastened. Our Jewish boys did valiently in this war. Their record of heroism is assured. In the conflicts of civilian life they will have been prepared for service by their drill sergeants and their action in battle. A little of their courage and heroism was acquired through the ministries of welfare work in which the B'nai B'rith Club Branches of the Jewish Welfare Board contributed a definite and substantial quota.

And for a final word let this be said. Not a Jewish soldier who came to Camp Sherman but met and learned to love one of the welfare workers in camp, namely Mr. Simon Burnett Jordan. With a devotion that never spared personal comfort, ever subordinating himself for the good of his soldier boys; in sickness and in health, in every circumstance of agony and torture, heedless of quarantine and defying contagion, Mr. Jordan gave himself to his work, and won the everlasting gratitude and respect of Camp Sherman soldiers. Surely this man will be forever enshrined in the affection of the boys whom he visited when sick and fed when hungry. In doing unto those as he would be done by, he retires from welfare work with all Camp Sherman soldiers, whether of our faith or not, extolling his unselfishness and sincerity. Among the welfare workers in this camp our Jewish boys will remember him the length of their lives. They will also remember Henry Unger of Toledo, Jack Rosenbaum of Toledo, Rabbi Isador E. Philo of Youngstown, as well as Samuel Pressman of Louisville, Alexander Weinberg of Cleveland and Joseph Balaban of New York.

It is deplorable that the example and methods of welfare work cannot be continued. In another connection I have outlined the program of welfare work as it might be applied to B'nai B'rith Clubs and lodges in our larger cities. But with the last man in camp discharged the activity of the Board ceases and the Jewish people of American credited with a service of humanity towards their kindred and fellowmen in keeping with the noble tradition of benevolence and brotherly love which has been the portion of the Jews in all ages.

SYNAGOGUES AS BARRACKS.

Reports from many towns and townlets on the attitude of the Russian Bolsheviki towards the Jews emphasizes the fact that the Bolshevik commanders invariably use the synagogues as barracks for the Red Guards, whereas the churches are spared. The synagogues are as a rule desecrated by the Guards, and the furniture and fittings are destroyed.

Peter Stuyvesant and the Jews

We all remember the fourth governor of New Amsterdam from our youthful story books and histories. Especially does he live in the recollection of those who read Washington Irving's scintillating Diedrich Knickerbocker's history of New York. Peter Stuyvesant, the patron and leader of the Dutch settlement of New Amsterdam, Peter the Headstrong, Irving called him out of a profound sense of humor and proportion, who governed those subject to his jurisdiction for a long number of years with a strong hand and an iron will, whose stern features look out on the reader from this page, Peter Stuyvesant bore an intimate relation to the first Jews who came to New Netherlands.

This is not the place to enlarge on the life story of Stuyvesant for this can be gleaned from Irving's immortal book and from innumerable works of reference. Nor is it needful for us to make mention of the tree planted by the doughty Dutchman, which stood even within the memory of men now living in our city, nor to the old "bouwerie" which he occupied and which laid the foundation of the fortunes of his descendants through the rapid appreciation in the nineteenth century of the value of real estate in that section of New York.

Here we shall simply tell the story of Dutch New York, for which Stuyvesant during his governorship was a synonym, in so far as it affected the Jews.

These Jews had been driven out of Pernambuco, which is in Brazil, after that city and its surrounding district had been recaptured from the Dutch conquerers by the Portuguese who founded these. The recaptors had no use for the Jews domiciled there under the beneficent sway of the Dutch and drove them forth. These Jews had, therefore, no other alternative than to wander and they had been denuded of many, if not most, of their wordly goods. They left Pernambuco on short notice and repaired to various parts of the world. Some of them, to be exact—twenty-three in number, came northward and eventually reached New Amsterdam in the autumn of the year 1654. So poor had they been rendered through the success of the Portuguese beleaguering Pernambuco that they did not possess the means to pay for their passage from Brazil to New Netherlands. They, therefore, adopted the time-worn expedient of mortgaging their scanty possessions to the master of the vessel carrying them in order to reimburse the latter for their carriage.

It was undoubtedly their thought that Peter Stuyvesant, a Dutchman, would welcome them on their arrival at New Amsterdam in the same open-handed manner as had the Dutch possessors of Pernambuco. The Dutch were famed for their hospitality to the poor and the oppressed of all the earth even then already, in the seventeenth century. But, while reputations may be acquired and lost by nations and races, stray individuals may act in such a manner as to nullify the acquired and the lost reputation. Stuyvesant was thus an exception to the Dutch practice. He was cruel, rapacious and bigoted. He hated Jews as he despised Papists. He regarded both as a blight on any well-ordered settlement.

So instead of beholding Stuyvesant stretching out his hand in welcome to them on their arrival at New Amsterdam, these poor Jews from Pernambuco discovered a stern and unrelenting tyrant with none of the traditional hospitality. Indeed, so averse to receiving them was he, that he took immediate steps to have them removed from the colony. He did not order them forth into the unknown and untracked wilderness. He did not send them about their business to the next place of settlement, for such did not exist; and it would have been savagery of the worst dye for Stuyvesant to have condemned these human beings to proscription and exile of this sort.

Stuyvesant, therefore, proceeded to acquaint his superiors in the Dutch West Indies Company in Holland, which corporation owned and administered the settlement of New Netherlands, with the situation, meanwhile aiding to the full extent of his power the master of the vessel who pressed for the payment of his passage money in securing his due. Into the devious tangle of this litigation and the judicial procedure involved thereby we need not enter here. We simply content ourselves with narrating in brief form the successive steps of Stuyvesant's representations to his Dutch superiors concerning these immigrant Jews.

Accordingly we find that he wrote accounting for the arrival of these Jews and asking for instructions as to his disposition of them. He stated that he did not want them to remain. The immigrant Jews, however, did not hesitate to secure support at home for themselves in their unenviable position at New Amsterdam. They despatched a letter to their Portuguese co-religionists at the capital of Holland. The latter immediately took up the cudgels on their behalf. They presented a memorial to the Dutch West Indies Company, setting forth their participation in its affairs, the difficulties which had beset the poor Jews from Pernambuco, etc. They concluded with a reference to the well-known Dutch principles of asylum for the persecuted.

These representations had their due effect, for Stuyvesant's superiors took action thereon. They informed the doughty governor that the Jews who had come to New Amsterdam should be permitted to reside there and carry on their trading operations from thence, subject to the proviso, nevertheless, that the poor among them should not become a burden to the company or the community but be supported by their own nation. Thus the first settlers in the United States among the Jews secured a proper legitimation of their coming hither and only guaranteed to take appropriate care of their own poor. This provision was strictly in accord with Jewish principles, for the community has from time immemorial taken proper care of its own poor and afflicted, and not suffered these to fall to the care of non-Jews.

Stuyvesant was, therefore, compelled to permit the Jews who had come to his settlement to remain there. He did not submit cheerfully to this requirement of his superiors. He harassed the local Jews as much as he legitimately could, and laid, wherever possible, obstacles in their path. For this reason he is entitled to stand out in Jewish history as a Jew-baiter, who sought by all the means at his command to increase the difficulties which surrounded poor and persecuted strangers.

One of the disabilities under which Jews labored then and there was their immunity from military service, for which, however, they had to pay taxes. Thus the immunity was in reality a grievous disability. They could not watch the city like the other non-Jewish inhabitants, simply because they were Jews.

Asser Levy was not content to rest under the afflicting disability. He determined to assert his rights to mount guard like other burghers and refused to pay the tax levied against him on this head. Stuyvesant was not disposed to acknowledge his right, or to let this be tested again by recourse to his superiors in Holland. So he laid the facts in the case before the members of his council, which wisely determined to permit Asser Levy to do what the other burghers of the city did—to mount guard without let or hindrance and no longer to be subject to an amercement for this privilege.

Thus Asser Levy stands out as the foil to the irascible and pigheaded governor. He asserted and compelled the recognition of Jewish rights. He stood his ground manfully and forced Stuyvesant to admit that residents of a town who were there of right had the same privileges and were subject to the same requirements as any others. Asser Levy thus laid one of the foundation stones of American liberty, by which all citizens of the country, regardless of race, creed or previous condition of servitude, are subject to the same rights, privileges and immunities, and must share the same burdens of all other citizens.

In 1664 the Dutch rule of New Amsterdam fell before the advancing English and the place was rechristened New York, in honor of James, Duke of York, the brother of Charles II., king of Great Britain, the new proprietor. Stuyvesant's occupation was now gone. He was no longer able to wreck his vengeance on his Jewish fellow-citizens. He retired from public office to the alluring delights of private life and in secret nursed his grievance against Jews and Papists (the latter being equally the object of his dislike) without the power to do either of them any ill.

Today the country place of Peter Stuyvesant has been long since obliterated by the march of progress and the houses of a great city. The present Stuyvesant Square commemorates it and the bones of the anti-Semitic Dutch governor repose in the wall of the venerable Protestant Episcopal Church, known as St. Mark's in the Bouwerie, not very remote from the Stuyvesant "bouwerie".—Hebrew Standard.

Reception and Dinner to Mr. Chas. H. Shapiro of Bridgeport, President District No. 1, by Past Presidents of The District Grand Lodge

There is the story told by Webster of the experienced mariner, who, having been tossed about on an unknown sea by hostile winds, at the first sign of calm and sunlight, examines his compass to ascertain where he is, and how far he has been driven from his chosen course.

Perhaps unconsciously a similar motive prompted the reception and dinner tendered to the president of District No. 1, Independent Order B'nai B'rith, Charles H. Shapiro, on Saturday evening, May 17.

The whole world has been in a turmoil and upset by the sudden display of barbarism and brutality in this so-called modern era of civilization. Every institution was affected; and when right finally tirumphed over might, and the forces of justice once more began to raise their heads to the sunlight, it seemed but natural that our Order should promptly consider the work that was before it and the opportunities for service to our fellow men that awaited attention.

The Yale Club of New York Cty, situated in the "frat" district, and being admittedly one of the spacious and beautiful clubs in the Metropolis, was selected by the committee as the appropriate scene for this memorable occasion.

At present there are sixteen living Past Presidents of District Grand Lodge No. 1, each one of whom is a Ben B'rith of the highest type and whose life is a noble inspiration to the youth of the country. Each responded to the invitation to be present, five, however, being unavoidably prevented from attending.

The following Past Presidents participated personally in the conference:

Hon. Simon M. Roeder, President in 1884-1885.

Hon. Joshua Kantrowitz, President in 1895-896.

Hon. Adolph Hirsh, President in 1897.

Hon. Charles Hartman, President in 1905-1906.

Hon. Adam Wiener, President in 1908.

Hon. Joseph H. Ullman, President in 1911.

Hon. Joseph Silverman, President in 1913-1914.

Hon. Herman Asher, President in 1915.

Hon. Abraham K. Cohen, President in 1916.

Hon. Joseph Rosenzweig, President in 1917.

Hon. Maurice P. Davidson, President in 1918.

Col. Henry Cutler, President in 1909-1910 was in Europe as head of the Jewish Welfare Board and cabled his regrets at his absence, tendering his co-operation in the plans and work contemplated this year.

Hon. Henry M. Goldfogle, President in 1892, a member of Congress, had planned to attend, but wrote from Washington that he was detained by an important conference preceding the convening of Congress.

Hon. Joseph E. Newburger, President in 1887, justice of the Supreme Court of New York, was obliged to be absent owing to illness and wrote an inspiring letter of co-operation for the development and promotion of the Order's work.

Hon. Morris Adler, President in 1888, likewise was prevented from attendance because of illness.

Hon. Charles M. Stern, President in 1912, was detained at Albany by an urgent conference and wrote assuring the officers of his readiness to be of service and of his interest in the Order.

This was not purely a district function. Our honored President of the Order, Adolf Kraus of Chicago, came to participate in the formation of plans, thus lending a national, or rather international atmosphere to the occasion.

Hon. Samuel Fleischman, Chief Justice of the Court of Appeals of the Order, and Joseph G. Shapiro, past president of Harmony Lodge of Bridgeport, Conn., were also present as invited guests.

Promptly at 7:30 in the beautiful council room of the club, the Past Presidents and invited guests assembled, to partake of the dinner, which opened the program for the evening.

Precedence, priority, seniority was notable for its absence. As our esteemed Brother, Charles Hartman of the Executive Committee, well said, "We are all Past Presidents, except Charles H. Shapiro, who now wears the crown, and not knowing whom to select to place at the head of the table, it occurs to me that I'll reluctantly take it, with the President of the Order on my right and the President of the District on my left, and if you will all take one of these large cigars—the Ullman brand—and just seat yourselves around the table—we'll begin."

Simeon Ford once said that most banquets are not really enjoyed because the speakers are disturbed and troubled about their addresses and constantly think of the talk rather than food, and the listeners worry whether they should remain after eating and consternation reigns supreme

But Brother Hartman, alert and energetic, intent on the success of the occasion, provided against this. Carefully before the guests seated themselves, he informed them that no speeches were to be made, except Brother President Shapiro would outline his ideas and plans, and Brother President Kraus would be invited to offer his valuable suggestions.

Our beloved and ever-youthful Brother Simon M. Roeder, who is our oldest living Past President, arrived a few minutes after this announcement, and as Joe Shapiro left the room to meet and escort him to the council room, he observed a quantity of torn paper under the festive table. It proved to be the remains of some thirteen extemporaneous addresses.

In the happy frame of mind, caused by Brother Hartman's announcement, the dinner was relished, and enjoyed by all.

After Brother President Shapiro outlined the activities of District No. 1 and the plans he proposed to follow in building up the membership, service and work ot his district, Brother President Kraus delivered an inspiring address reviewing the achievements of the Order since his incumbency. The members present were thrilled as deed after deed was recounted, redounding to the credit of Israel, actually inaugurated at the instance of our Order. And Brother Kraus' suggestions for the work that lay before the Order were timely and good.

As Brother Hartman introduced those present—in spite of his admonition—he eloquently referred to the notable achievements during each speaker's tenure of office, thus summing up a goodly portion of the past history of the district, and finally added the opportune suggestion that the deeds and activities of the Order should be freely and broadly made known, that our labors were not to be kept secret, but acting for the promotion of the welfare of Israel's highest ideals, we would receive greater co-operation and recognition by proper propaganda.

Bro. Joshua Kantrowitz, Past President of District No. 1, among other things, said:

"District No. 1 has awakened from its apparent lethargy of many years, mainly through the efforts of Bro. Charles Hartman, our district's distinguished representative on the executive committee.

Horeb Lodge of New Haven, with its membership of 800, is pointing the way toward successful effort, to be emulated by all lodges. A new spirit of activity has arisen, and it seems to me that the duty devolves upon the executive committee at this, to my mind, the most crucial moment in the existence of our Order, to "come over the top" with propaganda that will appeal to our Jewish people and make them realize that our Order has a mission to perform, that there is reason for its existence, and that we are the proper leaders in the great struggle to attain the ideals enunciated in the preamble of our Order.

Mr. President Kraus, District No. 1, looks to you and the members of the executive committee to assist us in keeping alive the activity indicated; this can be accomplished only by earnest and sincere endeavor, and by your committee creating propaganda that carries conviction, and by assisting in its promulgation."

Bro. Herman Asher in part spoke as follows:

"No loyal member of this Order can fail to glory in its history. Not for a moment can we forget the splendid fountain of enthusiasm that springs from a consideration of what the Order has accomplished. And yet, the conclusion is unescapable, that to attract members and more especially to hold them, this Order cannot stop with a reference to what it has done, but should make known what it is now doing.

Unquestionably the work that the Anti-Defamation League is carrying on, is of tremendous importance and yet, the greater part of our membership and the outside community remain in ignorance or at least without adequate information of the concrete activities of such league.

The President of the Order and the Executive Committee have been and are now actively engaged in constructive policy regarding the international work of the Order, yet, it is not brought to any public attention. Here again, at least a measure of public information can and should be given out.

My opinion, therefore, Brother Kraus and gentlemen, is that organized, scientific publicity is an immediate need of our organization. We should have, first of all, present day activity and then publicity, which shall not be ultra-conservative, but the widest possible under the circumstances. When this is attained our present memmership will be vitalized with a real and deepened enthusiasm and our recruiting efforts will find a readier response."

Brother Joseph Rosenzweig spoke in substance as follows:

"Brother Kraus has been kind enough to state that he invited honest suggestion, and, indeed, criticism so far as he was concerned. I do feel that I am voicing the sentiment of all here when I say that so far as our Order is concerned, you have done much and valuable constructive work. You have to-night imparted to us valuable and interesting information. But by way of suggestion it does seem to me that our lodges should be more thoroughly taken into our confidence as to the great work that our Order is doing.

We have been discussing very largely the efforts being made to increase our membership, and we have seen flattering results and have been given hope of still greater achievements in that direction. However, a very serious matter in this regard is how are we going to keep our members. How shall we make our lodge meetings so attractive as to call for a greater attendance and preserve the interest and active co-operationship of the brethren. It may be said that this should be the business of the lodges. It may be said that the general committee of each district should work out to this problem. But I say that above all it should be the work of the executive body of the entire Order to see and insist that this be done.

Brother Hartman has made a suggestion that I say something about the Jewish Welfare Board and the connection of the members of the I. O. B. B. therewith. My four minutes are up and I can merely say in this connection that the I. O. B. B. is justified in saying that it has been in a large measure the backbone of the Jewish Welfare Board effort. Wherever the best results have been achieved you would be sure to find the I. O. B. B. or an I. O. B. B. man in back of the work."

Brother Fleischman joined with the others present in giving expression to the high appreciation in which President Kraus was held in District No. 1 for his earnest and zealous devotion to the interests of the Order and on behalf of the causes for which it stands. He referred to the great power of the Order as an international organization and its present exceptional opportunities for great usefulness in various directions.

He stated that it had been the hope that the Russian Revolution, which had broken the shackles for centuries binding millions of our co-religionists, would result in bringing full freedom and equal rights to all our people wheresoever located, and that the millions newly emancipated would be enabled to take their rightful part in the activities of the times and contribute their energies and abilities in solving the complex problems of our advancing civilization; that, in order that this hope may be realized, it was of the highest importance that guarantees should be secured—that in new nations to be created and existing states in southeastern Europe to be re-organized full and equal religious, civil and political rights would be granted to their Jewish inhabitants for all time, without discrimination as to race or creed; that if such assurances were not obtained now the nations referred to would have the power to pass discriminatory laws against our people; that if they should exercise this power and oppress and persecute our co-religionists any appeal for relief to the other nations or to the proposed League of Nations would be met with the claim of want of power to interfere on the ground that every nation is supreme within its own boundaries, and no nation may intervene in the internal affairs of another. We would thus be confronted with the same situation prevailing while our people were suffering under Russian persecutions. We could protest again and again, but would be helpless to bring the only relief of real value, i.e.: freedom and equality. That it is the imperative duty of our Order to exert its utmost power and influence to secure the inclusion of such guarantees in the peace treaties now being formulated in Europe; that it would be the duty of the Order to oppose any treaties creating new nations or giving recognition to existing nations now denying equal rights of citizenship to our people unless such guarantees were secured either in the treaties or by some other method equally binding; that in such opposition they would have the support of all right-minded people in this country and in all other civilized lands. That a peace which gave sanction in advance to the persecution of millions of innocent people was not a righteous peace and could not endure. That pogroms were the logical consequence of laws degrading a people and setting them apart as an inferior class in the body politic. If the Jewish people in eastern and southeastern Europe be freed from discrimination and oppression and accorded full equality, the causes of friction between them and their fellow citizens will soon disappear. That America and all other nati[illegible] injuriously affected by the[illegible] in foreign lands in the pa[illegible] suffer therefrom as long as [illegible] are tolerated. It was to th[illegible] civilization to see to it that th[illegible] persecution of the Jews be now finally terminated. He urged that the Order give the subject full consideration and prompt and active attention, expressing the conviction that in its championship of right it would receive universal support.

Brother Fleischman also made reference to Palestine. He said that after peace shall have been re-established, there is no doubt but that there will be a large and continuous influx of Jews and Jewish capital into Palestine, regardless of what disposition be made of that land. What may be done by our people there will reflect upon the Jewish name and affect the status of our people in all other lands. He, therefore, urged that the Order should not be a mere spectator, but should strive for a wise solution of the many difficult questions certain to arise, and to that end should earnestly co-operate with our brethren in Palestine, aiding them in the development of the people and the country.

Bro. Judge A. K. Cohen, addressed the gathering in part as follows:

Brother President:

Your statement of what the Order has done during the last three years, as well as what it is now doing and proposes to do, is so vital that it clearly points out what I believe has been one of the shortcomings of the executive committee. You say that you believe that publicity ought to be given only when matters have been brought to a successful conclusion. I believe that in many respects this is right, but you must remember that this is not the order of the day. In these times every organization it seems rushes into the public press with statements calculated to appeal to the public and to win their sympathy and co-operation. The objects which they set forth that they are trying to accomplish are fundamentally such as appeal to the common fairness of mankind and arouse particularly in our co-religionists a tremendous response. The mass of the people does not stop to think as to whether or not the particular object may be successfully accomplished or whether it is the best way to bring about the most satisfactory results. They are interested with plans for the solution of a problem which ought to be disposed of to their satisfaction, and that is the one thing that appeals to them. You have been doing great work, but you cannot hide your light under a bushel and expect others to see it. You and your executive committee know what you have been doing, but you are the only ones that know it. You owe it to yourselves and to the general committees of the districts and to the members of the Order at large to keep them fully informed as to just what you have done, are doing and contemplate doing. This would arouse great interest in the lodges. A statement from the executive committee once every two months or so from you on these points would cause great interest and provoke discussion and much good may come of it. It would stimulate interest in the lodges; it would keep the members acquainted with what is going on, cause discussion in the lodge room, etc., all of which tends to make a lodge a live institution. I regard the Anti-Defamation League as one of the best concrete accomplishments of the Order. It has done and is doing a noble work and what is more the results of its labors, the delicate and tactful manner in which it handles the matters put up to it are not only resulting to the benefit of Jews in general, but has won much favorable recognition at the hands of Jews and non-Jews alike.

Now, Brother President, let me urge you to see that publicity is given to what has been done and is given constantly to what you are doing. Unless you do that, you permit the public to believe that the B'nai B'rith has been asleep during this unusual course of events and that other organizations have been alive to conditions and have taken steps for the benefit of their brother Jews. This is not the fact, but you cannot blame the public if it takes that view, simply because the executive committee has failed to keep the public informed of that which it is entitled to know. If you have matters that are confidential and cannot be given out, that confidence must be respected, but such as are not confidential should be given broadest publicity.

Conclusion.

The remarks of the remaining speakers pointed out the important position of our Order enabling it to further the interests of our co-religionists at the present time.

Broader activities and opportunities were discussed and when the meeting had adjourned after the wee small hours and our brethren accompanied the President of the Order to the Hotel Astor, the evening had turned into morning and the Brethren saw that the work of the day "was good" and

(Continued on page 20.)

EARTHLY AND HEAVENLY

By Dr. Max L. Margolis

(Written for the B'nai B'rith News.)

The other day. while holding onto a strap in a crowded street car, I could not help looking into a book which a lady was reading with sustained attention. I did not get the title, but it was not a novel. In parallel columns there were printed in juxtaposition texts from the Old Testament and the New. and from one sentence below I gathered that the purpose was to contrast the points of view of the two sets of Scriptures. The Jew was not painted exactly as a bad man, but his outlook on life was evidently an inferior one, for whereas the Christian pinned his faith on things heavenly and on Heaven as a goal, the Jew concerned himself with things earthly and was satisfied with earthly blessings. The charge is an old one. For one thing there is this fallacy that the uninformed Christian disregards the blank page between the two divisions of his Bible. But that page might be covered with a literature. It goes by the name of apocryphal. The name means hidden, but the term connoted such writings as might be read in private and were withdrawn from public use in the lessons or lections of the church. The hidden writings partook of a lesser sanctity, or, as the case might be, were deemed too sacred to be perused anywhere except in the most intimate circles of the initiated. They might be termed the "journal intime" of the Almighty, a record of His secrets into which only the fewest might be admitted. In them there was much converse with angels and other intermediaries, veiled language pictures of the scenes to be enacted in the end of days, when wickedness would be rampant and redemption nearest, coming as it were in the twinkle of an eye, when you least expected it, amidst miraculous manifestations of the divine power. These writings, though they did not obtain the official sanction of the church, were read and copied eagerly and translated into various tongues, so that some of them have come down to us in secondary or tertiary documents. But whence did all this literature come? It is acknowledged as Jewish productions, fashioned long before the new faith was born. Whether the founder was of that particular sect which treasured those writings and studied them, or whether his own bent of mind led him to immerse himself in these fascinatingly mysterious revelations, it is clear that the Gospels, not to speak of the other parts of the New Testament, cannot be properly understood if you just quit the last verse of Malachi for the first of Matthew. For to understand means to view a thing in its proper setting. Between Malachi and Matthew some four or five centuries intervened. Judaism in the interval grew, developed, took on shapes, met new problems, absorbed and assimilated much that was outlandish. Take, for example, the belief in resurrection, the rising of the dead to life eternal. Without that belief the whole of the Gospels is meaningless and Christianity as historically developed unthinkable. For the founder is merely the first-fruits of the resurrection. In his case the miracle happens a little sooner —Christian mankind counts nineteen centuries since that event, when an empty grave was opened in Jerusalem —than for the rest of mankind. A miracle it is, whether it happens to one or the other. A miracle it is designated in our Prayer Book, in the second benediction of the eighteen. Has it ever occurred to any one how thoroughly Scriptural, rooted in the ideas of the Jewish Scripture, the Old Testament of Christendom, and steeped in their very language is the first, while the second is largely post-biblical? For the one has for its theme national deliverance brought to the children's children by virtue of the piety of the fathers, while in the other we are face to face with the salvation of the individual mortal as the miraculous power of the Deity raises him to life eternal out of the dust. Now we may remember that the question of the resurrection was an issue between the Pharisees and their opponents, the Sadducees. In other words, the Gospels rest on Pharisaic Judaism. It is true, the Pharisees are denounced by Jesus as hypocrites and quite terrible people. We know the dictionary meaning of the word. But then no quarrel is as bitter as among friends. The upshot of all this is simply the reminder to the Christian that his Scriptures, the New Testament, are merely part of the average Judaism of the time, and that as a matter of fact the things taught and the things narrated might readily be of the character of average Judaism. Of course, there is, even in the Gospels, an element which transcends Judaism, which indeed the guardians of the Judaism of the time in question could not possibly accept. For the tragedy which led to the handing over of Jesus to the Roman governor and because of which my daughter in a public school is dubbed by her Christian classmates a "Christ-Killer," refuses to become intelligible if the teacher, who counted just a few faithful adherents of both sexes, had not by some exaggerated phrase placed himself outside the Orthodox fold by arrogating to himself a position of equality with God the Father. And yet few know how elastic Judaism was then, and how tolerant up to a certain point. A Gamaliel looked mildly upon those enthusiasts who called themselves Nazarenes, followers of the Nazarene. Still later, Rabbi Eliezer was much taken with their teachings. We do not have to descend to later-day Kabbalah, to the Zohar, the Bible of the Kabbalists, to see how much which is near-Christianity may be tolerated in Judaism. And the hidden writings of which I spoke above, are really the beginnings of the Kabbalah. Man would peer behind the veil. All of us like the mysterious, even when bordering on puerilities. To know how the world was made and how it will end, how the souls were fashioned and how they will return to their bodies, is of absorbing interest. The Jew knows himself a citizen of heaven quite as much as the Christian. Let parallel texts be adduced from the hidden writings, and for that matter from the rich lore in Talmud and Midrash, and the contrast between the Jewish mental attitude and the Christian would fall to the ground. I wonder whether a popular work of this kind might not be prepared by us Jews, just for self-defense. Perhaps that then much of the wall that is artificially built up between Jew and Christian will crumble away. Not that I believe that Gentile antipathy to the Jew rests solely on ancient misunderstandings. But a good deal of it does. And who would not live in peace with his neighbors?

Still the contrast exists, if the leap is made from Malachi to Matthew. It is significant that our Jewish Scriptures, that is, the Old Testament in the Jewish order, ends not with Malachi, which is somewhere in the middle, but with Chronicles, and the last word in our Bible is "let him go up", go up, return to Palestine, the very thing that is on the lips and on the minds of Jewry today as breathlessly we wait for the message, this time from Paris instead of from the court of Cyrus at Babylon, that will open up the land to Jewish settlement and to the creation of a Jewish home. But turn from any page of the Old Testament to the New, and the contrast will be then the contrast between an earlier phase of our faith and a later one. It is not a question of superior or inferior, for that depends upon the point of view, and in a sense modern religion is much nearer to the faith of the Scriptures than to that of latter-day Judaism in which the Gospels had their origin. There is even a tendency nowadays to overestimate the social side of religion, and to regard individual religion, which centers in the question of what is going to happen to me, as a sort of self-pampering and self-cult. Undoubtedly in the days of the prophets the man in the streets of Jerusalem was quite as much interested in his own fate as his latter-day descendant. Very likely people then also believed in ghosts and maladies due to "possession" and in healings, and so forth. But the folk religion is submerged. It is sovereignly brushed aside. The plane is indeed a higher one. The individual is lifted above himself and taught to merge his salvation in that of his kind. The species counts, be it the nation or humankind. Man's days are few in number, but Israel lives forever. And a nation to thrive, aye, mankind to prosper, even spiritually, must have a material basis, expressed in earthly blessings. But are the blessings in the Scriptures so earthly? Yes, the land is to be fruitful, enjoy rich harvests when the rain comes in due season, above all, enjoy peace. The land must have governors, judges, ministers at the sanctuary. It must have just laws. But that is not all. The Scriptures address themselves to a sinful people, or rather, the word of prophet and psalmist evokes in it the consciousness of sin. It stirs to self-searching, to penitence. It will have nothing short of single-hearted devotion, the love of God, which is the true expression of monotheism. It then pictures to the penitent people an outlook into a regenerated order of society with universal peace among nations, when war is no more. It is the Gospel of the poor. For under the reign of justice there can be no longer any poverty. The sovereignties as they exist are of man's making. There is but One Sovereign. The Kingdom of God on earth, the Kingdom of God brought down from its heavenly store, that is the hope and outlook of the Jewish Scriptures. For the living, not for the dead. For a real world, not a ghostly one. But as an ideal it is supramundane. The Kingdom of God means an order when God's sovereignty is acknowledged, not by lip protestation, or by reciting a creed, or declaiming a prayer, but by deeds, by a government built on justice and peace and love. Reverently the Jew spoke of God as Heaven, and of the Kingdom of God as the Kingdom of Heaven. But he did not mean anything transcending the earth. The new earth and the new heaven are figures of speech. What is meant is a new order of things on earth, which is God's, who made it and founded it upon the waters. And He made man to live upon the earth. And slowly, through His prophets and teachers and great and farsighted statesmen, He educates them, away from savagery and preying upon each other, to the ultimate reign of justice when proper relations shall obtain between men and men, and between one class of men and another. This hope we call the Messianic. For, in the language of Maimonides, which is the language of Scriptures, the King the Messiah will usher in that reign of justice and security and the higher spiritual unfoldment, for which all teachers and all churches in the past have paved the way. The highest expression of man's faith and of Judaism is not in the second. but in the first benediction. And Christians repeat after their master, Thy Kingdom come. Come from heaven, if you please, to earth, speedily in our days, as we say in the Kaddish prayer.

CERTAIN JEWISH PROBLEM IS TO BE SOLVED BY PEACE CONFERENCE.

Judge Mack, Envoy to Paris of Zionists, American Jewish Congress, Returns With Assurances That Jewish Minorities in East Europe Will Receive Civil, Religious and Political Guarantees.

JEWISH COMMONWEALTH TO BE FOUNDED.

Says Zionist Aspirations Are to Be Gratified and Calls on All Jews to Join in Historic Task.

Assurances that the Peace Conference will solve the Jewish problem in East Europe, and at the same time gratify the aspiration for the establishment in Palestine of a National Jewish Homeland, are contained in a statement issued by Judge Julian W. Mack, President of the Zionist Organization of America, who returned from Europe yesterday. Judge Mack, who was sent to Europe by the American Jewish Congress, of which he is chairman, was in Paris elected head of a committee comprising all the democratically chosen Jewish delegations to the Peace Conference. This committee, through Mr. Louis Marshall and Judge Mack, presented to the "Big Four" a memorandum setting forth Jewish conditions in Poland and Roumania, and the demands of the Jewish people for civil, political and religious rights as national minorities in the new and enlarged states to be created by the Peace Treaties.

Judge Mack's statement, given out for publication, is as follows:

"When I left Paris on May 18, our government, as well as some of the associated powers, was investigating the terrible pogroms which have been taking place not only in Poland, but in other countries in the East. Authentic information confirms all that was reported at the great mass-meeting here in New York May 21. Denials are worse than useless; they only emphasize the facts and the intentional suppression of the truth. The Pinsk affair was worse than the ordinary pogrom; a military commander whom Henry Brailsford, the distinguished English publicist, had aptly characterized a month before this event, as utterly unreliable and anti-semitic executed thirty-seven young men without any trial on the mere and ungrounded suspicion that they were Bolshevists. Since my departure, Mr. Louis Marshall has presented the whole story of this and other outrages in a personal interview to President Wilson, who has the pogrom situation under serious consideration in all of its aspects.

"These frightful atrocities but emphasize the need of international protection of those minorities in the new and enlarged states of Eastern Europe which, to quote the phrase of the proposed peace treaty, "differ from the majority in race, language, or religion." The delegation sent by the American Jewish Congress to Paris was charged with the duty of endeavoring to secure for the national minorities in those states equal and equitable rights for every individual within the state, justly entitled thereto, regardless of race or religion. For the Jews, individually and collectively, no more but no less was asked than for the others.

"The delegation has worked in thorough co-operation and unison with similar delegation from Eastern Jewry; a common platform was adopted: because of the preponderating influence of President Wilson in Councils of Conference, the burden of securing the adoption of the program in the treaty, fell primarily upon the American delegates. To the ability and tireless energy of Louis Marshall, above all others, is due the results that will be perpetuated in the several peace treaties. I am confident that these will secure:

"First: full and complete emancipation, equality and citizenship for the Jew without the possibility of misinterpretation and evasion such as characterized Roumania's dealings under the treaty of Berlin; citizenship will be conferred en bloc, in and by the treaty itself.

"Second: a guarantee for all citizens of those equal civil, religious and political rights that are fundamental in every enlightened state.

"Third: protection of the minority groups' rights in the use of their language, in the establishment and maintenance of their schools and their other religious and social institutions, with equitable or proportionate sharing in the public funds devoted to such purposes.

"Fourth: the international character of these obligations will be recognized, and jurisdiction for their enforcement and protection will be conferred upon the League of Nations.

"The other important task with which the delegation was charged was that of aiding to realize the Balfour Declaration, favoring the creation in Palestine of a national home for the Jewish people. The Zionist World Organization had this matter so well in hand and American Jewry had been so well represented in the formation of the proposals by Rabbi Stephen S. Wise and Mr. Jacob de Haas, whose work has been most ably continued by Felix Frankfurter and others, that the delegation as a whole could devote itself primarily to East European problems.

"Zionist leaders, Dr. Chaim Weizman and Messrs Sokolow and Ushishkin, had presented the proposals in respect to Palestine before the arrival of the American Congress Delegation; they were most favorably received; and as they aimed to carry out the declaration endorsed not only by the other Allied Nations, but most sympathetically and warmly approved by President Wilson, there is no doubt of their eventual adoption. Under Great Britain, acting as mandatory of the League of Nations, the foundations will be laid in Palestine for the national Jewish homeland, and for the eventual creation there of an autonomous commonwealth. Every opportunity will there be given for a nucleus of the Jewish people to re-establish itself and to develop for the benefit of all mankind the latent capacities of the Jewish people. There will be no dearth of pioneers eager to lead in this great establishment, but immigration must be gradual; hand in hand must go the preparation of the land for the people.

The creation of this Jewish homeland will, of course, be carried out without prejudice to the rights of the non-Jewish communities, nor will it have an effect upon the political status of Jews, citizens of other lands. But upon the Jews of every land will devolve the privilege and the obligation of aiding their kindred in race and faith to make Palestine again the land "flowing with milk and honey," capable of supporting a population of several millions. Once the question of Palestine's destiny is settled, as it will be at the Peace Conference, it is to be hoped that every Jew, whatever his attitude may have been as to the desirability of the Zionist aims, will be proud to join in this historic task.

RUMANIAN POLITICS.

A Rumanian correspondent informs us that immediately after the signing of peace a new cabinet will be formed in Rumania. It will be headed by M. Maniu and M. Take Jonescu, both of them philo-Jews, and that a favorable solution of the Jewish question was to be expected from such a cabinet.

Sketches of Modern Jewish History

By Gotthard Deutsch

XVIII.

From the July Revolution (1830) to the February Revolution.

The development of slow bargaining with reaction until its final surrender in 1848 took in Prussia a turn considerably different from that of the South German states. In the latter the policy was based on the principle of strengthening the internal administration of Jewish affairs by public authority in the hope of thus encouraging the liberal element and of undermining by its aid the solidarity of Judaism. In Prussia just the opposite policy was adopted. The cohesion of the Jews was to be weakened by withholding from their communal organs all recognition by the state and by discouraging all attempts at harmonizing Jewish traditions with the requirements of the changed conditions of life.

The object is plain. All movements which we call reform are an endeavor to maintain Judaism. The public recognition of Judaism as a church in whose existence the state takes an interest tends to make the Jew socially respectable. Both objects must be discouraged, for Prussian officialdom, as Councillor Staegeman said in 1819 on the occasion of the Hep-Hep riots, wants Judaism to disappear and was sure that this would be the case within fifty years, were it not for the narrow policy of the free cities. While in Baden an "Oberrat" in Wuertemberg a "Kirchenrat" was created, while in the small Turingian states "Landrabbiners" were salaried by the state, a Prussian edict of April 24, 1821, declared that rabbis are not ministers in the sense of the law, and King Frederick William III. expressed his indignation in three orders, issued Feb. 24, 1822, against some officials who had attended a confirmation in Landsberg, A. W., then a novelty, for having "violated common decency and Christian morals."

Junkerdom was openly unsympathetic to the Jews, but it was efficient and honest. The Hep-Hep movement with its rowdy acts was kept from Prussia, and the law, issued in 1812, which guaranteed to the Jews full civic equality and gave them municipal franchise, remained in force with one exception. Sections 7 and 8, which opened to the Jews teaching positions in the universities, were abrogated by a royal order of Aug. 18, 1822. The reason was that Eduard Gans (1798-1839) applied for admission as lecturer on Roman law, and the king apprehending a repetition of such an inconvenient reminder of Prussian laws being treated as scraps of paper, made short work of it and repealed the provision.

The personal element plays naturally an important part in a state with strong monarchial institutions. Frederick William III. (1797-1840) was a narrow minded autocrat who might have made a very good registry clerk in a county office. His son and successor, Frederick William IV. (1840-1861) was a brilliant man, witty, well-read, with a good knowledge of the Bible, a romanticist, very fond of hearing himself talk in public, in this respect quite different from his father, and the exact prototype of his grand-nephew, the late kaiser. The change of rulers in the midst of this period is a matter of considerable importance in the history of the Jews of Prussia. In the main ideas of government the two kings held the same principles. The state was to be Christian, monarchial and aristocratic, supported by strong paternalism, regulating all public activities by bureaucratic supervision. In such a state the Jews could be but a tolerated class though official legislation had abrogated the term of "Schutzjuden" and its most oppressive restriction. The most obvious working of this principle was the exclusion of the Jews from public office and especially from military authority. During the "Wars of Liberation," 1813-1815, a few Jews had reached the rank of officers. Whether by accident or by force of circumstances, only one remained in active service after the war. Meno Burg, 1789-1853, had entered the army as volunteer and distinguished himself by his mathematical talent in the artillery so that he attracted the attention of Prince August, his commanding general, a cousin of the king, who urged his promotion to the captaincy. Fredrick William III. was inclined to grant the promotion, but remarked—these are his own words in a letter dated Dec. 6, 1830—that since Lieutenant Burg is such an excellent officer, he surely must be convinced of the superiority of Christianity over Judaism. Burg was not, and the king finally yielded. Burg rose to the rank of major, being the only Jew who—up to the beginning of the world war—rose to such rank in the Prussian army.

The same reactionary principle was constantly being enacted in all rulings on public offices. The edict of 1812 gave to the Jews municipal franchise. This remained in force, but a revised law on municipal administration, March 17, 1831, declared that a Jew could not be mayor. The liberal legislation of Stein and Hardenberg had still maintained some of the prerogatives of the squires, as their right to appoint the judges of the courts of the first instance. A Jew by the law of 1812 could be a landed estate owner but could not exercise any judicial function, as the minister of the interior declared in an order of April 25, 1831. While military service was compulsory since 1812, an order of the ministry, issued April 17, 1832, excluded the Jewish recruit from serving in the royal guards, probably because the Junkers who formed the officer's staff of this elite corps considered it beneath their dignity to drill Jewish recruits. A royal order of April 29, 1835, excluded Jews from the position of "schiedsmann". The law provided that in order to protect the poor from against excessive cost of litigation honorary arbitrators should be appointed to whom minor cases of assault and civil suits concerning small amounts should be assigned. A Jew was to be excluded from such a position, for in this as in the other cases quoted the medieval principle, dating back to the Roman Emperor Theodosius (380), should prevail that a Jew should not have authority over a Christian. Partly for this reason, but probably more from the viewpoint of the Christian state teaching positions in public schools were denied to Jews. The minister of education ordered Aug. 30, 1836, that candidates for a teacher's certificate in secondary schools should be informed before taking their examination that they cannot be admitted to the required year of practice teaching, and of course are not eligible for a regular position. This order remained in force until 1870, though with the modification that the candidate should be admitted to practice teaching. The guiding idea was that the schools must be Christian, and even within Christianity denominational.

There was one tangible improvement during this period of reaction in the case of the Jews, living in the province of Posen, the part of Poland annexed to Prussia. Here the principle that the existing laws should remain in force pending a revision of the whole legislation on the Jews, could not be carried out. It was too reactionary even for Prussian officials, and its remnants of old Polish anarchy could not be harmonized with the Prussian sense of order. A new law, issued June 1, 1833, established a distinction between naturalized and tolerated Jews. All those who possessed secular education, practiced a mechanical trade, engaged in agriculture or in professions belonged to the first-class and enjoyed the privileges of the Jews of old Prussia, all others were tolerated. The latter were not subject to military service but had the privilege to serve as volunteers. There were numerous difficulties to be settled. Some cities had from Polish times special privileges which allowed them to keep all Jews out. Such a city was Bromberg. The king gave in such cases contradictory orders and harmonized them usually by a compromise which confirmed the status quo but declared the law should be enforced in future. More important was the regulation of the congregational finances. Most Polish congregations were overburdened with debts. The kings, puppets in the hands of the nobility, and the Catholic clergy were in the habit of awarding gifts of money to these two classes as a sign of their grace. The cheapest way was to make the Jews foot the bill. If the king had e.g. the desire to show his kindness to the abbot of a monastery or to the provost of a cathedral, he ordered the local Jewish community to pay him the sum of 10,000 florins. Inasmuch as even Jews could not always raise any sum that was imposed upon them, the abbot accepted a note with the stipulation of an annual interest, and when, as often was the case, even the interest payments could not be met, another note with higher interest obligations was written. The Jews, supposed to be financial geniuses and past masters in exploitations were mercilessly exploited by their Polish masters, from whom they had learned the habit of shiftlessness. The Prussian administration created order by arranging the financial affairs of every community. But with the new law, allowing to the naturalized Jews freedom of movement, and this element being the most progressive and prosperous, there was a grave apprehension felt for the remaining class, and an order, issued May 20, 1837, imposed upon any Jew who left the province a settlement equal to the capitalization of his dues or twelve and a half times the amount that he had paid per annum during the last six years.

The legal improvement in the condition of the Jews of the Polish provinces and especially the reward held out to those who acquired secular education and engaged in constructive work, doing what the statesmen in South German states called "drawing near to us in manners and sentiments," would indicate the desire of Prussia to assist in the assimilation of the Jews. Yet this was not fully the case. An order of the king amended the naturalization law to the effect that in adopting both given and family names the Jews should not select such that differed from those in use previously. This order, published Dec. 22, 1833, an improvement on one issued previously, which prohibited the assumption of "Christian" names, created again a great deal of confusion, and soon lapsed into oblivion. The only possible reason which we can find for such an order was the king's desire to prevent the camouflage of a Witkowski into a Maximilian Harden. Similar was the motive for the royal order of 1836 which prohibited the use of the euphemism "mosaisch" for "juedisch" in official documents. While recently some obscure individual in this country started a movement looking towards substituting the name Jew by another one that would smell sweeter, it is fair to assume that the great majority of the Jews of today see no reason for apologizing for their being Jews. In 1836 some felt differently, and Joel Wolf Meyer, a leading member of the Berlin congregation, whose son, Councillor Siegmund Meyer (1830-1903), was also for years president of the Berlin congregation, complained in a personal letter to the king of this insult, pointing to the advantage which the Prussian state had derived from his industrial establishments and to the patriotism of the Jews in general. The king found it advisable to send a courteous reply. He had not intended an insult to the Jews, but merely insisted on the use of the only legal term in official life in order to avoid confusion. It was something which Frederick the Great would not have done, but the true intentions of Frederick William III are revealed in a letter which Alexander von Humboldt wrote a few weeks later, Sept. 12, 1836, to Frau von Wolzogen, the well known authoress and sister-in-law of Friedrich Schiller, that he was deeply depressed by the state of political affairs, and especially by the unfairness (Haerten) in the attitude towards "our fellow citizens of the Mosaic faith". He intimates that this is a small matter, but in strong contradiction with the ideals of his youth.

Such sentiments were rather exceptional for a man of Humboldt's class, who by education and environment belonged to the aristocratic and bureaucratic caste which controlled Prussian affairs. Encouraged by the aversion of the king to "our Mosaic fellow citizens", some ambitious petty officials addressed official communications to Jewish citizens in eighteenth century style, writing to "the Jewish merchant, Abraham, etc". Abraham Muhr (1789-1847), a sort of old-fashioned "shtadlan", protested against this studied insult, and the minister von Muehler, the very same reactionary who ordered that every candidate for a teacher's certificate be warned that he could never expect an appointment, issued this time (Oct. 13, 1836) a circular to all subordinate officials that such an address was improper. It is amusing to learn that nearly fifty years later in the adolescent stage of modern antisemitism, in 1882, military authorities had to be informed that to address a communication to a Jew as "the Jewish soldier" was contrary to a law of 1836. It was simply a tradition. The conceit of his own superiority was bred in the Prussian official. The people in his eyes consisted of groups arranged in grades, the military and bureaucratic class forming the highest stratum with his majesty crowning the edifice. We can see it in such typical instances as that of privy councillor, Karl Streckfuss (1778-1844), a poet of merit, and especially prominent as translator of Italian poetry into German. One would imagine that a man who translated Dante and Ariosto into German verse had emancipated himself from the narrow prejudice of a Prussian official. Yet Streckfuss wrote in 1833 a pamphlet on the Jews in the state of Prussia which opposed the granting of political rights to the Jews on the ground of the stale argument that their religious prejudices, the strict Sabbath observance, the belief in the coming of the Messiah and their low ritualistic conception of religion make them unfit for citizenship. The arguments of this author were met by vigorous refutations on the part of Gabriel Riesser, the statesman, and Isaac M. Jost, the historian, which did not prevent their repetition in a modified form ten years later.

It is a subject of contention today, whether antisemitism is fundamentally religious prejudice, or whether the latter is merely the moral pretense that even the most depraved need as a cover of their wickedness, just as Nicholas I and Alexander II, the persecutors of the Jews and oppressors of Roman Catholicism, drew their swords in defense of religious liberty, and as their worthy successor, Nicholas II, whose tottering throne had for decades been upheld solely by Cossacks, entered the war to make an end of militarism. It may be that all that pietistic talk about the Christian fundaments of morality and social order was a conscious or unconscious pretense, but it was carried out consistently. The minister ruled in an order of Dec. 28, 1833, that Christians can not convert to Judaism without the consent of the ecclesiastic authorities, and the king in an order of Dec. 21, 1834, prohibited such conversion altogether. It was but consistent that the king declared that the exemption from certain taxes granted to churches did not apply to synagogues, Dec. 8, 1839. One should imagine that if the synagogue is not a church it could not possess any privileges, but the minister of public worship ruled in 1840 that on the ground of Frederick II "General Reglement of 1750" Jewish services may not be held outside of the synagogue. This decision was provoked by an attempt to establish a reform service in a hall which was against the principle promulgated by Frederick William III in his cabinet's order of Dec. 9, 1823, that Jewish services must be held in the traditional manner.

The king died June 7, 1840. Shortly before his death a little incident occurred which demonstrated the absolute need of a revision of the legal status of the Jews. A widow in Posen married a Jew of Berlin. Her first husband belonged to the class of "tolerated" Jews who did not possess the privilege of freedom of residence. By her second marriage the widow acquired this right, but the police of Berlin ruled that this right did not extend to her child, a little girl, of her first marriage, and ordered the girl to leave Berlin. The minister upon appeal righted this barbarity in an order of May 26.

When the new king came to the throne, his reputation as a man of progressive ideas kindled hopes for an improvement. He said indeed to a committee of the Berlin congregation that waited on him, July 17: "I am not a believer in the blind prejudices of former centuries", but upon his coronation in Koenigsberg the representatives of the Jewish congregation who were admitted were not sworn like the other "states". The king, fond of speechmaking, as already stated, stepped forward after receiving the homage of his faithful subjects, and announced in the words of Joshua (24, 15), "As for me and my house, we will serve the Lord". The congregation of Berlin soon learned that the king intended to maintain the manner in which the house of Hohenzollern served the Lord. They asked for the royal confirmation of the chief rabbi to be elected, but the minister informed them, Nov. 3, 1840, that this could not be done, as the "hoechstseliger" king had in his order of Feb. 14, 1823, declared that rabbis are not ministers of religion in the sense of the law.

JEWS FURNISHED 5 PER CENT OF WAR FORCES.

The American Jewish War Records Committee estimates that 200,000 Jews saw service with the American army or navy—or 5 per cent of the war forces. What a splendid showing this is can be realized when it is understood the proportion of Jews in the United States to the total population is only about 3 per cent. Four hundred citations for bravery already have been listed. The largest centers of Jewish population, of course, supply the greatest number of Jews to the service. New York state and city supplied more than one-third of all those listed up to the present time—the total for the state standing now at 26,866, of which 22,210 were from New York City.

THE DIASPORA

Monthly Review of Events in the Jewish World

By Gotthard Deutsch

At this moment when every day, and even every hour, may overthrow all that we consider an established fact, it is an exceedingly risky undertaking to record the reports received under the still abnormal conditions of mail and telegraph service. The writer is reminded of the fine story told of Moses in the Midrash (Tanhuma, Num. 3, 15, ed. Buber, p. 17): When God ordered Moses to count all the Levites, Moses remonstrated, saying: "How can I do this task singlehandedly?" But God said: "You do your part and I shall do mine." The chronicler of Israel's tribulations at this critical hour will have to assign to the Almighty the main part of the task.

THE CRY OF OUR BROTHER'S BLOOD.

The war of Thirty Years created the phase of Bohemian villages for unknown places. This war seems destined to substitute "towns in Poland" for the same idea. Besides better known cities, like Tarnopol, Lemberg, Warsaw, Lublin, we hear of Kolbuszow, Rzeszow, Selez, Rushony, etc. It is always the same monotonous story of murder and pillage. The details are so horrible that it seems cruel to inflict them on the reader who is bound to become callous when he reads the same story of bestiality over again, even if it were with some variations, as that in Rushony, thirteen Jews, going to synagogue, were arrested as Bolsheviki on the testimony of a Catholic priest, stood against the wall and executed. Meir Simhah Kohen, rabbi of Dwinsk, a man of 66, an old-fashioned Polish rabbi who lived the life of a recluse, devoted to study and religious practice, was shot dead in the street, probably as a matter of sport.

Aghion School, Alexandria.

The story of Wilna and Lida is more individualistic. Wilna is the capital of Lithuania, but the Poles claim it, for the wreckage business in territories is now booming. They took the city on April 18 and went for the Jews. What would Polish victories be, if they were not drunk in Jewish blood? The details are unknown. They were probably exaggerated in the first reports, as always is the case. Some reports spoke of 2,200 killed and of 10,000 exiled. Another report reduced the number of killed to 200 and the exiled to 3,000. The latest reports state the Hebra Kaddisha buried 55 victims, all of them children at the ages of 10 to 12 and old people from 58 to 72. It is known, however, that the Poles buried numerous victims on the wayside where they happened to fall on their march from Lida to Wilna. They believe in economy. One, Meir Steinman, was compelled to dig his own grave before he was shot, but occasionally they value inspiration higher than economy, and so the body of Lena Wasserman, a young girl, was left unburied for four days, and the soldiers, passing by and viewing it, spat on the corpse to draw inspiration for new acts of heroism. The Yiddish writer, A. Weiter, was shot dead, and two other writers, Jafeh and Niger, were exiled, but afterwards liberated on the intercession of English consular officers. Publicity was to be prevented, but for the death of Weiter the convenient excuse was given that the soldiers had been fired upon from his house. The wanton murder of 35—some say 56—Jews in Pinsk by a major of the regular army can no more be denied, but publicity is still to be prevented, and General Listowski, who sent a commission to the place to make a show of investigation, would not issue passports to newspapermen. Lemberg and Warsaw had also some new samples of Polish chivalry May 4 and 12, but details are still missing. Dr. Tobias Ashkenazi, vice-mayor of Lemberg, when Galicia was still under the Hapsburgs, was threatened with violence because he gave information on the above-mentioned chivalry to foreign commissions and newspapermen which his fellow-citizens declare a treacherous act, inasmuch as pogroms are a strictly internal Polish affair. The time-honored list of Jewish atrocities was increased by General Listowski, who may claim patent rights on his story that the soldiers were provoked by the fact that the Jews purposely sent to the camps prostitutes afflicted with contagious diseases. Innocent little sports like pulling tufts of hair out of the beards of Jews passing through the street, though occasionally a piece of skin goes along, cannot be taken so seriously, nor would one wonder at the discharge of 600 railroad men who were taken into the service during the German administration. "Svuj ksvemu", or something like it, is the Polish version of fair play for everybody.

THE MALIGNED WOLF.

An old lawyer's advice in Latin reads: Si fecisti nega. A popular story, told in different versions, lets a woman who is asked by her neighbor to return to her a pot which she had loaned from her, reply: "First of all, I never took any pot from you; secondly, I returned it long ago, and, thirdly, it was broken when you gave it to me". Polish papers, published in this country, declared when the first news of the atrocities in Pinsk became known in their horrid details that the pogroms never took place. They are a German invention. Paderewski, who was reported to have issued a warning against the recurrence of these outrages, said upon his arrival in Paris, May 27, the same thing. Yiddish papers report that Polish official and semi-official organs admitted the facts, and some of them, especially of the clerical color, explain the animosity by the fact that the all powerful Jews are responsible for the loss of Danzig to Poland. We are on more solid ground when we hear Lieutenant Constantine de Wolski, a member of the staff of the Polish Commander-General Haller, at present in Washington, declare that the Jews are as happy in Poland now as they can be, and that large numbers of Russian Jews are anxiously waiting for the opportunity to immigrate into the new republic. He also pays a high tribute to their patriotism and especially to their great military ability and their prominence in the army medical staff. A statement made by Moraczewski, the former premier, that outbreaks in small towns cannot be prevented owing to the lack of organization in the new government, seems to confirm the facts, while the absolute denial of any pogroms by Paderewski and his proposal, announced in an Associated Press dispatch of June 1, to have an investigation commission appointed by President Wilson, leaves nothing reasonable to be desired.

בית עלמין
תמונת הלוי״ של הספרי תורות הקרועם מעיר קעשוניף

The Burial of Desecrated Scrolls After a Pogrom.

THE ETHICS OF THE FATHERS.

One of our old rabbis (Abot, 1, 8) enjoins upon us to consider the defendant as innocent while he is on trial. So we are bound to wait for the findings of such a commission, which, we may rest assured, will be so composed as to remove all suspicion of partiality. We cannot conceal, however, the suspicion which comes from the important fact that the interpellation introduced in the House of Common May 28 by Colonel Wedgewood on the occupation of Wilna by the Polish army and on the atrocities perpetrated on the Jews on this occasion, was left unanswered by Mr. Harmsworth, the assistant Secretary of Foreign Affairs, as to the second part. The resolution introduced into the American House of Representatives by Members Goldfogle and La Guardia, and in the Senate by Mr. Calder of New York, might have been based on mere newspaper reports, and as evidence in a court would have no more force than the subsequent denial of John F. Smolski, the head of the National Polish Department of America. On the other hand, the announcement of the debate in the British Parliament, of a protest sent by the Swedish peace party and of an inquiry sent by Assistant Secretary of State Polk to Mr. Hugh Gibson, United States minister to Poland, coupled with the threat of withdrawing American economic assistance, would rather prove that the atrocities cannot be entirely a German invention, and the pleas of difficulties in communication advanced by Paderewski would rather support the other side. It took exactly ten days before the press reported the first news of the butchery of Pinsk, and we cannot believe that the names of the thirty-five victims transmitted by cable are fictitious—but we are willing to wait.

THE VOICE OF THE PEOPLE.

The stand taken by Paderewski is a strong endorsement of democratic methods. Had it not been for the impression created on the American public by the imposing mass meetings, held in New York and Chicago May 21, in Boston and other large Jewish centers later, and finally in Paris, May 25, Paderewski's offer would not have been made. Even the voices of men of such international prominence as Charles E. Hughes, the late candidate for the Presidency of the United States; of Charles Eliot and Jacob H. Schiff would not have had the same effect had they not been carried by the sounding board of the masses to the press, which was stung to the quick by Mr. Schiff's charge that it suppressed the facts as inconvenient. Action to prevent further outrages will, of course, not suffice to alleviate the terrible misery in the old pale of which a correspondence, published in the Vienna "Neue Zeit" of March 1, gives a vivid description. The writer made a visit to Lemberg, and, while evidently prejudiced in favor of Germany, as seen from the humorous remark that he saw one of these soldiers who chopped off the hands of children in Belgium eat hard-boiled eggs in a railroad car and throw the shells, carefully wrapped in paper, out of the window, which contrasted favorably with the filth in the Polish cars, he presents facts which speak for themselves. The city of Lemberg was bombarded daily from Dec. 29, 1918, to Feb. 15. 1919.

Schloss-Str.

Presburg, Now the Center of Hot Fight—Ghetto After the Fire of May 17, 1913.

It has no waterworks, no electricity, no gas and no coal oil; the price of a kilo of sugar is 50 crowns (nominally $10.00); of a pound of bread, 30 crowns; an order of roast beef in a restaurant, 8 crowns, and each roll separately, 80 hellers (16 cents). The main line between Vienna and Lemberg is interrupted from Oderberg to Cracow. He saw numerous refugees at the former station, to whom transportation was refused in utter despair. Some women threw themselves in front of the engine. Water in Lemberg can be had only from a few public wells, and to use it for drinking means typhus. In the smaller towns conditions are, if possible, worse. A relief worker entering a house found a woman in bed unable to sit up, begging for a piece of bread. In another bed was her mother, who had been dead for two days, without anyone coming to remove the body. One should imagine that there is enough misery without pogroms.

THE "ROSHE" AND HIS NEIGHBOR.

Since Mr. Geo. Creel, the head of our department of public information, once frankly declared that when he heard the name Ukraine mentioned for the first time, he thought it meant a piece of music, the average reader of this journal will not feel insulted when the situation of this country is explained to him. The Ukraine, meaning literally border territory, is geographically not exactly defined. It includes broadly speaking eastern Galicia, southwestern Russia, especially the governments of Podolia and Volhynia, and some sections of Russian Poland, as the eastern section of the government of Lublin. The people speak a Slavic dialect called Little Russian, and their religion is Greek Orthodox, a large section recognizing the Pope as their head. They are therefore linguistically and religiously nearer to the "Great Russians" than to the Poles, against whom they repeatedly rebelled. The Jews were in such cases the star sufferers, and the annals of 1648-1655, when the Ukranian general, Bogdan Chmielnicki, joined the Cossacks in a rebellion against Poland, are red with the blood of the Jews and show a remarkable resemblance to the present condition. It is not likely that the Ruthenians, as the Ukranians are usually called, have any particular love for the Jews, and their antagonism would politically be rather natural, for the intelligent Jew, formerly the mainstay of the Germanizing tendencies of Austria, supported since 1873, when the new electoral law for the Reichsrat was passed, the Polish party. But the few educated leaders of the Ruthenians, differing in this respect from the Poles, value the assistance of the Jews in commerce and industry, knowing the backwardness of the masses of their own people and the hard economic fight which they would have to wage against their Polish and Russian neighbors if independence should be granted to them. The Czar's government with its brutality has alienated these people, who otherwise might have been attracted to their Great Russian cousins. It persecuted the "Uniats" as heretics, and just before the outbreak of the war in 1914 prohibited the celebration of the centenary of the leading Ruthenian poet, Shevtchenko.

The situation of the Jews in the Ukraine therefore is clear. The few responsible heads of the government are favorable to them, granting them not merely full political equality, but even group rights. Dr. Sergius Zarchi is the legal adviser of the Ruthenian delegation to the Paris Peace Conference; Rewutzki was his predecessor; Dr. Max Goldfarb is mayor of Berdyczew. In the antisemitic Kiew, where five years ago a Jew, coming for treatment at the university clinic, had to hide under the straw of a stable when the police raided his lodging house, streets were named for the Yiddish poets, Sholem Alechem, Perez and Mendele Mocher Seforim.

The story has unfortunately a reverse side. The stories of the pogrom of Proskurov rival with the darkest deeds of Chmelnicki's "heroes". Children were killed in schools, and soldiers carried the twitching little bodies on their bayonets through the streets. In a home for the aged, inmates were terribly mutilated, their ears and noses being cut off before they were finally dispatched. In a hospital women patients were first raped and afterwards killed. In Berdyczew the Ukranian commander, Asilko, said to a committee of Jews who asked for protection that he had promised his soldiers a "good time" and could not go back on his word. Similar stories come from Homel, Bialystok, Dubno, Zhitomir, Yelizawetgrad, Kovel and Kholm. The latter city is mentioned because the Czar's government in its despotic desire of Russianizing all subjects of the "white daddy" had proposed to tear this section of the government of Lublin away from Poland because of its preponderately Ruthenian population. There is, however, one power that does not discriminate between allies and entente, between Red and White, Great and Little Russians, Old Testament believers—an old Polish euphemism for Jews—and Christians, Greek and Roman Catholics, Uniats and Schismatics—it is old Thanatos. From Stanislav, which is the temporary headquarters of the Ukranian government, the report comes that 25 per cent. of the population are stricken with typhus; tuberculosis, rickets and similar diseases find easy victims among a physically debilitated population, while doctors and medicines are rarely obtainable.

THE SONS OF ELIAB.

The Talmudic adage: "Woe unto the Rasha, woe unto his neighbor" (Negaim, 12, 8, and repeatedly in the Midrash), is applied to Dathan and Abiram, the sons of Eliab of the tribe of Reuben. They were originally good people, the Midrash says, but being located near the Korah clan (Num. 2, 10 and 3, 29), they were spoiled by their neighbors. The Ruthenians, who never had a real chance, a plea that must be denied to the Poles, may claim this with regard to the Roumanians, their southern neighbors. The commanding general of the Roumanian army issued a circular to all priests and teachers denouncing the Jews as revolutionary agitators who are responsible for Roumania's inability to realize her just ambition. Colonel Aprescu said to a Jew of Jassy: "We shall solve the Jewish question easily. The Jewish soldiers we will dispatch, as we did in the war, and the civilians we shall treat so that they shall envy the dead." The Roumanian journal, "L'Orient", contains an article which quotes an officer, named Chitzulesco, as having appealed to the priests to clean the cross of Jesus from the blood of Judas, the enemy of mankind. A copy of the paper which reached Paris had some passages deleted by the censor, a proof that many worse things are being said which Messrs. Bratiano and Jonescu think would better be postponed until the peace treaty is signed, because the latter, as Colonel House told the Roumanian delegation on May 28, must contain a clause guaranteeing equality to the Jews. Chief Rabbi Gaster of London wrote to an American society of Roumanian Jews that the sufferings of the Roumanian Jews have of late surpassed anything which even their own history of blood and tears ever has known. We are a little puzzled by an announcement of a meeting, held in the home of the well-known New York philanthropist, Adolph Lewisohn, which made plans for a rousing reception to be given to the Queen of Roumania, "befitting her generosity" and other qualities with which Providence usually enjoys German princesses, destined to rule over nations of whose existence they had no idea before the shadchens of the respective privy councils arranged the details in the settlement needed for the perpetuation of snobocracy. The leader of the movement is a Mr. James M. Beck. Mr. Lewisohn, who recently celebrated his 70th birthday, could hardly be ignorant of the courageous act of Sir Marcus Samuel, who as Lord Mayor of London refused to take part in a reception given to Roumanian statesmen visiting London. Nor is it likely that an enlightened philanthropist in our sociological days should believe that driblets of alms, no matter how large their size, could make good what a corrupt government and diabolical fanaticism have ruined. We would also like to know something about this Mr. Beck. The name does not sound as Wallachian as would Beckiano and Beckuscu. There was, and probably still is, a rabbi, Dr. M. Beck, in Bucharest. Who knows?

Group of Beggars, Smyrna.

ONE LAMB AMONG SEVENTY WOLVES.

The Talmudic allegory of Israel's position has its deep meaning in our days. Since the days of Oliver Cromwell we looked upon England as the traditional friend of the Jews. The official England is not hostile even now, but noticeably unsympathetic. The public opinion is becoming bitterly hostile. The front rank is occupied by the "Morning Post", and the latest attempt of Lionel de Rothschild and nine other very prominent Jews to make the paper distinguish between Jews and Jews was not successful. The declaration, published in the "Morning Post" of April 23, in which the ten protested against what they termed a pro-Bolshevik attitude of the Jewish press, and the disavowal of this step, coupled with a condemnation of Bolshevism by the Board of Deputies, did not have the expected effect. "Morning Post" in its issue of May 5 reiterated its original accusation and criticized the Board of Deputies for its attitude against truly patriotic Jews. Colonel Wedgwood, whose firm stand in the question of the Polish pogroms with the half-hearted answer of the Assistant Secretary Harmsworth, has been noted before, protested against the arbitrary expulsion of Russian Jews as Bolsheviki without either giving them the right of counsel or furnishing them with protection against the reactionaries in their homes. Brailsford, whose articles on the Russian situation have attracted considerable attention in this country, criticizes Mr. Harmsworth very sharp[illegible] "Times", the organ of Lord [illegible] Mr. Harmsworth's brother, [illegible] antisemitism so far as to hold [illegible] responsible for the general strike in Canada. We know that the Jewish population in Winnipeg and other western sections of the Dominion where the strike movement is so strong cannot be a decisive factor, and we certainly know that in the London police force, which threatens to go on strike as soon as the peace treaty shall have been signed, there are very few, if any, Jews. It is therefore evident that czarism, defeated at home, has been resurrected on the soil of free England. Aksakov's Ignatiev's and the whole Muscovite gang's policy of 1881 to hold Jews responsible for every evil is being translated into English.

ANTISEMITISM'S HOMELAND.

From London it is reported that the reactionary party under the leadership of an imperial aid named Schnellenburg, posted placards all over Berlin, calling for revenge on the Jews. The report comes via England and can for the present not be examined, the mail with Germany being still interrupted and connection with neutral countries being still under British censorship. The report has, however, all chances of probability. It is also reported that Prof. Jaffe, former Bavarian minister under the revolutionary government, was arrested in a Berlin hotel and 170,000 marks in bills which he had in his grip were seized. The party strife in Bavaria, which is largely clerical, seems to have assumed a crusade aspect. Rabbi Seligmann Meyer, of Ratisbon, the editor of a paper representing the strictest orthodoxy, always fond of the clerical doggerel style, writes:

> Jude oder Christ—
> Wer gottesglauebig ist,
> Er eile herbei—
> Zur baierischen Volkspartei.

A notable departure from tradition is the appointment of a special Jewish commission attached to the German Peace Delegation. In this commission all Jewish "Richtungen" are represented, the liberals by Councillor Eugene Fuchs, the president of the Centralverein of German Citizens Professing the Jewish Religion; the Zionists by Richard Lichtheim; the orthodox—who in Germany are anti-Zionists—by Rabbi Pincus Kohn, of Schweinfurt—a rather peculiar diocese for an orthodox rabbi; the illustrious etcher, Hermann Struck, for the pro-Zionist orthodox, and Walter Sobernheim, undersecretary for Jewish affairs in the Foreign Office. It is the irony of history that Germany, which under Prussian leadership always opposed the recognition of Judaism as a church, should be the only state to give the Jews official representation on this historic occasion. The program of these gentlemen is practically identical with that of the American Jewish Congress. Noticing appointments it is worth while calling attention to the reported appointment of Richard Witting as president of the National Bank of Germany. Witting is the brother—not as the Associated Press had it, the brother-in-law—of Maximilian Harding. The maiden name of both gentlemen was Witkowski. Witting was previously Oberbuergermeister of the city of Posen.

ASHKENAZ, RIPHATH AND TOGARMAH.

The rabbis, probably guided by the similarity of the sound, explain Gomer, one of Japhet's sons, as "Germania" (Gen. Rabba) and the latter's sons as "Germanikia" (German tribes), although later usage identified only Ashkenaz, Gomer's oldest son, with Germany. The Germanikia show still traces of common descent. The "Aargauer Zeitung", a clerical organ, is naturally bitterly provoked at the Bolshevist triumph in Hungary. The loss of the country founded by St. Stephen and placed under the special protection of the Holy Virgin is resented bitterly by clericalism. Therefore Budapest becomes Judapest, a term invented, if we are not mistaken, by the late Lueger, the antisemitic mayor of Vienna, and terrible stories of "Christenverfolgung" are circulated. Speaking of Switzerland, justice requires to correct a statement in last month's review to the effect that the food office of Zurich allowed to the Jews additional food rations for Passover, although the meatless week remained in force.

A cable, sent by Herman Bernstein, will create a painful impression among those who like to think of Holland as the country of William the Silent, the noble champion of religious freedom. Mr. Bernstein reports that the ambassador of Holland at Petrograd sent a dispatch to his government, dated Sept

Asher Guenzburg, Achad Ha-Am.

6, 1918, in which he declares Bolshevism a greater danger to the world than the continuation of the war, and the danger is greater because its propagators are Jews who are cosmopolitan and whose object is to destroy the existing order for the sake of advancing their own interests. Therefore a collective action of all governments is necessary. This dispatch was sent to Mr. Balfour, who had it published in the last "White Book." He certainly will do more harm by this act than the preface to Mr. Sokolow's—by the way, really masterly—work on Zionism can do good.

THE MIRE OF YAVAN.

In 1648 one of the fugitives from the Ukranian massacres, Nota Hanover, succeeded in making his escape to Moravia, where he, like many other fellow-sufferers, found a haven of refuge in the town of Ungarisch Brod, but by a strange fate was killed almost forty years later (1683) in a pogrom by Hungarian marauders who had deserted from the imperial army during the war with Turkey. This Nota Hanover wrote a description of his sufferings under the title "Yavan Mezullah", borrowed from Psalm 69, 3, using the word "yavan" in the still common applicasion of "Russian", especially Russian soldier, which some explain as taken from the frequent Russian name Ivan, while others see in it a reference to the Greek (the real meaning of Yavan-Ion) Catholic religion. A story which may be true has it that a Russian censor demanded that the word be changed in the Bible texts for Ishmael. Whatever it may be, Nota Hanover could write his book over again, and the recognition of Admiral Kolchak by the allied powers, although, as is reported, with the understanding that no massacres of Jews must occur, may add another chapter to it. Frazier Hunt, the correspondent of the Chicago "Tribune", in a letter which appeared May 25, predicted it, and what we hear about Kolchak from the most reliable sources seems to confirm it. Kerensky, who certainly is bitterly hostile to the Bolshevist government, declares Lenine to be the lesser evil, and as to the Jews, it was Kolchak who began his career with the public announcement of the story that a band of eighteen murderers, fourteen of whom were Jews, killed the czar. We may depend on it that if his recognition leads to the establishment of his authority, we will hear the stories of the cruel murder of the Czar's family which is intended to brand the Bolsheviki as Jewish, as is evident from such remarks as that Lenine is the only genuine Russian among them. The reactionary party is undoubtedly trying to regain its power through the medium of the Allies, and especially of England. The recognition of Kolchak with the proviso that he should not discredit his mandatories by following the policy indicated in Omsk is a clear enough proof. It is not the only one. Baron Heyking, Russian consul general in London under the Czar, who in 1913 declared that the Russian Jews have a sect which practices ritual murder, that Beilis was guilty, and that the story that he was a victim of the old Muscovite policy to stir up prejudice against the Jews to turn the attention of the masses away from the crimes of czarism, was an invention of the Jews for the sake of discrediting Russian justice—this same Baron Heyking now comes out with a public statement that he never was an antisemite. This belated apology can only be interpreted as an attempt to conciliate British public opinion with the prospect of re-establishing autocracy in Russia.

Tomb of Rachel.

BIRDS OF VARIOUS FEATHERS.

The Galician Jews who, as long as they were Austrian subjects, had the privilege of seeking a refuge in Vienna, are now facing the calamitous choice between throwing themselves into the furnace of pogroms or being kicked as vagabonds from place to place. The Socialists of Vienna City Council voted with their enemies, the clericals, officially called Christian Socialists, to expel them. The organ of the clericals and of the late Archduke Franz Ferdinand, the "Reichspost", claims that Vienna has now 400,000 Jews and predicts that it will soon have 1,000,000, repeating Pharoah's claim of self-defense against the prospect of seeing the natives crowded out. The New York "Nation" of May 24 probably gives a correct picture of conditions when it reports that all Jews think of emigrating. The situation, as indicated in the peace treaty, just submitted to the Austrian delegates, is fraught with grave dangers. The friction between the various nationalities, subjected to their hereditary enemies, the Germans in Bohemia and Moravia to the Czechs, the Magyars to the Slovaks, Servians and Roumanians, the Ruthenians to the Poles and Roumanians, etc., will react on the Jews. It is already reported that the Czechs promised the Jews autonomy if they would not support the Germans, but how they are to do it in solidly German districts like Reichenberg or Karlsbad, where their German neighbors were never too friendly to them, is another question. Rumors are already flying thick with charges of all kinds, appeals to boycott and assaults by the Slovaks, who in the same manner inaugurated their fight for liberty in 1848. Similar may be the conditions in the new Greece. We hear of a protest of Albania against the annexation of Avlona. A historic recollection dating back to 1515, may make the situation clear. A Venetian sailor, stricken with the plague, begged to be buried in the Jewish cemetery because the fanatic Greek-Catholic population would throw his body to the wild beasts. Even in the Dodekanesus, as the Sporadic Islands are now called, there is a Jewish population of 2,500 souls, as we learned when on April 3, 1881, twenty-seven Jews were killed in an earthquake in Chios. Smyrna has a large Jewish population, living in incredible misery. All these places have a mixed population with strongly emphasized religious and racial differences, especially Albania, and the old formula of American citizenship with condemnation of national group rights, as promulgated at the council of the Union of American Hebrew Congregation in Boston, May 19-22, will not do any good to the Jews of Monastir, living in a city with Albanians, Greeks, Bulgarians, Turks and Roumanians, divided into Roman Catholics, Greek Catholics and Mohammedans, always ready to jump at each others' throats.

PEACE, PEACE AND NO PEACE.

The situation in Paris, dragging for nearly five months, and with little prospect for an adjustment that any of the parties concerned will consider a definite solution, is closely resembling the situation of the Peace of Westfalia in 1648, the fatal year of Jewish massacres. The prospect of serious labor troubles, which, as the "Times" says with regard to the case of Winnipeg, will be charged to the Jews and the starvation in enemy countries, illustrated by German statistics, showing an increase in 1918 of 293,627 deaths over those of 1913, and by a report from Switzerland, where 500 Jewish children from Vienna sent for recuperation were all found to be undersized and below the normal weight, affect the Jews directly as part of the general population and will affect them indirectly, as every crisis did, whether in Persia at the overthrow of the Parthian yoke, 225, or at the Mongol invasion in the 13th century, or after Russia's defeat in the Japanese War of 1905. So far the peace treaty with Austria was the first document to pronounce the principle of protection of religious and national minorities with recognition in educational institutions and in courts of law, which is practically what is termed group rights in a country which, as far as the autochthonous population is concerned, is solidly German. It cannot admit of any doubt that the treaties with Roumania, Poland, Jugo-Slavia, Checho-Slovakia and other new states will contain the same clause, but the important question will be to find a tribunal that shall watch over its execution. The sharp antagonism between the warring factions, even between those who, like Poles and Czechs, are technically allies, does not presage an inclination towards mutual good will. It is illustrated by a small incident. Some Jewish members of the German peace delegation attended Sabbath services in Versailles. They were assigned separate seats on a sort of sinners' bench and otherwise ignored. In 1878, seven years after the Franco-German War, Cremieux was received with enthusiastic honors in Berlin, and Graetz, attending a conference called by The Alliance Israelite in Paris, was called to the Torah as the first, regardless of the privileges of the Kohens, as he told me personally at that time with a certain pride, quoting the Talmudic precedent (Geschichte, IV, 211, 3 ed.). When will such a mutual understanding be restored?

Monument to the Ukrainian Rebel, General Chinelnicki.

AKIBA'S OPTIMISM.

When sixty years after the destruction of Jerusalem a new attempt was made to regain Israel's independence, R. Akiba greeted the rebellion as the beginning of the Messianic era, but one, Johanan Bar Torata, said to him: "Akiba, grass will grow from thy jawbones, and the Messiah will not have arrived". (Lam. Rabba, 2. 2.) It is reported in the Yiddish press that Secretary Daniels declared the attiude of the anti-Zionists injurious to the Jewish cause.

Type of Jew, Smyrna.

The denunciations by the orthodox rabbis who were recently assembled in a world congress in Zurich of all anti-Zionists as traitors to the Jewish people will not silence the Bar Toratatas of our days, especially since the orthodox cut off the Mizrahi from their fellowship, as the latter again who held the convention of their American branch, May 25-27, in Cincinnati, broke off their relation with the general Zionist body, represented in the Federation of American Zionists. These internal dissensions are bound to weaken the cause. The future of Palestine is, as far as official promulgations give us a right to judge, undecided. While Zionist organs persist in presenting the establishment of an autonomous Jewish commonwealth as a fact, the London "Daily Telegraph" limits these prospects to an equality of rights, referring to the hostility of the natives. This statement is corroborated by Marion Weinstein, correspondent of the New York "Globe", who just returned from Palestine, and by letters from members of the Jewish legion, published in the anti-Zionistic "Vorwaerts", and finally by reliable private information received from Palestine by the present writer. One of these letters reports that the legion was called on Passover eve to quell a riot in Cairo, and had reason to change the traditional Passover doxology to "Leshonoh Habo-oh be-America". A statement which is one of fact and not of subjective opinion, is to the effect that the British troops were warned not to accept fruit from the Bedouins or to drink water from the public wells because the Bedouins are suspected of plots to poison the British army of occupation. We learn, however, that the new city council of Jerusalem has thirty members, representing all shades of opinion, among them a member of I. O. B. B. Further progress is reported from Jaffa, where for the benefit of the Jewish colonists in the vicinity a veterinary hospital was established, and from Jerusalem, where the museum of the Bezalel art and craft school was reopened. The Palestine "News", a Hebrew weekly, reports with enthusiasm the arrival of the commission of the American Federation of Zionists with Dr. Harry Friedenwald at the head, assigning with Oriental generosity to Mr. Robert Szold, a member of the commission, the title of attorney general of the United States. Baron James A. de Rothschild, the son of Baron Edmond, the veteran patron of Palestinian colonization, announced an annual subsidy of £2.000 for the support of a Hebrew stage during the next three years. It is worth while awaiting the attitude of the rabbinate to this innovation, which probably will be that of the Talmud that to the Jew the synagogue and the Beth Hamidrash must take the place of theater and the circus (Megillah, 6a, Abodah Zarah, 18b). The most pessimistic note on the prospects of Zionism is struck by Asher Guenzburg, the idol of the "Kultur-Zionists", who declares, we are going through the birth throes of the Messianic age, but cannot look for the Messiah.

PERSONAL NOTES. The number of knighted Jews of England has been increased by the knighting of Albert Lucas, a well-known philanthropist, and of Israel Gollancz, the noted Shakespearean scholar. Honors of this kind are usually conferred on Jews prominent in finance. Israel Gollancz is the son of a hazan who came to London from Prussian Poland and the brother of Dr. Herman Gollancz, one of the most scholarly representatives of the London rabbinate. Honors of importance in public life are the election of John L. Cohen, speaker of the legislature of New South Wales, to a prominent position on the bench, and of Herbert Samuel, the first Jew who was a member of a British cabinet, as special commissioner for the reconstruction of Belgian industries.

The Hungarian government honored in an unusual manner the memory of a Jewish martyr for the cause of his country. The Jewish officer, Fellner, a young mechanic elected under the soviet system, had vouched for the loyalty of his troops, and when the latter refused to obey orders, he shot himself in front of his command. The government ordered the whole army to wear crepe in his honor.

OBITUARY. The death of the famous agriculturist, Aaron Aaronsohn, well known in this country, which he visited several times, in an airship accident will spread mourning in all circles, especially at this time, when his untimely end at the age of 42 will be felt most keenly as a loss to the development of Palestine, where he made the discovery of the original wheat and where his great ability and his devotion to the country would have been of inestimable value to the development of the country.

Albert Antebi, formerly the principal of the technical school maintained by the Alliance Israelite in Jerusalem, died in Constantinople. He was a grandson of Rabbi Jacob Antebi, one of the martyrs of the Damascus ritual murder affair of 1840 (Graetz: Geschichte, XI, 516, has falsely Anteri) and represented, like Chief Rabbi Nahum, the element which believed in the regeneration of Turkey under French tutelage in spite of the fate of his grandfather, who was a victim of this policy.

The death of the Yiddish poet, A. Weiter (pseudonym for Aaron Dinishevsky), who was murdered by Polish bands in Wilna at the age of 37, has been noticed in connection with the chronicle of Polish pogroms.

The world of music lost Imre Kiralfy, a composer and opera manager, who died in Norwich, England, April 28. He was born in Budapest in 1845.

In the financial aristocracy we notice the death of Lady Ellen Swaythling, the widow of the staunch defender of British orthodoxy, Lord Samuel Swaythling (who died in 1911), formerly Samuel Montagu. As mother of Mr. Edwin S. Montagu and sister of Sir Benjamin Cohen, she was connected with families prominent in public life. She died March 15 in her 75th year. Baroness Adriana de Menasce, widow of the financier, Baron Jacques de Menasce and Joseph Isaac Aghion, who died in Alexandria, Egypt, in February, mean a loss to the local community whose philanthropic institutions owe much to the two families.

Yiddish papers report the death of Salvatore Barzilai, the irredentist and Socialist member of the Italian cabinet during the war. Salvatore Barzilai, of whom the German antisemites made a Jacob Burzel, was not a camouflaged name, but its bearer was born in Trieste as the son of the chief clerk of the Trieste Jewish Congregation, Giuseppe Brazilai, well known as a member of the Italian Haskalah, which had in Trieste prominent representatives in S. D. Luzzatto, S. V. Zelman, Moise Tedeschi, and in former years Dr. Benzion Frizzi. The name Salvatore is found frequently among Italian Jews as a correct translation of Joshua. Salvatore Barzilai was elected member of the Italian Chamber in 1890 and was a leader in radical politics. Of his position to Judaism nothing is known.

Czernowitz, Now to Be Rumanian Jewish Temple.

The Christian theological world of America lost Bishop David H. Greer, of New York (May 19), whose noble participation in the agitation for the abrogation of the Russian treaty shall not be forgotten, and Prof. Crawford H. Toy (May 12), one of the leading representatives of liberal Old Testament studies.

MISCELLANEOUS. Many will be surprised to learn that the Berlin Jewish community received a legacy of 350,000 marks from Alexis Latte for the building of homes for the poor to be equally divided between Jews and Christians. Lewis Richardson, of Port Elizabeth, donated a farm of 9,000 acres for the settlement of returned soldiers on the land, in addition to an offer of keeping forty soldiers on other farms during their recuperation. The Anglo-Jewish community proposes to transfer the Jews' College to Oxford or Cambridge on a larger scale as a war memorial, a fitting expression of the idea that the ways of the Torah are ways of peace.

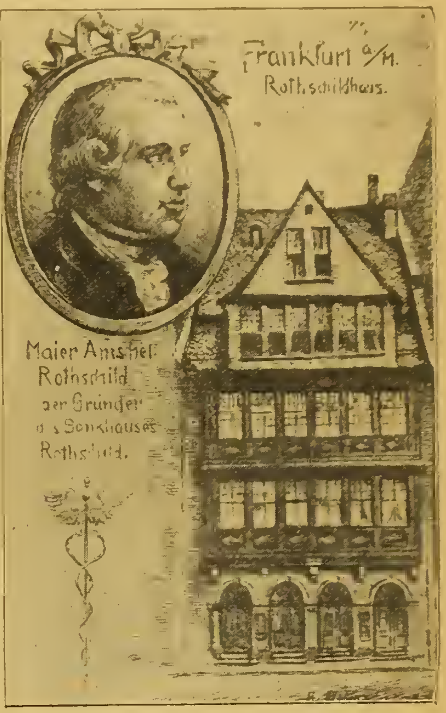
Prof. A. S. Yahuda, of Madrid, while on a visit in London, gave some interesting news on the Jews of Spain which are far from enthusiastic. The total number of Jews in Spain is about 1,000, and the only settlement of any consequence is that of Barcelona.

We learn that Gustav Bauer, whose election to the Cortes in 1910 created a sensation, is dead. It is not stated whether he died as a Jew. His family, we learned at that time, was Catholic, and he was a nephew of the famous abbe, Bernard Bauer, the confessor of Empress Eugenia, who, after the collapse of the empire, became an infidel.

The Swiss Society for the Prevention of Cruelty to Animals continues its agitation, probably in view of the impending revision of the constitution, at which the Jews hope to obtain the repeal of the amendment prohibiting Shehitah, which was carried by a referendum vote in 1893. Some opponents propose a compromise by introducing the administration of anaesthetics before shehitah, [illegible] not seem to be contrary to [illegible]. It is very questionable whether the present attitude of extreme orthodoxy, fearful of any compromise in the few ritualistic practices, still observed, will be favorable to any such concession. Judging by an analogy which recently created quite a stir in the Italian rabbinate, such a concession is rather unlikely.

The scarcity of olive oil suggested to some "reformers" the idea of using electricity instead of the—in Italy—customary olive oil for the perpetual light in the synagogues. The conservatives are absolutely opposed to it. The strange thing is that in the orthodox synagogs of northern Europe and America gas and electricity have been used for years without any objection in place of the formerly used vegetable oil. Olive oil was always an unknown luxury to them. The stranger thing is that the practice of a perpetual lamp, though quite general, is not found in rabbinic literature previous to the eighteenth century. The bickerings on these questions, and not the least the solicitude for the animals in the stockyards, especially with regard to shehitah, which is acknowledgedly a humane mode of killing, reminds us of the sigh of the prophet Hosea (13. 2) about those who slaughter human beings and worship calves.

The Lazaretto, Smyrna.


Frankfurt a/M.
Rothschildhaus.
Maier Amschel Rothschild der Gründer des Bankhauses Rothschild.
House of Rothschild, Frankfurt a/M.

Taking leave of the readers for the summer recess, the reviewer expresses the wish that at his return in September he may be privileged to be the messenger of good and comforting things (Zech. 1, 13) and for the Zionists especially that the Lord may comfort Zion and yet choose Jerusalem (ib 16).

June 3, 1919.

THE B'NAI B'RITH.

The B'nai B'rith, with its many thousands of members, is doing a vast amount of good in American Israel. Since its inauguration, over three-quarters of a century ago, it has always aimed to do philanthropic and educational work. At the time of its inception there was a large Jewish immigration from Germany, who were driven from that country by the unbearable conditions existing there.

The Order aimed to establish a feeling of brotherhood among these newcomers, many of whom were poor in this world's goods, but rich in that spirit of determination so essential to the upbuilding of new institutions. The organization established orphanages, homes for the aged, hospitals and educational institutions. Its activities are not only confined to this country, but across the seas. During the war it has aimed to do its share. The members have never stood aloof when their services have been requested. It is through the efforts of the B'nai B'rith that such measures as the Anti-Defamation League and other similar movements have been effected. The B'nai B'rith has done much toward securing the rights of our co-religionists, and nothing conducing to the promotion of their welfare has been neglected.

The Jews of America owe a great deal of gratitude to the B'nai B'rith for the great good it has accomplished in their behalf.—(Jewish Review).

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JEWISH CALENDAR.
5679-1919.

Rosch-Chotesch Tammuz..	Sun., June 29
Fast of Tammuz........	Tues., July 15
Rosch-Chodesch Ab.......	Mon., July 28
Fast of Ab..............	Tues., Aug. 5
Rosch-Chodesch Ellul....	Wed., Aug. 27

5680-1919.

New Year's Eve.........	Wed., Sept. 24

RELIGION FOR THE SOLDIER.

There is nothing like inventing tasks. As old King Solomon said, God made man upright; but they have sought out many inventions. Our nation raised an army in an incredibly short period and sent them across the sea; they have acquitted themselves splendidly, just helping in deciding the world war and in crushing the most formidable military machine, and now they are slowly returning to their homes. There will be problems enough for readjustment. Soldiering is arduous and fraught with danger to limb and life; but nevertheless is of the nature of a diversion. We would in no way withhold the credit and admiration which is due these fighting sons of ours. But we must not overdo this hero business. After all the soldier does his simple duty. And the man who stays behind has done his share quite as willingly. It would seem that both the country and the young men themselves will be best served by a quiet and unobtrusive resumption of industrial or other occupations. No soldier must presume upon his having served in the army to want something better than that to which his particular fitness entitles him. If it is patriotic to go to fight the enemy, it is just as patriotic to be mustered out of the camp and into the factory or office. But there are some among us who have too much leisure, and they use it to think out complications which have no reality and problems which do not exist. It is quite true that the boy who was taken out of his snug home with its conventionalities had perforce to buckle to the hard realities. He saw death-dealing machines and often encountered the grim reaper himself. The sterner aspect of life and duty came home to him. He was in a mood for communing with Him in whose hands are the souls of human beings. He got religion, as the phrase goes. Now he is coming home to his church or synagogue where, it is true, a conventional veneer obscures and submerges the depth of emotion. It is maintained by the pastors that somehow along with other things religion must needs be reconstructed, refashioned to suit the deeper emotions of our home-coming soldiers. To which we reply, Why a specific religion just for them? Religion is one and the same for soldier and civilian. War begets heroism, enthusiasm and sometimes hysteria. Once we are back in the ranks of civil life, we had better accustom ourselves to the humdrum domesticity of every-day life. Some churches have all along been serving up the emotional brand of religion. And some synagogues, too. But in the main religion may be deep, but nevertheless sane. Maudlin sentimentality is often a cover for a multitude of sins. It is a species of a cult of self, not the true worship of the self-transcending reality. Yes, the individual soul is valuable. Religion must minister to it. But by far more important are its ministrations to the body in which the individual stands as a member. The community counts for more than the individual. The Jewish soldier should realize that he is returning to his own. Certainly he is returning an American, if he left an American. But the cult of the nation cannot replace the religious attachment to the historic community of a definite faith. We have no reason to believe that the Jewish soldier has been weaned away from Judaism. But of this we are certain: when once he is back, he must take up his place in the ranks of his people. Give him Judaism. He asks for nothing more. Teach him the story of the Jew. Let him know of the trials and tribulations of his brethren. Let him in short link his destiny to that of the household of Israel. Aye, let him return to the lodge. For there as in the synagogue he will meet the bearers of the common heritage. Association with ordinary fellow Jews makes for the right kind of Judaism more than all the revised prayers you could possibly declaim.

BETWEEN THE UPPER AND NETHER MILLSTONE.

The fate of our brethren in eastern Europe is one to cause alarm. It shows how utterly defenseless they are. While the war lasted and there was an eastern front a libelous mistrust on the part of wicked czardom caused them to be uprooted from their homes and to be transplanted into the interior to eke out a livelihood as well as they might. The revolution seemed to promise better times. But the turn which affairs took in the sequel has once more plunged eastern Jewry into a state which comes pretty near to wholesale extermination. They seem to be destined to be crushed between the upper and nether millstone, between Bolshevism and the forces arrayed against that tyranny of the proletariat. The Bolsheviki look upon the Jew as bourgeois, and the presence of renegade Jews in the councils of the proletariats is seized upon by the antagonists as a ground for wreaking vengeance upon an unfortunate people. The Poles and Ukrainians fight for the possession of Galicia; the Poles and Lithuanians for the northeastern slice; between them both the Jew is given over to massacre. We do not begrudge the Poles their good fortune. For it is nothing but that which has won for them their political rehabilitation. It is indeed their due. They had been robbed of it. Nevertheless, it is perfectly clear that it is not as much the love for the Poles as the fear of Germany that has brought about the recreation of the buffer state on the east. The Poles would deck themselves in the mantle of western civilization. We remember the aping of Gallic refinement on the part of the upper nobility. But the people at large are uncouth and in their savagery not much different from their Slav brothers further east. The Poles are numerously represented in this country. We have no quarrel with them. They know what Americanism means. They know what the American Jew is, and he has become that through the boon of security and freedom. Out of the taxes of the whole American people the Poles in their own country are succored. The good will of the American Jew ought to be an asset. We, as Americans, glory in the wisdom and the true liberalism of our President who from the first espoused the cause of Poland. But he is concerned in the pacification of the whole world, of nations as well as of minorities lodged in nations. We have his word that in the constitutions of the new states there shall be guaranteed the freedom of worship and the safety of racial groups. But, it is fair to ask, will paper guarantees mean in the case of Poland more than they have meant in other lands only too well known? If the Poles persist in maintaining an attitude of hostility, if, when the eyes of the world are not upon them, they murder and pillage, how can we acquiesce in a mere statute? Whatever else certain sections of Jewry may aspire to, we are all united that the gravest problem lies in the east and southeast of Europe. There new states are being created and new boundaries fixed. By a stroke of the pen whole aggregates of Jews change masters like pawns in a game. They would stand in the way of no race legitimately struggling for self-determination and self-expression. Shall the Jew alone be denied the most elementary rights of security and of equality before the law of the land? The League of Nations will be created. But it would be expecting too much of it that it should exercise a sort of super-sovereignty. And yet the Jew must have a way to find redress at the seat of the League. For in the wake of political discrimination there will come economic misery, the boycott for instance. There must ensue a peace of races as well as a peace of nations. Otherwise the outlook for the bulk of Jewry will be sad to contemplate. There is no more serious business for our delegations at Paris than to stand guard over the destiny of eastern Jewry. On that point we stand united.

AARON AARONSOHN.

Life Story of a Remarkable Personality, Distinguished Scientist, Killed in Aeroplane Crash.

Aaron Aaronsohn, the noted botanist who was killed in an aeroplane accident near Boulogne while flying from London to Paris on Thursday, April 15, was a Roumanian by birth. As a child of five he was taken by his parents to Palestine, whither they went with a group of their neighbors to form a Jewish farming settlement at Zichron Jacob in Samaria. The boy received the traditional Jewish education in Bible and Talmud, the knowledge of which later stood him in good stead in developing his far-seeing agricultural and reclamation plans. From early youth he assisted his father on the farm, and at the age of eighteen, Baron Edmund de Rothschild granted him the opportunity of pursuing agronomic studies at French institutions. On his return to Palestine, equipped with all that modern science can bestow, he threw himself eagerly into the study of Palestinian agricultural problems from a broadly scientific point of view. He brought to bear upon them varied information, geological, botanical, mineralogical, and meteorological; above all, he was interested in geography, physical and human. Those who had the privilege of listening to his sparkling exposition of the effect of environment on men, will never forget his eloquence and the vividness of his illustrations.

While pursuing his studies and observations, he trudged afoot over the whole area of Palestine and again and again covered it on horseback. He knew the country as few others have known it, and what he saw was transmuted into scientific knowledge, because he saw it with eyes that had been sharpened in Anatolia, in the Damascus region, in Algiers and Tunis, and all parts of the United States, especially in California. His intensive study of ancient and modern writings led him to the conclusion that the salvation of Palestinian husbandry lay in the application of the principles of dry farming to the Palestinian soil. In fact, he considered modern dry farming as a revival of a system known in ancient times, but lost in the course of the centuries. To the long use of this system he attributed those qualities of the soil that produced the succulent fruits and vegetables in the East. For this reason he maintained that a slavish adherence to dry farming principles as elaborated in the American West should be detrimental to the agricultural development of Palestine.

To him it seemed important not to displace the Arab husbandman, who, in spite of his primitive methods of husbandry, had an inherited intimacy with his native soil which was as valuable as the knowledge gained through modern science. Conversant as he was with the history of Israel, he realized that the aridity of the Palestinian soil was of comparatively recent origin and was not due to actual barrenness. If the Vale of Sharon had been populous in Roman times, then the sand dunes now encroaching upon its fertile plains were caused by conditions arising in historical times. It only requires study of the conditions to remove or counteract their detrimental influence. If Biblical and postbiblical literature spoke of wooded hills, then a forestation in modern Palestine was a close possibility and the terraced hillsides pointed to ways of cultivation abandoned but not necessarily to be disregarded. In the course of the years he gathered a vast and valuable library, and a bontanical and general scientific collection which promised to be the nucleus of a real museum. Unfortunately all his collections and his scientific notes and memoranda became the unvalued loot of the Turkish armies in their marches up and down the country during the war.

He became widely known to the scientific world through his discovery of the so-called wild wheat, the prototype of our cultivated wheat. Several German and Austrian botanists had discovered intimations of the presence of this wild wheat in Palestine, but none had been able to prove that it grew there. The problem was put up to Aaronsohn as the native scientist with the widest experience with the Palestinian flora. Disappointed again and again he persisted until he succeeded in finding it on the slopes of Mt. Hermon. The story of the discovery reads like a romance. In reality it was logical that he, with his systematic long pursued and varied investigation, should have found it. The period of discovery was followed by a long period of patient experimentation. The problem before him was to fertilize the wild wheat with various species of the cultivated wheat, in order on the one hand to eliminate the brittleness of the wild wheat and the degenerate qualities of the cultivated wheat, while preserving the ability of the wild wheat to flourish in a climate of small rainfall. His experiments if successful would have quadrupled the wheat producing area of the world. They were followed with the intensest interest by the Department of Agriculture of the United States which duplicated them in a measure in some of the experiment stations of our western states in which irrigation has been resorted to to make available great stretches of semi-arid land. The new cultivated wheat might have flourished in these same stretches without irrigation. That was the hope of the discoverer, and the investigations of the Department of Agriculture on the subject encouraged rather than discouraged his hope. Not only did the American Department of Agriculture follow his experiments and give space to them in its own stations, but it gave to Mr. Aaronsohn every encouragement possible. One of its bulletins was devoted partly to the discovery of wild wheat, and partly to Mr. Aaronsohn's description of legumonous and other commercial plants of Palestine which he proved would be of great value for introduction into the United States. A number of his suggestions were followed out by the Department of Agirculture, and one of its specialists made a trip to Palestine to study on the spot the plants described by Mr. Aaronsohn. A second bulletin was devoted to the results of the experiments on wild wheat reached in one of the Arizona experiment stations.

Mr. Aaronsohn was enabled to carry on his experiments with wneat, sesame, barley, citrus plants, fodder plants, mulberry trees and fruit trees in general through the establishment of the Jewish Agricultural Experiment Station in Haifa, Palestine, by a group of American Jews interested in both of his experiments on wild wheat and in the development of Palestinian husbandry. Just as his experiments were reaching their termination and beginning to become available to the farmers of Palestine, both the Jewish and the Arabic, the war broke out and the results of his labors were swept away. It is not yet known definitely whether the experiment farms were left intact by the Turkish forces as they swept across the Haifa sector. Scattered leaves of his scientific note books were found in the shops of Damascus used as wrapping paper. He remained at the station as long as it was possible for him to carry on his work. Finally the moment came when he realized that questions of even greater import required his attention elsewhere. But not before he had rendered signal service to the Turkish government and to his beloved Palestine by managing a remarkable campaign against the locust invaders of the summer of 1915, he left the country, and after remarkable vicissitudes reached London, where he offered his services to the Intelligence Department of the British government. His knowledge of every stick and stone in Palestine put him in a position to give information obtainable from no other. It is said that his representations had considerable influence in bringing about the invasion of Palestine by the English expeditionary forces. When the Palestinian campaign was finally decided upon and prosecuted with vigor, it was his knowledge of the terraine that helped to win the day for the English forces. In particular, his assistance was of value beyond words in that he knew the water resources of the wild uninhabited sand country through which the English army had to pass, and in respect to the Turkish army and Turkish tactics, it has been reported that he was looked upon by the English military leaders as the sole and undisputed authority.

In all these war activities his course was determined wholly by his Jewish patriotism, as in his scientific activities, his pride arose from the fact that he was adding lustre to the Jewish name in the Jewish land. It was a matter of course that he should then become the agricultural expert of the Zionist Commission when the British government designated such a commission. His friends knew that his brain seethed with plans, great and far reaching plans for the future Jewish state on the side of its physical development as well as on the side of its political development.

An enumeration of Aaronsohn's interests, activities, and patriotic hopes by no means can give a picture of his personality—vivid, varied, versatile, buoyant, full of animal spirits, strong, courageous, undaunted and alert. His information was wide, his interests infinite, his wit sparkling, his literary sense exquisite. He was a linguist with the power to acquire the racy idiom in every language that became his own. Whether he spoke English, or French, or Hebrew, or German he expressed himself as one to manor-born. His physique comported with his intellectual and spiritual qualities—ruddy, strong, imposing. His eyes were blue but they flashed fire and his blond hair and ruddy complexion bespoke virility. Taken all in all—every inch a man.

NEW ENGLISH PARTY MALIGNS JEWS.

An anti-Bolshevist meeting, recently held in London, at which Prof. Milyukoy was to be the chief speaker, was turned into an anti-semitic propaganda by several of the British speakers. Lord Amthill, who was the chairman of the meeting, launched into a harangue against the Jews, making them responsible for all industrial troubles in England recently. He pointed out that the leader of the Glasgow strikes was a Jewish tailor by the name of Shinvel, that in Belfast the troubles began by Simon Grinspan, another Jewish agitator, and he warned England against its Jewish agitators. The same sentiment was expressed also by General Crost, who sneeringly remarked that England at last decided to deport 250 Bolshevist, while the country is teeming with these agitators. Prof. Milyukov in his address made no attempt to deny the accusation against the Jews, although previously he took occasion many times to say that the Jews were not responsible for the spread of Bolshevism in Russia. Another Russian, Polovtzov, also spoke in vehement terms about the dangers of Bolshevism, but did not take the trouble to remove the damaging impression against the Jews left by previous speakers. The meeting resolved to organize a new national party, which shall have as its aim the fight against Bolshevism in England. It is asserted that this party may be regarded as the first anti-semitic organization in England, since anti-semitism will be the guiding motive of its activities.

B'NAI B'RITH PROTEST TO PRESIDENT WILSON.

Mr. Adolf Kraus, President of the Independent Order of B'nai B'rith, and Mr. Julius Rosenwald, Vice-Chairman of the American Jewish Commitee, have sent the following cablegram to President Wilson:

Chicago, May 24, 1919.

His Excellency, Woodrow Wilson,
President of the United States of America, Paris:

John F. Smulski published his cablegram to you, therefore this reply.

Mr. Smulski, on behalf of American citizens of Polish blood and origin, says concerning the charge that his countrymen are murdering Jews, "We know these stories are false, for the men against whom the crimes are being charged are our brothers and fathers."

This is merely his statement; he offers no evidence. On the other hand, we have in our possession names of numerous victims, of those who have been massacred.

Reliable reports have reached us of hundreds of Jews killed and burned alive in Poland, thousands wounded, and hundreds of thousands pillaged and their homes ruined. It is feared that a war of extermination is planned.

Lord Parmoor of the English House of Lords, on April 11, 1919, in addressing a meeting in London, commenting on the Jewish massacres in Poland, said in regard to them: "A blot on the face of civilization"; "A question that concerns not only the Jews but the whole civilized world"; "Outrages against which all civilized mankind should immediately protest".

American citizens, irrespective of religion, who stand aghast at the brutality directed against Polish Jews, have no desire for vengeance. They wish all the people of Poland and Rumania happiness and prosperity. They ask merely that the butchery of Jews be stopped and that justice be accorded to them in those lands in which it is denied them in precisely the same manner and to the same extent that it is accorded their neighbors.

ADOLF KRAUS,
JULIUS ROSENWALD.

TREASURY DEPARTMENT, BUREAU OF WAR RISK INSURANCE, WASHINGTON, D. C.

Responsible representatives of the various life insurance companies may render valuable service to the dependents of American soldiers and sailors by giving information regarding the activities of the Bureau of Wark Risk Insurance to those dependents. The following suggestions are made by the Bureau, with a view to facilitating correspondence between these dependents and the Bureau.

A large number of men having similar names, it is absolutely necessary to give identifying facts when corresponding, to enable the Bureau to locate the records. (A striking example is that the records of the Bureau show over 1,200 Smiths whose first initial is E.) The following should always be stated:

When Corresponding as to Allotments and Allowances.

Full name of enlisted man.
Present address.
His allotment number or Army Serial Number.
Date of enlistment.
Rank and Organization November, 1917, or at enlistment if subsequent thereto.
Full name of allottee.
Relationship to enlisted man.
Address.

When Corresponding as to Compensation.

Full name of enlisted man.
Present address.
His Army Serial Number.
Date of enlistment.
Rank and Organization.
Date of death or discharge from service.
Full name of beneficiary.
Address.

When Corresponding as to Insurance.

Full name of insured.
Present address.
His Army Serial Number.
Rank and Organization when insured.
Insurance Certificate Number.
Date of birth.
Date of discharge.
Full name of beneficiary.
Address.

Letters concerning the payment or non-payment of the allotment or allowance, compensation, or insurance, should be addressed to the Accounting Division of the Bureau.

Letters concerning compensation or insurance claims due to death or disability should be addressed to the Compensation and Insurance Claims Division of the Bureau.

ANTI-DEFAMATION LEAGUE

Offensive Vaudeville Acts

Several complaints were received because of the acts of Shaw & Bernard, Willie Smith and Reeves, who appeared in the Marcus Loew Circuit. Upon complaint to the New York office, the following reply was received.

MARCUS LOEW ENTERPRISES
Executive Offices 1493-1505 Broadway,
New York.

May 20, 1919.

Mr. L. Edw. Lashman, Secy.,
Administrative Committee,
Anti-Defamation League,
1228 Tribune Bldg.,
Chicago, Ill.

Dear Sir:

I shall personally see the acts of Shaw & Bernard, Willie Smith and Reeves, and if there is anything objectionable, or anything detrimental to the Jewish race in their dialogue, I will either discontinue playing them on our circuit, or make them cut out the objectionable material.

Very truly yours,
JMS/DR (Signed) Jos. M. Schenck.

New Hampshire Anti-Discrimination Bill.

The following bill was passed during the present session of the New Hampshire Legislature:

An act to prevent discrimination at places of public accommodation.

Section 1. No person shall directly or indirectly issue or cause to be issued any circular, publication, advertisement, or posting of notices intended or calculated to discriminate against any religious sect, class or nationality or against any members thereof, as such, in the matter of board, lodging, or accommodation, privilege or convenience offered to the general public at public places of accommodation.

Section 2. A place of public accommodation, within the meaning of this act, shall be deemed to include any inn, tavern, or hotel, whether conducted for entertainment, the housing or lodging of transient guests or for the benefit, use or accommodation of those seeking health, recreation or rest, any restaurant, eating house, public conveyance on land or water, bathhouse, barber shop, theater, and music or other public hall.

Section 3. Violation of this act shall be punished by a fine of not less than ten dollars ($10) nor more than one hundred dollars ($100), or by confinement of not less than thirty nor more than ninety days.

Section 4. This act shall take effect upon its passage.

Approved March 6, 1919.

Letter to Jewish Press.

The following letter was sent to the Jewish press throughout the country in the hope that it will put an end to the attempt on the part of individuals to handle matters of a defamatory nature against the Jews:

May 21, 1919.

To the Editor:

Although the important work of the Anti-Defamation League of the Independent Order of B'nai B'rith is well known to the readers of the Jewish press, there still are many worthy and well-meaning persons who take it upon themselves to act personally in cases of defamation against the Jews. By so doing they often act too hastily, not giving the situation due thought and not always understanding the policies of the organization or institution to whom they address their complaints. It must be manifest to all that such action can result either in the duplication of the action already taken by the Anti-Defamation League—which is often the case—or in giving the offender an erroneous viewpoint of the Jew and his contentions. In the former case it cannot but cause annoyance on the part of the willing or unwilling offender, and in the latter it only serves to mislead him further. In either case the valuable work which for the past five years the Anti-Defamation League has accomplished in putting an end to unfair discrimination against the Jews on the part of editors, authors, actors, theater owners, film producers, etc., will be duplicated and the efficiency of the League will be impaired.

Being convinced that such procedure on the part of individuals is but a zealous and sincere attempt at correcting the evil, and being certain that only by concerted action after due deliberation and investigation by a body representing all the classes of Jewish people, can results be accomplished, we wish once more to call the attention of all the readers of your paper to the need of their valuable assistance and co-operation with the League by referring to it without delay all matters of a defamatory nature not purely local in scope.

The office of the Ant[illegible] League is at 1228 Tribune [illegible]cago, Ill. All correspon[illegible] promptly acknowledged [illegible] be sent to each complainant advising of the action taken by the Committee and of the results accomplished. The 1918 report of the Anti-Defamation League, which outlines the principles of the League, lists the action taken by the League in many typical cases, and gives the replies of the offenders, may be had without charge by applying to the above address.

Yours very truly,
Philip Stein, Chairman,
L. Edw. Lashman, Secretary.
LEL/L

Polish Daily News Attacks Jews.

In an issue of the Polish Daily News, published in Detroit, appeared an editorial attacking the Jewish people. The matter was taken up by Mr. Milton M. Alexander, Chairman of the Detroit Anti-Defamation Committee. As a result of Mr. Alexander's activities, the following communication was received by the Administrative Committee signed by each of the six stockholders of the company:

In the last edition of the "Jewish Chronicle" we have noticed a reprint of our editorial from December 20 of anti-semitic contents. Furthermore, we notice that you also take active part in said matter, and therefore, with full confidence, we refer to you in said matter and declare:

That we, the undersigned stockholders and publishers of Dziennik Polski, declare that the editorial in our edition of December 20 and anti-semitic contents was inserted without our knowledge, as, in other words, our managing editor, Mr. Kowalski, abused our confidence and will discharge him as soon as we are able to secure some one in his place.

Furthermore, as publishers of Dziennik Polski we declare that we do not agree with the tendency of the said editorial.

The publishers since having sent this letter made good their promise of displacing the editor who had written the offending editorial. The new editor of the paper expressed himself in decided disagreement of the former editor and gave his assurance that the Polish Daily News under his administration would maintain at all times the policy of justice and consideration for the Jews both in America and in Poland.

WILSON PLEDGES SAFEGUARDS TO JEWS.

Safeguards against religious discriminations in new states created as the result of the great war have been decided upon by the Paris Peace Conference.

This was disclosed in a cablegram from President Wilson to Secretary Tumulty in response to a message protesting against the reported massacres of Jews in Poland and elsewhere in Eastern Europe.

Secretary Tumulty made public this telegram, which he sent to Rabbi Wise:

"The President requests me to assure you that the safeguards against religious discrimination which the President says he has so much at heart, will be embodied in the new arrangements by which the new states will be set up."

COMMUNICATED.

Toronto Lodge No. 836.

Toronto, Can., May 27, 1919.

Mr. Alex. B. Seelenfreund,
Chicago, Ill.

Dear Sir:

We are very pleased to receive your letter in reply to our telegram relative to the appointment of Senator Kahn.

On reading the editorial by Brother Kraus, we find we were under a misapprehension as to the nature of the appointment. Since the credentials given him referred only to his investigation into the economic conditions in Europe our protest was ill advised and we beg to withdraw it.

We want to assure you of our deep appreciation for the work of Brother Kraus in behalf of the Independent Order of B'nai B'rith and we shall always deem it a pirvilege to be able to cooperate with him.

We remain yours very truly,
TORONTO LODGE No. 836.
P. Schultz, Trustee.

TYPHUS AT KOVNO.

A message from Chief Rabbi Shapiro of Kovno states that a serious epidemic of typhus was raging among the Jewish population, and that all the hospitals are overcrowded.

EILI EILI LOMO ASOVTONI

By James Gibbons Huneker

"How shall we sing the Lord's song in a strange land?" I couldn't help recalling these words of the Psalmist, these and the opening, "By the rivers of Babylon," in which is compressed the immemorial melancholy of an enslaved race, when I heard Sophie Braslau intone with her luscious contralto a touching Hebrew lament, "Eili Eili Lomo Asovtoni?" at a concert last winter. Naturally I believed the melody to be the echo of some tribal chant sung in the days of the Babylonian captivity, and perhaps before that in the days of the prehistoric Sumerians and the epic of Gilgamesh. Others have made the same error. Judge of my surprise when in a copy of the American Jewish News I read that the composer of "Eli, Eli" is living, that his name is Jacob Kopel Sandler, that he wrote the music for a historical drama, "Die B'ne Moishe" ("The Sons of Moses"), which deals with the Chinese Jews. Mr. Sandler had written the song for Sophie Carp, a Yiddish actress and singer.

The "Sons of Moses" was a failure, and a new piece, "Brocha, the Jewish King of Poland," was prepared. (Not alluding to Pan Dmowski.) It was produced at the Windsor Theater in the Bowery. The song, not the play, was a success. Then the music drifted into queer company, for music is a living organism and wanders when it is not controlled. Finally Sophie Braslau got hold of it, and the composer, who was directing a choir in a Bronx synagogue, was astounded to hear of the acclamations of a Metropolitan Opera House Sunday night audience. His daughter had listened to "Eili Eili" and brought home the good news. After troublesome preliminaries "Meyer Beer," the pen name of the musical editor of the American Jewish News, was able to prove beyond peradventure of a doubt the artistic parentage of the song, and Jacob Sandler is in a fair way of being idolized in his community, as he should be.

"Eili Eili lomo asovtoni?" may be found in Psalm 22, the first line of the second verse in Hebrew. In the English version the words of David are in the first verse: "My God, My God, why hast thou forsaken me?" And in St. Mark's gospel we read: "And at the ninth hour Jesus cried with a loud voice, saying 'Eloi, Eloi, lama sabachthani?' which is, being interpreted: 'My God, my God, why hast thou forsaken me?'" (Chapter 15, verse 84). The exegetists and apologists, as well as sciolists, have made of this immortal phrase a bone of theological contention. Schmiedel, who with Harnack believes the words to have been uttered by our Savior, nevertheless points out various details which prefigure the same things in the crucifix—the just man hanging on the stake, the perforated hands and feet, the mocking crowd, the soldiers gambling for the clothes, everything takes place as described in the Psalm. Lublinski (in "Dogma," page 93) and Arthur Drews (in "The Historicity of Jesus," page 150), demur at the orthodox Christian conclusions of Harnack and Schmiedel.

A beloved master, the late Solomon Schecter, disposed of the question in his usual open style. "The world is big enough," he has said to me, "for both Jehovah and Jesus, for two such grand faiths as the Hebrew and the Christian." But he saw Christianity only in its historical sequence, and not as a continuator of Judaism; rather, a branching away from the main trunk. If it had not been for Constantine, the world might be worshiping Mithra today, was the erudite and worthy man's belief. Enveloped in the mists of the first two centuries of Christianity seems to have had a narrow escape for the doctrines of Mithraism. That Salomon Reinach practically admits in his "Orpheus," a most significant study of comparative religions from the pen of this French savant.

Once upon a time I played the organ in a "shool," a reformed, not an orthodox, synagogue; played indifferently well. But my acquaintance with the Jewish liturgy dates back to my boyhood in Philadelphia, where I studied Hebrew, in company with Latin. The reason? My mother fondly hoped that I might become a priest—the very though of which makes me shudder now. The religious in me found vent in music and my love of change was gratified by playing the Hebrew service on Shabbas (Saturday) and the Roman Catholic on our Sabbath.

I have always entertained a peculiar admiration for the Jews and Judaism. It began with the study of Semitic literature of the Talmud, above all of Hebrew poetry, the most sublime in our language, as Matthew Arnold asserts in his comparative estimate of Greek and Hebraic cultures. My dearest friends have been, still are, of that race. Prejudice, social or political, against the Jew I not only detest, but I have never been able to comprehend. My early playmates were Jewish boys and girls. I have stood under the "Choopah" (marriage canopy) and have seen many a Bar-Mitzvah; even sat "Shivah" for the dead father of intimate friends. From Rafael Joseffy to Georg Brandes; from the brilliant Hungarian virtuoso that was Joseffy—whose father, a learned rabbi, I visited at Budapest—in Pest-Ofen—in 1903, when he was eighty-four, an orientalist, a linguist with twenty-six languages, ancient and modern, at the tip of his tongue—to Professor Brandes, the Danish scholar, an intellectual giant, and a critic in the direct line of Sainte-Beuve and Taine—both men I knew and loved.

Whther the Jew has attained the summits as a creator in the Seven Arts I cannot speak authoritatively, although the Old Testament furnishes abundant evidences that he has in poetry. Disraeli (Beaconsfield), who liked to tease Gladstone by calling him "Frohstein" and pointing to his rugged Jewish prophet's features, has written of his race most eloquently. I should like to quote a passage in its entirety, but time and space forbid. But an excerpt I permit myself the luxury of reproduction: "The ear, the voice, the fancy teeming with combinations, the inspiration fervid with picture and emotion, that came from Caucasus, and which we have preserved unpolluted, have endowed us with almost the exclusive privilege of music; that science of harmonious sounds which the ancients recognize as most divine and deified in the person of their most beautiful creation. . . ." He goes on: "There is not a company of singers, not an orchestra in a single capital, that is not crowded with our children under feigned names which they adopt to conciliate the dark aversion which your posterity will some day disclaim with shame and disgust. . . ."

Lord Beaconsfield mentions Rossini, Meyerbeer, Mendelssohn as Jewish composers, and Pasta and Grisi among the singers. Probably he had not heard Rossini's witticism uttered on his deathbed: "For heaven's sake, don't bury me in the Jewish cemetery!" Nor did Beaconsfield look far enough ahead when he wrote "dark aversion"—which is wonderful. Today the boot is on the other leg. It may be Gentiles who will be forced to change their names to Jewish. I could easily sign myself "Shamus Hanuchah" leaving out the "lichts"—or pattern after the name Paderewski jokingly wrote on his photograph—"For Jacob Hunekerstein."

And I am ashamed to confess that I know Jews who themselves are ashamed of having been born Jews. Incredible! In Vienna I have seen St. Stefan's cathedral crowded at 11 o'clock high mass by most fervent worshippers, the majority of whom seemed Semitic, which prompted me to propound the riddle: When is a Jew not a Jew? Answer: When he is a Roman Catholic in Vienna But you never can tell. As Joseffy used to say when some musician with a nose like the Ten Commandments was introduced, as, for example, M. Fontaine, "He means Brunen, or, in Hebrew, Pischa. He is not a Jew, but his grandmother wore a 'scheitel'" (the wig still worn by orthodox Jewish women). The truth is that among the virtuosi, singers, actors, the Jew holds first place.

Liszt and Paganini are the exceptions, and Paganini could easily pass in an east-side crowd as Jehudah. As to the Wagner controversy, not started by Nietzsche, but by Rossini and Meyerbeer, who referred to Wagner as Jewish, that was settled by O. G. Sonneck in his little book, "Was Wagner a Jew?" but only after I had introduced to the columns of the New York "Times" Sunday Magazine in 1913 a book by Otto Bournot entitled "Ludwig Geyer". Geyer was, as you may remember, the stepfather of Richard Wagner. Bournot had access to the Baireuth archives and delved into the newspapers of Geyer's days. August Bottiger's "Necrology" had hitherto been the chief source. Mary Burrell's "Life of Wagner" was the first to give the true spelling of the name of Wagner's mother, which was Bertz, which may be Jewish or German, as you like.

In 1896 I attended the Wagner festival at Baireuth. Between performances I tramped the Franconian hills. My toes hurt me. Looking for a corn cutter, I found one not far from the Wagner house. The old chap seated me in the doorway, probably to get better light, and as he crouched over my feet in the street I asked him if he had known Richard Wagner. "Know Wagner?" he irascibly replied. "He passed my shop every day. Many the times I cut his corns. O, no! not here, over yonder!"—he jerked his head in the direction of Wahnfried. I inquired what kind of a looking man was Wagner. "He was a little bowlegged Jew, and he always wore a long cloak to hide his crooked legs." Enfin! the truth from the mouth of babes. This beats Nietzsche and his "Vulture" Geyer.

Not religion, not nationality, but race, counts in the individual. Wagner looked like a Jew. And there are many red-haired Jews with pug noses and light blue eyes. Renan in "Le Judaisme" has shown us how non-Jewish elements were in the course of time incorporated within the race. The Chazars of eastern Europe are Jews only a thousand years old. Dr. Brandes in a confession of his views on the subject has said—in "The Journal for Jewish History and Literature," published at Stockholm ("Tiedscript for Judisk Historia") and quoted by Bernard G. Richards in a capital study of Brandes —"from the fifteenth to the sixteenth year of my life I regarded Judaism purely as a religion."

But when he was abused as a Jew then Georg Brandes felt himself a genuine Jew. Many a man has found himself in a similar position. Atavistic impulses, submerged in subconsciousness, may explain why certain men, Gentiles, scholars, by nature noncombatants, have left their peaceful study, jeopardized their lives, ruined their reputations to battle for an obscure Jew—Dreyfus. Zola, of Greek-Levantine origin, perhaps Italian and Jew, was one of those valiant souls who fought for the truth. Anatole France, born Thibault, another. Count Thibault at the time of the Dreyfus uproar challenged the great writer who signs himself Anatole France to prove his right to that distinguished Roman Catholic name. That the gentle Anatole is the very spit and spawn of a Jew so far as appearance goes; that since Heine (baptized a Christian) no such union of mocking irony and tender, poetic emotion can be noted in the work of any writer, are alike valueless as testimony. Nevertheless many believe in this Hebraic strain, just as they feel it in the subtley of Cardinal Newman's writing—he was of Dutch stock—and in the humor of Charles Lamb. Both Englishmen are accredited with the "precious quintessence," as Du Maurier would say.

I have had to stand a lot of good natured fun poked at me for my Jewish propensity. I can stand it, as I have a solid substratum of history for my speculations. Some years ago the Contemporary Review printed an article entitled "The Jew in Music," with this motto from Oscar Wilde's "Salome": "The Jews believe only in what they cannot see." The writer's name was signed A. E. Keeton. Not even the assertion that Beethoven was a Belgian is half so iconoclastic as some of the assumptions made in this study. "When Mozart first appeared as a prodigy before the future queen of France, Marie Antoinette, she announced that 'a genius must not be a Jew.'" The original name, Ozart, was changed. Mozard was baptized! which anecdote makes the scalp to freeze, though not because of its verisimilitude. Beethoven and Rubinstein looked alike; ergo! But then they didn't.

Once upon a time I wrote a Jewish story, "The Shofar Blew at Sunset." Maggie Cline liked it; so did Israel Zangwill. I preserve a letter from Mr. Zangwill telling me of his liking. The story appeared in Mlle. New York, now defunct. It was afterward translated into Yiddish, though it did not give general satisfaction in either camp, Jewish or Christian. It revealed in the cantillations and employed as leading motive the shofar or ram's horn blown in the synagogues on Yom Kippur or the Day of Atonement. The scroll of the Torah also appeared. But these liturgical references didn't offend; it was my surprising denunciation of Jewish materialism in New York that was the rock of offense. I say surprising, for what is a Christian born doing in another field and finding fault? I'm sure I can't say why, unless that in writing the tale I unconsciously dramatized myself as a reproaching voice. There was much in my strictures of that son of Hanan who prowled through the streets of the Holy City in the year A. D. 62, crying aloud, "Woe, woe upon Jerusalem!"

I remember that I predicted because of the luxury of the American Jew the lofty Jewish idealism might be submerged in a flood of indifference and disbelief. Prosperity would prove the snag. In the heart of the Jew is the true Zion, not in success nor in some faraway land. Naturally that didn't please the Zionists. One professional Jewish publication, no longer in existence, said that I preached like a rabbi (reb) but thought like a goi. The word "chutzpah" was also used. Yet wasn't I right? It is the spiritual ark of the covenant, the spirit of the law, and not the letter that killeth, which should be enshrined in the heart of the Jew. He may dream of Palestine, of its skies of the "few large stars," a land overflowing with milk and honey; but in the depths of his soul it is the living God to whom he must go for spiritual sustenance. God, the eternal reservoir of our earthly certitudes! Schma' Ysrael!

And now, for fear that all this sounds more like a sermon than a sonnet—and I'm in earnest, not forgetting that the lofty ethics of the Old Testament apply quite as much to Christians as to Jews on the second Sunday after Easter and Pesach—I'll conclude with the statement that the most Jewish composer I know of, bar none, is Ernest Bloch, a Swiss musician residing in this city. He has great gifts, abundant science, and an inborn sense of orchestral color and rhythms. I heard him conduct a concert at Philadelphia entirely devoted to his own works. I shall not soon forget the emotional impression created by his "Solomon" for violoncello solo and orchestra, interpreted on the solo instrument by that splendid young artist, Hans Kindler, the first 'cellist of the Philadelphia orchestra. It is a masterpiece. But the concert was too long; there were color and sentiment that cloyed, and the beat of the composer-conductor was not propulsive. With Leopold Stokowski things would have gone at a brisker tempo and charged with more vitality. As the final note was sounded a well-known wit and jurist, a Hebrew—if I say more Philadelphia will surely recognize the man—passed into the lobby of the Academy of Music. He sighed. He said with the self-mocking irony of his race, "Beautiful music, but another afternoon like this and I'll turn anti-Semite!" Selah!—Courtesy of the New York Times.

PUNISHING THE OPPRESSORS.

The history of the sufferings of the Jews of Palestine under Turkish rule now forms the topic of the day. Several of the former Turkish officials who took part in the cruel persecution and brutal maltreatment of the Jews have after long searching been arrested by the English military authorities. Thus the former Turkish head physician of Nazareth, Hassan Bey, has just been taken into custody. Already the mere mention of this execrable person awakens memories of horror in our hearts. He was the chief initiator of the purpose of ill-treating and blackmailing innocent people. Frightful things are related of this monster's barbarous cruelty. It was he who in the spring of 1917 in Nazareth subjected the Jewish workman Schwarz to the most dreadful tortures until the unhappy man put an end to his intolerable sufferings by committing suicide. It was also Hassan Bey who had the teacher Ehrlich, Mendel Chankin and the community president Rosenberg, flogged in the most barbarous manner. He had boiling eggs placed under the arms of the laborer Zwi Nadab in order to extort a confession from him. He was thoroughly merciless, and tortured Jewish men, women and children, including the aged and the sick. The English authorities had been long searching in vain for him until the Jewish colonist Gorki, one of his victims, succeeded in running him to earth. The colonist had him arrested and he is now confined in the prison at Jaffa with Jewish gendarmes guarding him. New witnesses against him and persons who have suffered injury at his hands are appearing every day. It is reported that the notorious Kaimakam of Haifa, who likewise has innumerable crimes against the Jews and Arabs on his conscience, has also been arrested.

JEWISH DEPARTMENT OF EDUCATION IN LITHUANIA.

In harmony with the promises made to Jews in connection with the grant to them of cultural autonomy, a Jewish education department, headed by Dr. Deutchlander, has been established in Lithuania. The certificates of approved Jewish schools have been declared as equivalent to those issued to students at state schools.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, May 20, 1919.

At length we in London have a Reconstruction scheme. It originated with one of the younger men in the community and that is perhaps among its recommendations. The gentleman in question is Mr. Robert Waley Cohen, the Junior Vice-President of the United Synagogue. Himself the scion of a distinguished family with a proud record of communal service, Mr. Cohen is but maintaining a high tradition. He is of those who "think imperially", and therefore is able to conceive of great schemes. His own personal success in the city, whither he proceeded on leaving Cambridge, is perhaps due to this quality of his, and there is every reason to believe that the scheme for the community will bear fruit if it is properly run. In brief, Mr. Cohen wants to raise one million pounds sterling (five million dollars) as a great Jewish War Memorial. And what will he do with the money? He suggests that Jews' College should be moved from London to Oxford or Cambridge, that Jewish religious education in England should be placed on a sound footing, and that a system of District Rabbinates be introduced all over Great Britain.

The scheme was propounded before the Council of Jews' College, which would make it appear that the Jews' College Reform is the principal item in the program. The debate was remarkable for the interchange of views on the religious life of the community. The aim of the scheme was to lend support to Traditional Judaism. In the debate many thoughtful men questioned the extent of the actual traditional way of life which characterized most Anglo-Jews. What of the Dietary laws? What of Hebrew as the language of prayer? What of the Sabbath? But agreement was general that the old ways needed keeping, that the community should become more serious in its attitude to Jewish life. To this end its religious leaders should be of the best. To obtain the best, Jews' College must be remodeled, improved, changed.

This is an old controversy. Jews' College has never been popular with the community, and perhaps among its keenest critics were those who were brought up within its walls. Somehow the community was not content with the average type of minister whom the College produced. Again and again the suggestion was mooted to close the College altogether, or to remove it from London. Some said it was not English enough: the teachers were foreign to the life and ideals of the country. Others again said that the College was not Jewish enough and that it ought to be a real Yeshiba. But many considerations were urged both against its total closing down or its removal to the seat of one of the older universities. For a time the College Council stuck to its guns and carried on. Now, as it were, in an instant, the College looms favorably in the public eye and, wonderful to relate, the present Council at length agrees to its removal to either Oxford or Cambridge. It is hoped that the university atmosphere of either of these places will have a beneficial effect on the future generations of Jewish ministers in England. It is hoped that they will be cultured in the general sense and well acquainted with Hebrew learning.

Certainly the proposal is attractive. Its very comprehensiveness recommends it to the community. No less attractive are the other two items in the program. For one thing it is proposed to divide up the country into "dioceses", with a rabbi at the head of each. That must inevitably lead to raising the tone of many a small provincial congregation both in its own eyes and in the estimation of its neighbors. The improvement in Jewish religious education would be but the coping stone of the structure. Thoroughly sound and far reaching in its consequences—so the scheme may be described, and it only remains to collect the rather large amount mentioned. The promoters of the scheme have no fear on this score. They believe the community will respond. So it was decided to ask the lay head of the community, Mr. Lionel de Rothschild, to take the lead, and he has consented. In his reply to the invitation he wrote as follows:

"Your letter raises a question of the utmost importance to the future of Judaism in the British Empire. I shall take immediate steps to call a meeting as widely representative as possible of the whole of our Community to consider your scheme, and, if it is adopted, I shall gladly assist in any way I can to secure its consummation.

"Our Community has recently been divided by large issues in which the strong convictions held on either side have led to deep cleavages which we must all regret. There can certainly be no finer war memorial than one which will maintain for future generations that which we all have in common—the great traditions of Judaism and of British citizenship. If the proposals which you make find acceptance in the Community throughout the Empire, it will, I feel sure, be a great satisfaction to us all to find ourselves once more united in a great cause."

The reference of Mr. de Rothschild to the divisions in the Community refer obviously to the formation of the League of British Jews and to the conduct of some of its members. Ever since the league was started it has never been taken seriously by the Community in general. It was regarded as the offspring of fright, and most people rather poked fun at it. But the more it was chaffed the more seriously it took itself. Among those who chaffed it most was the "Jewish Chronicle," and naturally to the leaders of the league the "Communal organ" became anathema. Now it happened that the "Jewish Chronicle" recently printed an article on Bolshevism, which it was perfectly entitled to do. But the "Morning Post," which has made Anti-Semitism one of its "stunts," pounced upon this, crying in holy wrath: "Hal Behold the Jews. They are Bolshevists. Or they appear to be. They should loudly proclaim that they are not." And so on. It would have been surprising if the "Morning Post" had taken any other line. We expect this sort of criticism from that journal. But it is useless to protest. Would not the lamb have been foolish to protest to the wolf? One day the Jews are blamed for being "International Financiers," whatever that may mean; the next, they are held up to scorn for being Bolsheviks—without the least shred of evidence. People of the type of the "Morning Post" will have it both ways. Most people regarded its antics with disgust. But ten famous "leaguers," fearful as ever, wrote a letter to the "Post," protesting that British Jews are not Bolsheviks and giving their league a little advertisement. The letter was very much resented. It may be said that practically the whole of the Community was up in arms against it, while the excuses of some of the signatories prove that even they do not feel quite at ease about it. There is little doubt that the letter was cringing. Whether the "Morning Post" likes it or not, Jews surely claim the same right as other people either to accept or reject Bolshevism. It is a question of freedom of opinion, and we have yet to learn in this country that only the opinions of Jews are to be fettered. Jews claim the right of freedom of thought on all subjects under the sun, and if some Jews favor Bolshevism, that is their concern.

The "Morning Star" rather tried to indicate that Bolshevism was a specialty of the "foreign" Jew in the country. Needless to add, that is a gross travesty. Possibly there may be "foreign" or "native" Jews who welcome Bolshevism. Certainly there are others who detest the new doctrines. That is not the question at issue. The question at issue is that Jews, like their fellow-citizens, should have perfect freedom of thought. In bowing low to the "Morning Post" the ten signatories of the condemned letter were siding with repression of thought. Jews who know what all forms of oppression mean ought surely to be to the fore in support of liberty. The whole wretched business was an error of judgment, and the sooner the Community comes to realize that it needs union just now, the better.

In Anglo-Jewry and beyond a united front is essential. It is a thousand pities that men with honored names and influence should apparently be thinking more of themselves and less of the Community. All need to put their shoulders to the wheel. That is why Mr. Lionel de Rothschild's sentiment, expressed in the letter quoted above, is exceedingly welcome. It is to be hoped that in international affairs likewise Jews will unite. Their cause is one of Right and Justice, and even the "Morning Post" will admit (we presume) that as men and citizens of the British Empire Jews are in duty bound to do all they can to bring justice and fair treatment to Jews in such countries as Poland or Roumania. These people have suffered greatly, and relief can come only if Jews from western countries and America unite in a call for justice.

It was only right, therefore, for the Order to be represented at Paris. It would be a good thing likewise if a permanent General International Jewish Committee resulted from all the sectional deliberations at the French capital. We need not fear the "Morning Post" or its associates. Jews have as much right as other folk to organize themselves internationally if need be. Their patriotism will not suffer, and the "Morning Post" should be bluntly told so. But possibly the Jewish "stunt" will be neglected presently for the Irish "stunt." The existence of the "Morning Post" is conditioned by the Irish problem. The "Post" lives to croak against Ireland and Irish Home Rule. Be that as it may, Jews require a little more of the spirit of independence. Their cause is just and assistance is urgent.

This was well brought out at the meeting of protest against the Polish pogroms. Lord Parmore presided over a large and representative gathering, and Mr. Israel Cohen, who has returned from Poland, presented a heart-rending report. Is it not noteworthy that Jews should suffer more than other peoples? The Belgians suffered during the late war; so did the residents in the north of France; so did the Serbians; so did the Polish and Galician Jews. But when the war ceased the sufferings of all the others but the Jews ceased. The Jews continue to be oppressed. It would seem that the Poles are celebrating their newly-won national life by shedding blood merrily and behaving like brute barbarians. Even their own prime minister is ashamed of their conduct and threatens to resign. Mr. Paderewski makes promises at Paris which in Poland are broken. The Poles are suffering from too much liberty, and the Jew is their victim. It is not fair. A call of protest should be heard from all parts of the world where the sense of justice is not yet dead.

We have at present in London a distinguished Jewish visitor from Spain in the person of Dr. A. S. Yahuda. Dr. Yahuda is a British subject, born in Jerusalem and trained in Germany, where he lived for many years before the war as a teacher of Arabic and Semitic Philology. Before the war the German government were glad to have him in their country; when the war broke out he was cold-shouldered, and were it not for a lucky accident which found him in Spain in August, 1914, he would doubtless have been interned at Ruhleben. In Spain his work was admired, and a special law was passed to enable him, a foreigner, to hold a chair at the University of Madrid. His subject is interesting—the History and Literature of the Jews in Spain. It is a unique position, and Dr. Yahuda has been able to make the most of it. He is at present on a scientific mission for the Spanish government, and he relates with pleasure that gradually Jewish life is beginning to manifest itself in Spain, and that the Spanish government welcomes it.

Among the New Year's honors there was included a knighthood for Prof. Israel Gollancz. Sir Israel is one of the leading academic teachers of English in this country; he is professor at the University of London, secretary of the British Academy and popular everywhere. His lectures attract crowds of students, just as his personality attracts hosts of friends. Sir Israel is a brother of the Rev. Prof. Hermann Gollancz, who has a long record of faithful service in the Community, and both have sprung from the home of a Jewish minister.

Honor in another way was conferred on Mr. S. Rehfisch, who by the way, is a member of the London Lodge. For many years Mr. Rehfisch has been interpreter at the Whitechapel County Court, where, as may be expected, Jewish litigants abound. Not all of them can speak the King's English, and in order to assist Judge Cluer, Mr. Rehfisch acted as interpreter, being an official of the Board of Deputies. The Board recently resolved for financial reasons to discontinue the employment of Mr. Rehfisch, and Judge Cluer publicly testified to his integrity and ability.

Many Jews worked very hard all through the war in aid of the Belgian refugees in this country. They have been honored at the hands of King Albert, and now, for the purpose [illegible] tion in Belgium, Mr [illegible] late Home Secretary, has [illegible] by the British government [illegible] missioner to Belgium. It is a task in which Mr. Samuel may be expected to revel, and Belgium will be sure to profit by the work of so able an administrator.

The work of the London Lodge is proceeding apace. We are slowly gathering strength for increased activities in the coming period, and among other things we hope to extend our membership. Already this session we have had a couple of very successful meetings, and they will doubtless be followed by others after the summer recess.

RECORDS PROVE JEWISH TROOPS AMONG BRAVEST.

Members of Race Win 400 Citations for Valor During War—Casualties May Reach 12,000.

By Justin McGrath,
Editorial Correspondent Universal Service.

Jokes on the pacifist tendencies of the Jews will have no appeal to excite laughter when the statistics of Jewish partician in the great war, now being compiled by the American Jewish War Records committee, are completed.

This committee has 120,000 records of Jewish soldiers in its files. When all the returns are in, it expects to have the records of 200,000 Jews who saw service.

If this expectation is met the record will show that the Jews supplied about 5 per cent of the military and naval forces of the United States.

This can be appreciated when it is understood the proportion of Jews in the United States to the total population is only about 3 per cent.

Jewish Casualties Heavy.

The Jewish casualties, so far listed, number 7,200. It is expected the final count will show from 10,000 to 12,000.

Four hundred citations for bravery already have been listed.

The largest centers of Jewish population, of course, supplied the greatest number of Jews to the service. New York state and city supplied more than one-third of all of those listed up to the present time—the total for the state standing now at 26,866, of which 22,210 were from New York City.

Illinois is credited with 3,459, of which 2,670 were from Chicago, and Massachusetts with 3,777, of which 830 were from Boston.

Nine hundred and twelve answered the call to the colors from San Francisco.

Proved Their Mettle.

The famous "77th" Division, of which Colonel Whittlesey commanded a battallion, was largely Jewish. When Colonel Whittlesey was surrounded by the Germans and called upon to surrender, his reply to the German courier was "Tell 'em to go to hell." He and his men, many of whom were Jewish, fought on until they were rescued by other American forces.

Although the infantry branch of the American army constituted but 20.66 per cent of the entire army, the Jews attached to the infantry branch constituted 51.07 per cent of the total number of Jews in the service.

The Marine Corps is essentially a fighting organization. Every man who enlisted in this corps did so with the expectation that he would be sent where the fighting was the thickest. Of the 60,000 Marines, 1,700 or 3 per cent, were Jewish, according to the records already listed.

Fired by Chateau Thierry.

Of the 1,700 Jewish Marines, fully 30 per cent enlisted immediately after June 5, 1918, the day after it was published to the world that the Marines were the "shock troops" at Chateau Thierry.

The total of all the Jewish casualties thus far listed is about 10,000. The total number of deaths is 883, or 4.01 per cent of the total in the American Expeditionary Forces.

The total wounded is 1,397, or 3.08 per cent of the total.

Of the infantry branch the Jews had 1,060 commissioned officers and 1,678 noncommissioned officers.

In the field artillery they had 225 commissioned officers and 373 noncommissioned officers.

In the infantry they had six colonels and lieutenant colonels, 31 majors, 174 captains, 228 first lieutenants, 369 second lieutenants and 244 lieutenants not designated.

In the field artillery they had six colonels and lieutenant colonels, six majors, 29 captains, 59 first lieutenants, 80 second lieutenants and 42 lieutenants not designated.

The record is one in which Jews may take justifiable pride.—Chicago Herald and Examiner.

CELEBRATION IN HONOR OF RABBI ISADORE ROSENTHAL, BY LANCASTER LODGE NO. 228, LANCASTER, PA.

Ending the ceremonies in honor of Rabbi Rosenthal, a banquet was held June 11, in the Hotel Brunswick by the congregation of the Temple Shaarai Shomayim. Along with the congregation members of the Independent Order of B'nai B'rith a number of guests from all parts of the country, who came to pay tribute to the Rabbi, were present. The banquet was one of the most elaborate ever held in the hotel.

During the dinner presents were given the Rabbi as acknowledgements of the excellent work he has done during his service to the church and community. Louis Samler, president of the congregation, presented Rabbi Rosenthal with a check for $2,500 in behalf of the congregation.

The Rabbi was also presented with a loving cup by Rev. Haas, of Harrisburg, in behalf of the Salem Lodge, I. O. B. B., of Harrisburg. The District Lodge No. 3, I. O. B. B., presented him with a beautiful vase of silver which was placed in the center of an immense floral piece. The vase stands about two feet high and was given as a token of appreciation for the work that he has done in that organization.

The burning of the mortgage on the Temple Shaarai Shomayim was one of the most impressive features of the evening. This was started by Louis Samler, who with due ceremony, officially burned the paper.

Great tribute was paid to the Rabbi by the speakers, all of whom had worked with Rabbi Rosenthal either in civil life or in religious work. The speakers of the evening were: Hon. Harry L. Trout, mayor of Lancaster; Dr. William Rosenau, of Boston; Rev. Henry H. Apple, D. D., president of Franklin and Marshall College; Dr. J. B. Pollack, of Jersey City; Judge William H. Keller, judge of the Superior Court of Pennsylvania; Marcus Feuchtwanger, of New Castle; John E. Malone, Joseph Salus, of Atlantic City; Rev. Haas, of Harrisburg; L. R. Geisenberger and Louis Samler, president of the Shaarai Shomayim congregation.

The first speech of the evening was delivered by Mayor Trout, who told of the work done by Dr. Rosenthal in the capacity of councilman. "Dr. Rosenthal is held high in the esteem and respect of everybody in the city," the mayor said. He also made mention of the great work of Dr. Rosenthal during war drives through the county.

Dr. William Roseneau, the next speaker, spoke on the reminiscences of their college days as they attended college at the same time in Cincinnati. He told many of the many fine points of Dr. Rosenthal during their college life.

Dr. Henry H. Apple, president of the Franklin and Marshall College, dwelt upon his association with Dr. Rosenthal during war work in Lancaster and paid high tribute to sterling qualities of the man.

Dr. J. B. Pollack, of Jersey City, head of the Hudson County Tuberculosis Sanatorium and past president of the District Lodge No. 3, I. O. B. B., was present to pay tribute in official manner to the Rabbi as was Marcus Feuchtwanger, of Newcastle, who is now president of the District.

Judge William H. Keller, of the Pennsylvania Superior Court, told of his association with Dr. Rosenthal in a legal way.

John E. Malone, who was one of the great workers in the drive throughout the city and county during the campaigns here, was present to pay tribute to the Rabbi for his work during these times.

Joseph Salus, of Atlantic City, ex-Senator of New Jersey and a brother of Sam Salus, a Senator of Pennsylvania, gave a very interesting address.

Lionel R. Geisenberger, the late partner of Rabbi Rosenthal for eighteen years, told of the finer qualities of the man as brought out in his business relations with him.

Presentation speeches were made by Dr. Haas, of Harrisburg, and Louis Samler, of the congregation. In presenting Dr. Rosenthal with the check for $2,500 Mr. Samler stated that it was little enough to give for the work that he has done during the past years with the church. Mr. Samler acted as toastmaster during the evening.

After the banquet the guests enjoyed dancing until an early hour in the morning. The music during the dinner was furnished by Roth's Orchestra and for the dancing by the Shure and Thorbahn Terpsichorean Jazz Orchestra.

TESTIMONIAL MEETING IN HONOR OF SOL HERZOG, PRESIDENT OF DISTRICT NO. 5, BY ARGO LODGE, WASHINGTON.

By A. Stern.

Argo Lodge No. 413 of Washington, D. C., held a testimonial meeting on the evening of May 28 in honor of Mr. Sol Herzog, President of District Grand Lodge No. 5. The members of Argo Lodge expressed their appreciation of the honor of again having a member of their lodge to head the District Grand Lodge. As a testimonial on this occasion a beautiful and appropriately engraved silver service was presented to him.

One of the many valuable services which Sol Herzog rendered to Argo Lodge for more than twenty-five years has been the editing of a most original and interesting monthly lodge paper known as the Argo News.

The wit and humor of this little paper bears the stamp of Bro. Sol Herzog's pleasing, polished and up-to-date style. Each wit coming from his pen always leaves a lasting impression of a sound moral effect.

The meeting was opened with the "Star Spangled Banner," played by the Y. M. H. A. orchestra. Bro. Hyman N. Levy, the president of Argo Lodge, introduced Judge Milton Strasburger as chairman of the evening. In his presentation address the judge gave a terse review of the history of the Order and its noble work. "Upon brotherly love and harmony," said he, "this great International Order was founded 76 years ago, and tonight, with a feeling of the purest brotherly love, we, the members of Argo Lodge and our friends have assembled to honor the sterling qualities of our beloved Bro. Sol Herzog, on the occasion of his being President of our District Grand Lodge, by presenting him with FOUR pieces of sterling silver."

Brother Herzog responded in his novel and original manner. "Originality" is born with him. He is original in his speeches in the lodge room as well as in his daily business life, and this born gift has made him one of the most popular men in the Capital of the Nation.

Capt. Julius I. Peyser, as an ex-President of the District Grand Lodge and ex-Chief of the Housing Division, Department of War, took for his text "Americanism." He said in part: "It is the duty of every good Jew to be a member of the Independent Order of B'nai B'rith. Not only to be in good standing with the Financial Secretary, but to be an active worker in the lodge, for the good of our race and the welfare of humanity. For a good Ben B'rith is unquestionably a good American."

Miss Rosalie Livingston, the youngest sister of Bro. Ben Livingston, entertained the audience with a vocal solo. The Rev. Dr. Abram Simon spoke on "B'nai B'rith Ideals."

Judge Charles F. Feidelson, the First Vice-President of District Grand Lodge No. 5, came from Savannah, Ga., especially to attend this Testimonial Meeting. In his eloquent address he expressed the hope that the Order will in the near future begin to take in members from 14 to 16 years of age, prepare them and teach them according to the B'nai B'rith ideals, in order that when at the age of 21 they will be initiated as full members of the Order they may be trained and well prepared to carry forward the noble work according to the plans, which we now lay out for them.

Bro. Edwin L. Levy, the Secretary of District Grand Lodge No. 5, came from Richmond, Va., to honor the occasion with his presence. On account of the lateness of the hour he declined to speak.

The main hall of the Jewish Welfare Board, Eleventh and Pennsylvania ave., was packed to the doors by members and their friends.

The enthusiastic meeting closed with the singing of "America," and refreshments were served.

The District Grand Lodge was organized in 1868. Since that time Argo Lodge has had the honor of having eight of its members as Presidents of the District Grand Lodge, of whom the living ones are Simon Wolf, Samuel Gans and Capt. Julius I. Peyser, the latter having occupied this high office seven years ago.

JEWS FERVENTLY PATRIOTIC.

Be it remembered, and all history will show it, that in those lands in which the Jews are treated with justice and equality, there is a fervid patriotism and a faith of citizenship that will bear comparison with any class in any community and in any country. It is only what should be expected from those who, after all, have been known throughout the generations as men who have done their duty, who have sought justice and who have tried to do justice.—Lord Reading.

PALESTINE SELF-GOVERNMENT BEGINS.

Constituent Assembly Meets on L'ag B'omer, With 400 Representatives Democratically Elected.

Four hundred delegates, democratically chosen at elections participated in by every Jewish resident of Palestine, over twenty years of age, and regardless of sex, will convene at Jerusalem on May 18, L'ag B'omer, as the first Constituent Assembly of the land, and although the results of the elections are not yet known here, it is believed that a number of women will have seats in this historic body.

The Constituent Assembly was called into being by the Zionist Administrative Commission and its purposes were defined at a Conference of Palestine Jews which took place at Tel Aviv from the 15th to the 19th Shevat (Dec. 18 to 22). The conference was participated in by representatives of all parties in Jewish Palestine, and limited the scope of the Constituent Assembly to internal questions, such as (1) the strengthening of Hebrew Culture and the recognition of Hebrew as the official Jewish language of Palestine; (2) determining the status and the functions of the Court of Arbitration (Mishat Hasholom); and (3) the political organization of Palestinian Jewry. It was determined that the Constituent Assembly should consist of a legislative and an executive body.

The campaign for the election of delegates to this historic body followed closely all of the finer features of American political campaigns. The various viewpoints found their expression in party slogans, and all elements, from the extremest conservative to the most radical, agitated vigorously, yet without rancor, for the selection of candidates whose views were in keeping with their own. One small faction, composed of extreme orthodox elements, declined to participate in the elections because of the full-suffrage provision, on the ground that it would not be in keeping with their religious views to sit in council with women. But the number who held this reactionary attitude was very negligible, notwithstanding that it was led by Reb Laibele, the Dayan of Jerusalem, who is the spokesman of the old, extremist settlement which is opposed to every innovation, including Zionism. It is hinted in Jerusalem that one of the compelling motives of Reb Laibele and his adherents was not so much a fundamental objection to sitting in council with the opposite sex, but the fact that the Mizrachi in Palestine agreed to full suffrage. The question had been submitted to the Rabbis of Palestine, and only eight sustained Reb Laibele's views, the rest declining to express any opinion.

The vast majority of the Orthodox participated in the elections, and many of their candidates were voted for by the women.

This fact is a source of deep disappointment to the Poale Zion who fought vigorously at the Provisional Conference for the enfranchisement of women, and during the campaign organized a special committee "Agudath Hanaschim" to carry on a campaign for their candidates to capture the female vote. In most of the results already known it is apparent that the women cast their votes for the conservative candidates, in many instances voting against candidates of their own sex. This has been especially gratifying to the Orthodox elements, who, notwithstanding that they accepted the full suffrage plan, nevertheless suffered many misgivings over the possibility of a feminized assembly.

Besides the Constituent Assembly for all Palestine, special provincial committees were elected. The following electoral districts had their own special committees: Jerusalem, Hebron, Jaffa, the Jewish colonies, Emek Israel, Haifa, the lower Galilean colonies, Tiberias, the Upper Galilean colonies, Saffed.

"POGROM" IN BUENOS AIRES.

Thousands of Jews were slaughtered in a "pogrom" conducted in Buenos Aires, January 9, according to a statement issued by the Zionist Organization of America, quoting a report it has received from the Argentine capital. According to this report a "White Guard" was organized there following a rumor that strikes in that city were the beginning of a Bolshevist revolution incited by the Jews. The report charged that, with co-operation of the police, the "White Guard" raided the Jewish quarters, "killing a number that cannot be estimated because all the bodies were buried in a common grave." The Argentine branch of the Zionist Organization, the report continued, finally succeeded in getting the police to end the "pogrom" after it had asserted there were no Bolsheviki among Argentine Jews.

JEWS ARE BLAMED FOR BOLSHEVISM IN RUSSIA.

We quote the following extracts from "A Collection of Reports on Bolshevism in Russia," presented to the British Parliament by command of His Majesty during April, 1919:

"The foregoing report will indicate the extremely critical nature of the present situation. The danger is now so great that I feel it my duty to call the attention of the British and all other governments to the fact that if an end is not put to Bolshevism in Russia at once the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact; and the most unusual action of German and Austrian consul-general before referred to, in joining in protest of neutral legations appears to indicate that the danger is also being realized in German and Austrian quarters. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war, which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organized and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all powers."

The foregoing is an extract from a report by the Netherlands Minister of Petrograd to the British Minister at Christiania for transmission to Mr. Balfour.

"From examination of several laborer and peasant witnesses, I have evidence to the effect that the very smallest percentage of this district were pro-Bolsheviki, the majority of the laborers sympathizing with the summoning of a Constituent Assembly. Witnesses further stated that Bolshevik leaders did not represent Russian working classes, most of them being Jews".

From Dr. Alston, British Consul at Ekaterinburg, to Earl Curzon, Feb. 8, 1919.

"The Bolsheviki comprised chiefly Jews and Germans who were exceedingly active and enterprising."

From report of Lord Bilmarnock to Earl Curzon, Feb. 3, 1919.

"With regard to murder of the Imperial family at Ekaterinburg, there is further evidence to show that there were two parties in the local Soviet, one of which was anxious to save the Imperial family and the latter, headed by five Jews, two of whom were determined to have them murdered. These two Jews, by name Vainen and Safarof, went with Lenin when he made a journey across Germany. On pretext that a Russian Guard had stolen 70,000 roubles, they were removed from the house between the 8th and 12th. The guards were replaced by a house guard of thirteen, consisting of ten Letts and three Jews, two of whom were called Laipont and Yurowcki, and one whose name is not known."

From report of General Knox to War Office, Feb. 5, 1919.

"I have been for ten years in Russia, and have been in Petrograd through the whole of the revolution. I spent six weeks in the Fortress of Peter and Paul, acted as chaplain in His Majesty's submarines in the Baltic for four years, and was in contact with the 9th Russian Army in Roumania during the autumn of 1917, whilst visiting German missions and hospitals, and had ample opportunity of studying Bolshevik methods. It originated in German propaganda and was, and is being carried out by international Jews.

"All business became paralyzed, shops were closed, Jews became the possessors of most of the business houses, and horrible scenes of starvation became common in the country districts. The peasants put their children to death rather than see them starve. In a village on the Dvina, not far from Schlusselberg, a mother hanged three of her children."

Report from Rev. D. S. Lombard, to Earl Curzon, March 23, 1919.

A TRIBUTE TO JEWS.

The Protestants and Catholics of this country are, of course, a thousand times as rich as all the Jews combined, and richer. Yet the Jews of this country have given to Protestant and Catholic charities at least a thousand times as much as all the Protestants and Catholics have given to the Jewish charities. This is not written by a Jew, as readers perhaps know, and is not said in criticism of Protestants or Catholics. A man may do as he pleases. It is mentioned because it is truth and ought to put to shame those that ignorantly and stupidly attack the Jews, not realizing their good qualities, hating them with the inherited hate of ignorance and prejudice.—Arthur Brisbane in the Washington Times.

PORTLAND LODGE, PORTLAND, OREGON.

(By A. Weinstein.)

To me has been assigned the duty of reporting our weekly metings. This is an entirely new task to me and as this is my first attempt to write you and feeling that our lodge should appear in our paper in the true light, I am perhaps writing at greater length this time than I will in the future.

So here we appear on the scene to take advantage of the kind offer of the press committee of the B'nai B'rith News, and we beg to report the proceedings of the last meeting of Portland Lodge No. 65, which we are happy and proud to say is the largest in number West of Chicago, and, may we add, not at all behind on all matters appertaining to the good of the cause the Order represents and the consciousness of our duties at large. Due to the efforts of a few far-seeing brethren, we have succeeded in consolidating the Portland lodges and are today reaping its benefits. Meeting after meeting an amazing progress can readily be noted and the exchange of views and ideas is bound to redound to general education and mental development. We are becoming a factor in communal life. Our leaders know where to go to and where to find us and there is no shirking of responsibilities and anything that is of a Jewish nature interests the members of our lodge. Looking upon it in this manner, we hope to enlist every good self-respecting Jew, if not directly with us as an active member at least as a passive one.

May we at this time add that at our last meeting held Tuesday, May 6, we received over forty new members into the Order. Our degree team gave the amplified form of initiation. We have a great deal of timber to choose from and will in the very near future have a substitute team as well. After the initiatory ceremony a very impressive lecture was delivered by one of our brothers, who is Professor of Psychology at Reed College, Dr. Koehs, impressing on the candidates the principles of Service, Culture and Philanthropy, all of which was well received not only by the candidates, but the membership at large.

We in Portland are the proud possessors of the greatest Jewish citizen in the West—our own Bro. Ben Selling—who was one of the advocates of the consolidation of the lodges. He attends when possible and is always ready and willing to give a helping hand. When called upon for a talk at our last meeting, it was several minutes before the applause subsided so he could proceed. His remarks were good and timely and highly appreciated and his words were, as always, interwoven with the thought of doing good for the Jew in need wherever he may be. Bro. Dr. A. Tilzer, who just recently returned from California, was also listened to very attentively, and our own secretary, Bro. Ed. Weinbaum, who just recently returned from the East, spoke of the interview he had with Brother Seelenfreund in Chicago and the cordial reception given him.

Under "the good and welfare of the Order," light refreshments and cigars were passed around. Lodge closed with the promise of a larger attendance at the next meeting, Tuesday, May 10.

TORONTO LODGE, TORONTO, CANADA.

A banquet under the auspices of Toronto Lodge No. 836, of Toronto, Canada, was held in the King Edward Hotel on June 8, 1919. Two members of Parliament, other distinguished government officials, and leading co-religionists of that city were guests of honor and the Montefiore Lodge Degree Team of Buffalo, N. Y., officiated at a class initiation of seventy candidates.

Bro. Charles H. Shapiro, of Bridgeport, Conn., senator from the state of Connecticut, represented the District Grand Lodge on that occasion. The class initiation was held during the day at a special meeting of the lodge. Addresses were delivered by Alderman Louis M. Singer, Joseph G. Shapiro and others.

The address of Mr. Singer was as follows:

The Jew was too numerically inferior to turn any country into Bolshevism, even if he would, and the appellation "Bolsheviks" to the general body of Jews was a wicked slander and calumny, declared ex-Alderman Louis M. Singer, to some 300 members of the Independent Order of B'nai B'rith, who held a banquet in the King Edward Hotel last night.

Mr. Singer outlined first the details of this new order which has made such amazing strides in Toronto during the last few months. The name, he said, showed clearly that there were no Bolshevik tendencies among the Jews, for it meant "Children of the Covenant," those who observe their covenants, and want others to observe them, said the speaker.

Because one renegade Jew, Leon Trotzky, had allied himself with a band of murderers and cut-throats was no reason that the rest of the Jews should be termed Bolsheviks, although, said Mr. Singer, he was putting forth no argument against the term, for to argue was an admission.

Could Not Tyrannize.

He pointed out that the percentage of Jews in Russia was 4 per cent, in Canada 1 per cent, in the United States 3 per cent, ½ per cent in the British Empire, and 3 per cent in Roumania. In the United States alone more Jews in proportion to other nationalities had offered their services, and laid down their lives for the allied cause. Bolshevism in any country, declared Mr. Singer, depended wholly upon physical power, then how could 4 per cent in a country like Russia control and tyrannize over the other 96 per cent, in Russia, too, where, if anything, the Jew is restricted more than in any other country.

Mr. Singer in elaborating his cause gave a large number of facts and figures to show that the terming of the Jews, "Bolsheviks," was only done so by those who did not think. For the greatest authorities, said the speaker, had declared that Jews were a menace to Bolshevism.

Fought for Allies.

Hon. Joseph Shapiro, senator for the state of Connecticut and representative of District Grand Lodge No. 1, outlined the work of the Order, which he declared was closely united with the work of Israel.

The speaker told of the 200,000 Jewish boys who had gone from the United States to fight for the cause of the allies. "These boys," he declared, "were not Bolshevists." Hon. Mr. Shapiro in his speech delved far back into the history of the Jews, and related the divine ancestry of the Jews. He sounded a warning also to those Jews who wanted to give up the name of "Jew" and substitute something else in its place. Judaism, he said, had gone on and on for thousands of years, and it was needed now just as much as ever, for there was need of all the different religions on earth. Each should seek to gain an insight into the other's perspective.

H. Hartley Dewart, K. C., M. L. A., after a witty introduction, in which he wanted to know if it were not possible for him to join such a model Order as he felt this would be, praised the Jew for the loyalty he displayed in every case to the country of his adoption. The sufferings of the Jew in Russia, said Mr. Dewart, were the result of their loyalty.

Honored and Trusted.

Regarding Bolshevism, the speaker said he had only to point to the positions of honor and trust enjoyed by Jews in the British Empire to refute the miserable suggestion of Bolshevism. The Jew, said Mr. Dewart, showed no signs of Bolshevism when he enlisted all over the world to fight for democracy. In Canada especially had the Jewish young men showed their worth by loyally upholding every tradition of the British race.

Joseph Singer, chairman of the banquet last night, in a few words told of the work of the association, its aims and objects. It was an association, he said, which hoped to do away with petty strife among mankind. They were asking in this attainment, however, a fair field and no favor. They asked not to be judged by a few, for there were black sheep in every flock, but they wanted judgment on their record.

Too Intelligent.

Congratulating the Jews for their recent accomplishment of retrieving Palestine with the help of Great Britain, Wm. Proudfoot, K. C., M. L. A., leader of the opposition in the provincial house, said he for one did not even trouble himself with the imputation of Bolshevik which had been hurled against the Jewish race. He knew they were too intelligent to trouble with such a cause.

MINNESOTA LODGE, ST. PAUL, MINN.

"Impressions of Service in France" was the subject of an address delivered by Major Moses Barron before Minnesota Lodge No. 157, at St. Paul, on the evening of May 26. Dr. Barron served with the colors about sixteen months, a considerable portion of the time in France. He gave a vivid description of life in the French villages and cities, dealing with his personal observation of French psychology. A musical program preceded the talk, and dancing followed it. The meeting was an open one attended by a large audience.

HUNTINGTON LODGE NO. 795, HUNTINGTON, W. VA.

(By Sam Abraham.)

Huntington Lodge No 795 continues to grow and its membership and the entire Jewish community take much pride in its club rooms, which is the Jewish Social Center of Huntington.

The lodge has just enlarged its quarters, and has improved very much the facilities and convenience of its patrons. New furniture has been added and the entire premises have been decorated, and with the return of our soldier members from government service, our club rooms will be in constant use, and social affairs will be held regularly.

On Sunday, June 1, our club room was the scene of a very brilliant affair, given by some of our members whose children were confirmed. A delightful reception was given which was quite a notable event and largely attended not only by guests from our city, but from Ironton, Ashland and Catlettsburg.

The hall never was more elaborately decorated with greenery and choice blooms. A professional orchestra was present to furnish music and dancing was indulged in until a late hour. Appropriate speeches were made during the evening, and the hostesses, Mrs. Harry Glick, Mrs. Harry Solomon, Mrs. Sam Fox, Mrs. Leon Pach, Mrs. Albert Schlossburg, Mrs. Abe Kahn, presented Rabbi Mark Kauffman with gold cuff links, and to Mrs. Abe Kahn for her untiring efforts as superintendent of the Sunday School was presented a silver bowl, while to each of her assistants, Mrs. E. A. Reich and Mrs. Max Hirschman, were presented silk umbrellas. At a late hour refreshments were passed and when departing time came all were loath to go, so pleasurable was the evening.

This is one of the many ways in which the B'nai B'rith club rooms are being utilized by the Jewish Community of Huntington. The Ladies' Hebrew Benevolent Society now makes its headquarters here entirely. Social events are planned by the society, to which all Jewish persons are invited.

Our meetings are largely attended, and the members are all taking great interest in the lodge and the Order.

ATLANTIC LODGE NO. 494, ATLANTIC CITY, N. J.

On Thursday evening, May 22, at Royal Palace Casino, Atlantic Lodge tendered a reception and dance to the Jewish soldiers and sailors having returned from overseas and from the American camps.

There were about 400 persons present when his honor, Mayor Harry Bacharach, ascended the platform to welcome the boys on behalf of the city. He said in part that it gave him great pleasure to be able to welcome and honor these boys who were ready to sacrifice their lives for the world's safety. "Atlantic City," he said, "can be proud of its great business, its fine hotels and unsurpassed Boardwalk, but it should be most proud and is of its loyal and patriotic citizens.

"Atlantic City did not wait for Congress to act, but went ahead and formed the Liberty Club which took care of the dependents of the men who offered their services to the country. All classes were cared for, but this was not a charity. It was the government taking care of its people when their main support was away.

"Thirty-five hundred of Atlantic City's best men went into service, a far greater percentage than was alloted for this city, and as these men fought shoulder to shoulder on the fields of France, all race questions were cast aside. There was the one great thought, all to fight for humanity. The north, south, east and west, were all as one. This is one of the greatest things the war did for the world; it made all classes one.

"That the race question will be eliminated is assured in time and there is no better way to do this than for us to show, as we have shown, patriotism and loyalty as good citizens. We do not believe in Bolshevism nor what it stands for. We must show the world that those who came to this country should stay and be loyal to the country that they live in and fight for Old Glory."

His address at times was interrupted by tremendous applause.

Mr. Jos. Herbach, Philadelphia, Secretary District No. 3, delivered a masterly address on behalf of the Jews and the Order B'nai B'rith. Mayor Dr. Samuel Stern responded on behalf of the army. Lieut. Dr. David Allman responded on behalf of the navy. Both these young men did service in France.

During the evening an exhibition dance was given by Miss Cora G. Viola of the Viola School of Dancing, assisted by Mr. Ward A. Kentnov.

PISGAH LODGE, DETROIT, MICH.

Ovation Tendered Mr. Adolph Freund

A supplemental class [illegible] tured the resumption of [illegible] of Pisgah Lodge No. 34 Monday night, April 28. Over 50 applicants were inducted into the Order. In former times the initiation of this number would have called for an extraordinary communal affair, but the fact that this was a regular lodge meeting indicates the wonderful strides made by Pisgah lodge in the past year.

The beautiful meeting hall in the new lodge quarters was filled to overflowing by several hundred enthusiastic members. The occasion also marked the formal dedication of the new lodge rooms and B'nai B'rith Club.

The initiation ceremonies were most impressive and beautiful, and were conducted by the highly trained initiation team that performed so well at the great class initiation held at the Hotel Statler recently.

A well-appointed luncheon, served at the end of the meeting in the large dining hall, took on the form of a "Welcome Home" tribute to Mr. Adolph "Daddy" Freund, one of the oldest members of the lodge, who has been absent from the city for several months on a winter vacation in Florida. Through his untiring efforts on behalf of the Order and by his inspiring personality, "Daddy" Freund became endeared in the heart of every loyal member of the B'nai B'rith.

Only Speaker of Evening.

The tribute to Mr. Freund was made doubly impressive in the fact that he was the only speaker of the evening. His return to the lodge was formally announced by President Maurice Garvett, who acted as toastmaster. At the mention of Mr. Freund's name every person present sprang to his feet and cheered. The demonstration lasted several minutes. Mr. Freund, visibly stirred with emotion at the splendid ovation to him, responded in his eloquent and forceful manner.

He expressed his sincere appreciation at the evidence of good feeling towards him, and stated that the strides made by Pisgah lodge, even in the short period of his absence, was a fact to be marveled at. He congratulated the members of the Order on their renewed interest in the objects of the great international force of which they had become an active part, and pledged his every energy to aid in the further upbuilding of the movement that is the greatest thing in his life.

I. O. B. B. HOME FOR THE AGED AND INFIRM, YONKERS, N. Y.

(By Max Rothschild.)

The Home for the Aged and Infirm of District No. 1 is known as the "pride of the district", such a "pride" as can scarcely be duplicated anywhere in fraternal circles.

Our old people are housed, clothed, fed and generally cared for in a manner that leaves little to be desired. Scarcely any, if any of them, could obtain a home with all that this term implies, equal to the one in which they are spending the winter of their lives, and yet there are things needed to make their comforts complete, as the following extract of the superintendent's report for April will show: "The electrification of the house, thanks to the splendid munificence of our good brother, Governor Kashman, of Hartford, Conn., is now about complete."

Governor Kashman donated a large sum of money to accomplish this splendid improvement in memory of his parents.

The pleasure given to our old people by such great generosity of one brother whose generous heart has repeatedly led him to such deeds should certainly induce others to follow his example, as there are many things requiring action to bring this "home" up to date, to make it a modern institution.

The ravages of time have brought the building to a condition requiring radical means of correction. The exaction of war time prices have made great inroads into the bank accounts of the home, so that the ordinary means for improvements are practically lacking.

The writer of this is wondering if it could not be possible for one lodge as well as some of the brethren to show that active interest in the home that would give evidence of that fact that personal interest will and must redound to the glory of the Order generally, it will not only open the hearts of the brethren, it will open their pocketbooks as well.

Let it not be said that the Order B'nai B'rith is composed of men who feel that by attending lodge meetings and paying dues they have done their full duty: the humanitarian principles of the Order demand much more than that from [illegible]

PISGAH LODGE OF DETROIT OUTGROWS HOME DEDICATED RECENTLY.

Pisgah Lodge No. 34 has already outgrown its present quarters! This startling revelation dawned on many members of the Order at one of the most enthusiastic meetings ever held in the history of the lodge on May 5, 1919. Several hundred members crowded the large auditorium of the B'nai B'rith Club, at 25 Broadway, early in the evening. Late comers were unable to find chairs, and at the close of the meeting standing room was at a premium.

The fact that no special program or feature had been announced made the lack of accommodations all the more acute. It was only one week ago that the new lodge rooms of Pisgah Lodge were formally dedicated. The rapid and steady growth of the organization has outdistanced the calculations of the most optimistic in the Order.

The suggestions that Pisgah Lodge immediately lay plans for larger quarters were made by Rabbi Samuel S. Mayerberg, who took the occasion to call attention to the urgent need of a pretentious Jewish community center for Detroit, a building of structural beauty that would combine the activities of the B'nai B'rith, a Y. M. H. A. and such other Jewish organizations of a general communal nature that Detroit will eventually develop.

Committee to Begin Work.

This suggestion met with universal approval, and the proposal was eloquently seconded by several others present. A motion to appoint a committee to begin work at once to consider practical methods to further the object of a Detroit Jewish Community building was carried unanimously. This committee is also empowered to investigate the need of a Jewish Hospital and a Convalescent Home for Detroit.

The meeting was addressed by Mr. Abraham Cohen, vice-president of the Toronto Lodge of the B'nai B'rith. Mr. Cohen expressed his great admiration for the wonderful work already accomplished by the Detroit "dynamic" lodge, and stated that Pisgah Lodge had become the model lodge of the international Order. That Toronto would some day equal the brilliant record of Detroit was his earnest hope.

Another Initiation.

One of the finest speeches heard by the members was delivered by Mr. Leo Newman of Braddock, who was formerly a resident of Detroit and secretary of Pisgah Lodge. He said that the marvelous strides made by the lodge which he once knew to be insignificant in the life of the city was dazzling to him.

In the course of the evening, President Garvett announced the appointment of the Intellectual Advancement Committee, consisting of L. J. Rosenberg, chairman; Adolph Freund, Samuel S. Mayerburg, N. J. Gould and Jacob Nathan.

The next meeting will be devoted to another initiation. Over 125 applicants still remain to be initiated into the Order. A feature of the meeting will be an address by Mr. I. George Dobsevage, General Secretary of the Jewish Publication Society of America. He will discuss the advancement of Jewish literature in this country.

LEO N. LEVI MEMORIAL HOSPITAL, HOT SPRINGS, ARK.

The Leo N. Levi Memorial Hospital, of Hot Springs, Ark., is taking the liberty of appealing for co-operation on these grounds:

The Leo N. Levi Memorial Hospital is a Jewish institution, maintained solely for the benefit of the poor-sick and admits no pay patients.

It was erected under the auspices of the I. O. B. B. at a cost of $100,000.00, and is modern in every respect.

It is equipped with a bath house, supplied with therapeutic hot springs which are owned by the United States Government, and is, therefore, of unique service in many diseases.

It maintains a free clinic which has now become a United States Public Health Service Clinic, and is co-operating with the Government in its campaign against social diseases.

It is national in the scope of its activities, its patients coming from every part of the country. Since its opening, in November, 1914, the institution provided for about 800 cases, and the number of applicants is constantly growing.

To be self-sustaining, the Leo N. Levi Memorial Hospital needs 5,000 members, paying $5 per year or more each. If you desire to be one of these, kindly fill out the enclosed membership card and return to the undersigned.

Yours for the alleviation of human suffering, A. B. RHINE,
Secretary.

TOLEDO LODGE, TOLEDO, OHIO.

The last few meetings of Toledo Lodge No. 183, have been characterized by a most enthusiastic attendance. At the meeting on May 13, 1919, in addition to regular business, the Lodge voted $50.00 to the Leo N. Levi Memorial Hospital. An extended and interesting discussion was then held on the work of the Denver Sheltering Home for Jewish Children, in whose welfare Toledo Lodge is deeply interested. A committee consisting of Brothers Ben Fain, Ben Green and Leo Klefter, was appointed to act with the General Committee of Toledo of the Jewish War Relief. The meeting then gave way to an interesting report on the convention at Louisville by Brothers David Alexander, Lou Frank and Samuel Messing. Seldom has Toledo Lodge been so impressed with the real importance of the constructive work the Grand Lodge is doing. An interesting feature of the discussion was the clarification of the attitude of the B'nai B'rith on Zionism and the controversy regarding Congressman Kahn. Broher Walter Rosengarten exploded a bomb when he started a discussion on the participation of Jews in strikes and labor agitation. The Toledo Lodge went on record unequivocally to support law and order and to condemn and fight propaganda which imputes violence to Jews. Brother Archie Stone, just returned from Italy, entertained with some sparkling and spicy stories of foreign service.

On May 18, 1919, at a special meeting, memorial services were held for the six brothers who passed away during the last year. An eloquent address was made by Brother Messing. Mr. and Mrs. Herbert Davies rendered an artistic musical program. Cantor Bachmann and his choir gave a beautiful rendition of the psalms appropriate to the occasion.

The next regular meeting, on May 27, 1919, was full of pep. Brother Sidney Kusworm's letter requesting that Flag Day services be held as soon as possible to June 14, was favorably received. The Toledo Lodge donated $25.00 to the Denver Sheltering Home for Jewish Children. Brother Dr. Shapiro, who has seen extended and valuable service abroad entertained and instructed in an illuminating talk.

On the evening of June 10, 1919, Toledo Lodge, after a short recess, reconvened for Flag Day services, assisted by members of the Y. M. H. A., and Y. W. H. A., and hosts to one hundred Jewish Boy Scouts. Miss Esther Antin read a History of the Flag. Flowers of red, white and blue were unfolded and their symbolism beautifully expressed. Brother Sam Messing delivered an eloquent valedictory on Old Glory. Brother Lou Frank touched the hearts of all when he spoke of the Toledo Lodge Service Flag, not one of whose seventy stars has changed to silver or gold. One minute of silent prayer was held for those who will and have come back. With the singing of patriotic songs an altogether impressive ceremony was concluded.

HOREB LODGE, NEW HAVEN, CONN.

Rev. Dr. Nathan Krass of New York addressed the members of Horeb Lodge No. 25, of New Haven, Conn., at an unusually well attended meeting, held June 8, 1919. The subject was "The League of Nations," and it was stated that the League of Nations will thrive only if the makers will unanimously elect God as permanent President.

"We fought to make the world safe for democracy", said the New York rabbi, "but how many were clear in their minds concerning the meaning of that democracy for which they were fighting? There are many definitions that come clamoring for recognition, but none has the standing, the dignity, the verity of that ancient claim that leaps into our day out of the pages of the Hebrew Bible. There we find democracy defined in terms of everlasting value. Neither the mutations of time nor the changes of circumstances can alter that old declaration. Democracy does not mean the rule of the people. It means the righteous rule of the people under the perpetual suzerainty of God. The ideal democracy must be theocratic. No international contracts based on selfishness can endure. No democratic ideals that are tainted by subconscious egotism can move the race toward fellowship and peace. Morality implies the surrender of selfish interests. The nation must have some paramount power to which it is willing to give unstinted loyalty. In a league of nations of which each nation is a unit that unit in being loyal to the league incidentally includes itself. But to be totally freed from any individual consideration it must defer to a greater power not itself that makes for righteousness."

PINE TREE LODGE, BANGOR, ME.

Fifty of the returned Jewish soldiers, sailors and marines were the guests of Pine Tree Lodge No. 817 in A. O. U. W. Hall on June 8 at a banquet and reception held in their honor. Bangor Jews have been among the best soldiers sent from Bangor and their record in the World War has been a most inspiring one. It was therefore deemed an honor by the lodge to mark their arrival home by a social affair which would be in keeping with the courage and gallantry shown by the boys and would be significant of the feeling of pride with which Bangor Jews regard their representatives.

At 6:30 o'clock the members of the Order and their guests, with the speakers, Mayor Woodman, Col. F. H. Parkhurst and Hon. Henry Lasker, of Springfield, Mass., entered the banquet hall where a delicious dinner was served. The hall had been very prettily arranged with flags, the Stars and Stripes being a very effective part of the decorations. Remarks were made by Abram Rudman welcoming the boys home and praising their work in the American army while overseas.

After the banquet a short reception was held after which the members and guests went to the main hall where the entertainment and speech-making were held. M. L. Rosen presided as chairman and the speakers were Hon. John F. Woodman, mayor of Bangor; Col. F. H. Parkhurst, chairman of the Penobscot Public Safety Committee and Hon. Henry Lasker, first vice-president of the B'nai B'rith.

Mr. Lasker spoke of the work that had been done by the B'nai B'rith to place the Jews of America in their proper position with all the rest of the country. He told of the work done by the young Jews in the war and said that their patrioism and courage could no longer be doubted. It was now a matter of history. What the Jews had always felt would be done was now in the records for all men to read. It was a wonderful record.

Mayor Woodman and Col. Parkhurst also paid splendid tributes to the patriotism of the Jews and the Mayor requested the pictures of all the Jewish boys who had served be brought to City Hall to be included in the big war album which is to be placed in the Public Library as one of the historical documents, one of the most valuable that any city could have, the pictures and war records of its heroic sons.

After the speech-making a short entertainment was presented.

A number of excellent musical numbers were given and the entertainment was rich in quality and very much worth while.

Pine Tree Lodge has made a wonderful record in war work activities, and, particularly for such a small community, it is remarkable that about thirty-three and a third per cent of the members were in actual service.

PUEBLO LODGE, PUEBLO, COLO.

On Sunday, May 18, Pueblo Lodge No. 524 celebrated Colorado Springs Day, the occasion being a visit to our Lodge by our brothers of Colorado Springs Lodge No. 5231, I. O. B. B. Twenty-seven members of the latter Lodge favored us with their presence.

The festivities began with a luncheon at the Congress Hotel, where in behalf of Pueblo Lodge Brother Ben Bergerman welcomed the visitors and Brother Nathan happily replied in behalf of Colorado Springs Lodge.

The members and guests again met at 3 p. m. in the lodge room, where a regular meeting was held and a class of fourteen candidates was initiated into membership in Pueblo Lodge. The initiation ceremonies were conducted by Denver Lodge Team, composed of Brothers Anfenger, Heller, Zwetow and Friedman. The ceremonies were splendidly and impressively conducted, the Denver team thereby rendered a great service to the Order, and has merited and received the sincere thanks of the membership of Pueblo Lodge.

After the initiation a telegram from Sidney Kusworm, President District No. 2, I. O. B. B., was read congratulating the officers and members of Pueblo Lodge, which message evoked much enthusiasm. The members of Denver team, Brother Newman of Colorado Springs, Brother Benj. F. Koperlik of Pueblo, and other speakers, delivered able and interesting talks on the purpose of the Order and the work before us.

The day was closed with a reception and dance in the evening, which was enjoyed thoroughly by every one of the large number in attendance.

On every hand the day was pronounced a success and the sentiment expressed that affairs of this kind be often repeated.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

Springfield Lodge No. 684, of Springfield, Mass., arranged to hold an annual banquet in honor of its members who have returned from the United States service. The banquet was to take place on May 21 but was postponed until June 10. The following correspondence furnishes the reasons for the postponement:

Philip S. Silbert, President,
Springfield Lodge, B'nai B'rith,
244 Main St., Springfield, Mass.

Committee for Defense of Polish Jews have asked Stephen S. Wise to address great demonstration arranged for May 21 at Madison Square Garden, New York City, to protest against Polish massacres of Jews. Dr. Wise wires me from Columbus, Ohio, he has engagement to speak at B'nai B'rith banquet, Springfield, Mass., and if released by you will address Madison Square Garden meeting. We earnestly appeal to you in the interest of our unfortunate people in Poland, now being threatened with extermination by pogroms, to release Dr. Wise, so that his power and appeal may be heard by the American people at the great mass meeting at Madison Square Garden. Other men of prominence in national life have been similarly released for this meeting from former engagements.

MORRIS ROBENSDER,
For Committee, 5 Beekman St., New York City.

Morris Robensder,
Committee for Defense Polish Jews,
5 Beekman St., New York City.

Springfield Lodge, B'nai B'rith, willingly releases Rabbi Wise for so urgent a cause. Have wired Dr. Wise accordingly.

PHILIP S. SILBERT.

Rabbi Stephen S. Wise,
23 W. 19th St.,
New York City.

Urgent appeal from Committee National Defense of Polish Jews to release your Springfield engagement. Have gladly acceded to their request. Canceled banquet for May 21. Must keep faith with previous announcements. Name another date.

PHILIP S. SILBERT.

Philip S. Silbert,
244 Main St.,
Springfield, Mass.

Thanks for your kindness in releasing me for Madison Square Garden meeting. June 10 first free date.

STEPHEN S. WISE.

Rabbi Stephen S. Wise,
23 W. 19th St.,
New York City.

June 10 will be O. K.

PHILIP S. SILBERT.

NEWPORT NEWS LODGE, NEWPORT NEWS, VA.

(By M. Spier.)

A very interesting meeting of the local B'nai B'rith Lodge was held at Rosenbaum's Hall on Sunday evening, 8 o'clock sharp. It was a real congenial "get together" of the members of this society and a selected number of friends.

The meeting was opened by E. J. Graff, President, who after a few introductory remarks introduced the chairman of the evening, J. H. Kass, and afterwards the guest of honor, Sol Herzog of Washington, D. C., President of District Grand Lodge No. 5, I. O. B. B. The following program was rendered, J. H. Kass, Chairman, introducing each number in well chosen words:

Violin Solo—Prof. Smith, accompanied by Miss Leah R. Peltz.
Recitation, "Woman"—Miss Sallie Rome.
Adress—Sol Herzog.
Two Vocal Solos—Mrs. J. H. Kass, accompanied by Miss Peltz.
Words of Greeting—Herman Levy, President B'nai B'rith of Washington, D. C.
Instrumental Solo—Prof. Smith and associate.
Refreshments.

Sol Herzog's address on the "Work of the B'nai B'rith" was a masterpiece of oratory, clear and to the point. He described the manifold activities of the Order so vividly and so convincingly that, as a result of his address, sixteen new members joined the organization. It was also decided to make a membership drive for 100 members. Herman Levy invited the members of the Newport News B'nai B'rith to attend a testimonial which will be given in Washington on May 28 in honor of Sol Herzog. Sol Herzog is a brother-in-law of Mrs. William Garner and also Sol Peyser of our city.

HOREB LODGE VISITED BY THE PRESIDENT OF THE ORDER.

At a special meeting of Horeb Lodge No. 25, of New Haven, Conn., held at the Hotel Taft, Mr. Adolf Kraus, of Chicago, President of the Order, accompanied by the Secretary of the Order, Mr. A. B. Seelenfreund, paid an official visit to the Lodge, and addressed nearly 600 of its members.

A class of forty-five candidates were initiated in honor of the occasion, and the President of the Lodge, Mr. Joseph Koletsky, announced that the Lodge has nearly 800 members on its rolls and that it is making an effort to bring the membership to 1,000 within a short time.

"The Order and Its Work" was discussed by various speakers. President Koletsky, in his address, gave a brief review of the activities of the Order during his term, and during the past fifteen years.

Assuring the members of Horeb Lodge of the support of President Woodrow Wilson toward the establishment of equal rights for the Jews in those countries where they are denied, and emphasizing the duty of the B'nai B'rith to take measures through its foreign delegates and its influence and power throughout the world, to put an immediate stop to the murderous and barbarous attacks upon the Jews in the enlightened twentieth century. Mr. Kraus exhorted the members to unite all worthy Jews, so that success might be obtained.

During the administration of President Kraus, extending over fifteen years, the B'nai B'rith has made phenomenal progress and enlarged its activities so that every branch of service for humanity might be included. In 1905 the total number of members in the American districts was less than 17,000; it is now over 40,000.

In outlining the history of the developments of the B'nai B'rith under President Kraus' administration, one can receive an insight into the history of the times. From the prevention of the massacre of the Jews in Russia in 1906 and the removal from office of an anti-semitic governor of Jaffa in 1908, to the assistance given the city of Constantinople inhabited principally by Jews, when it was destroyed by fire in 1911 and during the earthquake in 1912 in European Turkey and the mitigation of much misery and destruction which followed in the wake of the war of Bulgaria, Servia, Greece and Montenegro against Turkey, to the time when President Taft presented the Order with the pen with which he signed the notice of the abrogation of the Russian treaty of 1832, and including the successful appeals in thousands of cases of judgment of deportation of immigrants who sought American shores to avoid religious persecution and the establishment throughout the country of hospitals, orphan asylums, homes for aged and infirm, night schools, nurses' training schools, free employment bureaus, summer camps for boys and many other institutions to benefit mankind, and the material assistance furnished the people during the San Francisco earthquake and the Ohio floods, together with the establishment of the powerful Anti-Defamation League and the installation of the investigation which abolished white slavery in the United States, together with social service and big brother movements which did much to correct erring citizens, the Order has well earned the reputation given it by ex-President Taft when he said:

"I have known the B'nai B'rith for many years for its good work, for the social opportunities it gives, and as a model Jewish Society. And when I say model Jewish society, I mean a society that may be a model for all societies."

Other speakers described the progress made by the Order in New England and Canada, explaining various matters of interest. Following the speaking a smoker was held and the guests of the evening welcomed. The guests were:

Adolf Kraus, of Chicago, president of the B'nai B'rith Order of the World.

A. B. Seelenfreund, of Chicago, Grand Secretary of the Order.

Charles Hartman, of New York, member of the Executive Committee of the Order from District No. 1.

Charles H. Shapiro, of Bridgeport, Conn., President of District No. 1.

Henry Lasker, of Springfield, Mass., First Vice-President of District No. 1.

Myron Sulzberger, of New York, Second Vice-President of District No. 1.

Judge A. K. Cohen, of Boston, Mass., Past President of District No. 1, and chairman of Committee on Laws.

Morris D. Saxe, of New Britain, Conn., chairman of Connecticut Deputy's Committee.

DINNER AND CLASS INITIATION BY LIPPMAN LODGE, PITTSBURGH, PA.

Wednesday, June 18, at 6 p. m., at the Lincoln Club, 222 Craft avenue, this Lodge will hold its testimonial dinner.

The B'nai B'rith members throughout Allegheny County are particularly busy these days to secure reservations to do honor to Marcus Feuchtwanger, President of District Grand Lodge No. 3. The committee of arrangements is exerting every effort to accommodate all members, but in order that everyone may be comfortable, reservations must be mailed not later than June 14 to Henry Jena, Treasurer, 4305 Butler street.

The degree team presided over by A. L. Solomon, Past President of District Grand Lodge No. 3, has accepted the invitation to officiate, and every Son of the Covenant is familiar with the masterly manner in which Mr. Solomon usually conducts the ceremonies.

Dr. Samuel H. Goldenson of Congregation Rodef Shalom will deliver his first official message to the B'nai B'rith membership of this county, and his forceful and intelligent presentation of the Order's past and of its possible future will be an event of importance.

Hon. Josiah Cohen, Past President of District Grand Lodge No. 3, will be the principal speaker. At this time we may mention that he was among the advisers of the charter members when Lippman Lodge was organized a few years ago.

Oscar H. Rosenbaum, Past President of District Grand Lodge No. 3, will give an outline on the reconstruction and rehabilitation of the Order and District.

Morris Schaffner, of Erie, Pa., Second Vice-President of District Grand Lodge No. 3, will spread the news concerning the latest achievements of the lovely children, wards of the membership, so well cared for at the Erie Orphanage and Home for Friendless Children, where amid splendid surroundings and with healthful accommodations a fine record is being established.

Simon Davis, President of Lippmann Lodge and one of its most active members, will be chairman of the meeting. For many years he has taken a keen interest in all the philanthropic movements in this vicinity and is looked upon as a splendid leader along the line of the higher development of philanthropy.

Necessarily only members of the Order or candidates for membership can be admitted; we respectfully suggest that every reader of this announcement realize the propriety of his lending a helping hand toward the success of this affair. The banquet hall will be comfortably cool, the music will add harmony to the occasion and a general joy will be widespread. The committee in charge are as follows: Mark Alexander (general chairman), Simon Davis, Myer Wiesenthal, Gus Oestreicher, Henry Jena, Louis Beigel, Chas. I. Luntz, Harry Sirvan, Lieut. H. Lasker, Louis Bloch, B. Pearlman, W. Joseph, Joseph Seiger.

ANNIVERSARY CELEBRATION BY JACOB J. ULLMAN LODGE, STAMFORD, CONN.

With prominent guests from Boston, New Haven and Bridgeport, Jacob B. Ullman Lodge No. 685 celebrated its eighth anniversary, on May 28, at the Hebrew Institute. The evening was marked with initiation work, which was followed by a banquet and several addresses.

The Stamford B'nai B'rith Lodge, organized eight years ago, was named in honor of the late Jacob B. Ullman, who was a judge of the Court of Common Pleas for New Haven County, and who, while connected with the Order, was a very active member of the general committee. His name has been cherished by the Jews of the state of Connecticut.

The degree team of Horeb Lodge of New Haven, which has traveled more than 6,600 miles and has received many honors, initiated a class of ten members into the Lodge early in the evening with impressive ceremony.

With the team came S. Campner, former mayor of New Haven, and Joseph H. Ullman, Past President of the District.

There were about fifty couples seated about the banquet tables in the hall of the Institute, which was specially decorated for the occasion.

Isadore Hurwitz of New Haven, a member of the degree team who has just returned from France, entertained the diners with several songs, which were exceedingly well rendered.

Attorney Albert Phillips, Secretary of Ullman Lodge, was toastmaster of the evening. Calling the diners to order, he opened the exercises with a short introductory address outlining the progress of the Lodge during the past eight years. The local Lodge of B'nai B'rith, he pointed out, has been the center of activity for the Stamford Hebrew Institute. It has carried on educational and social work, as well as charitable programs.

The President of the District, Charles H. Shapiro, of Bridgeport, was first introduced by Mr. Phillips. He told of his regard for the local organization, for its own sake and because of the memory of the man whose name it bears. He outlined the work of the B'nai B'rith in the various cities in and about Connecticut, pointing out that this organization has been the center of activity everywhere.

In concluding, the speaker pointed out to the guests that Americanization is woven into the ideal of the B'nai B'rith association. He held that, although Americanization work is now just beginning, the B'nai B'rith, when formed, about three-quarters of a century ago, by several men who met in the rear of an old store in New York, had for its chief object to make men good Americans, for the speaker pointed out it is worth while living in America and a country like this.

Remarks by Mr. Ullman.

Joseph H. Ullman, the Past President of the District, was one of those who initiated the charter members of the local Lodge, eight years ago. The other member present was Samuel Weitz, also of New Haven. Mr. Ullman was called upon by Mr. Phillips to say a few words to the guests. He said during the course of his interesting talk that the Jews are not seeking any special rights but are seeking their rights as American citizens, when they ask for something which others already have.

Former Mayor Samuel Campner of New Haven in his short talk dwelt upon the honors which have been bestowed upon certain worthy Jews, by which the Jews as a whole, he said, were honored. In the election, some time ago, of Toastmaster Albert Phillips to the office of Secretary of State the Jews were honored, and now again, with the appointment of a judge to the Supreme Court, Isaac Wolfe, the Jews again have been honored. The former mayor bestowed praise upon the man for whom the local Lodge is named, saying that the late judge's character is indicated by the ideals of the Ullman Lodge, of Stamford.

A most impressive talk was given by Rabbi S. J. Abrams of the Park Avenue Temple, Bridgeport. Dr. Abrams told of the book entitled "The Great War", written by a certain captain, in which it was stated that the Jewish soldiers were inferior to the others. President Wilson had stricken those words from out of the volume. The rabbi's address was well received.

Hebrew Author Speaks.

The treat of the evening came with the introduction of Harris L. Zelacowsky of Boston, the renowned Jewish author, who, as Harris L. Selig, is known also for his work in the Jewish relief associations. He spoke first in Jewish and then in English. He stated that the President of the United States, in reading the covenant of the League of Nations, has chosen the ninth chapter of Isaiah for his preamble, which is the program of the B'nai B'rith. He outlined President Wilson's covenant and concluded hoping that the President would seek for the safety of the world.

Attorney Abram Wofsey of Stamford also gave a fine talk, pleading for the organization of the Jews. He was followed by Sol Wagner, whose address was well received. George Greenspun of Bridgeport led the party in singing, putting all in a fine mood and affording much entertainment and pleasure.

B'NAI B'RITH IN ATLANTIC CITY.

Atlantic City Lodge No. 494, I. O. B. B., tendered a reception and dance to the Jewish soldiers and sailors having returned from overseas and camps in this country, on Thursday evening, May 22, at Royal Palace Casino. There were about 400 persons present. When Hon. Mayor Harry Bacharach ascended the platform to welcome the guests on behalf of the city, he said in part:

"Atlantic City did not wait for Congress to act but went ahead and formed the Liberty Club, which took care of the dependents of the men who offered their services to the country. All classes were cared for, but this was not a charity. It was the government taking care of its people when their main support was away."

Mr. Joseph Herbach, Secretary of District Grand Lodge No. 3, I. O. B. B., delivered a masterly address of welcome on behalf of the Order B'nai B'rith.

Major Dr. Samuel Stern responded on behalf of the army and Lieutenant Dr. David Allman for the navy.

During the evening an exhibition dance was given by Mrs. Cora G. Viola, assisted by Mr. Ward A. Kentnor of the Viola School of Dancing.

GALA CLASS INITIATION BY ETHAM LODGE OF SACRAMENTO, CALIF.

By Leo Garfinkle.

A gala occasion was the class initiation of thirty-nine members by Etham Lodge No. 37, I. O. B. B., on Tuesday, May 6, in the presence of First Grand Vice-President Mendelsohn, of Fresno, Calif., and a delegation of fifty visiting members from Hope Lodge of Stockton.

The initiation was conducted by the degree team of Etham Lodge, District Deputy Leo Garfinkle acting as president. Rev. M. Fried, monitor, Brothers Blumberg, Rotholtz and Markel comprising the team. The initiatory work was most impressing. The monitor in particular distinguished himself by his stirring and impassioned presentation of the Ritual. The entire work was rendered without the use of the books.

Due to the efforts of the winning membership team, headed by Bro. Oliver Goldblatt, over fifty candidates were secured, and another class initiation will be held on Tuesday, May 20. Each of the five members on the winning team was presented by the District Deputy, Bro. Leo Garfinkle with a Bible, the Jewish Publication Society's latest rendition, Brother Goldblatt responded for the membership team, with the assurance that more members will be added to Etham Lodge.

Bro. Simon J. Lubin, who acted as toastmaster at the banquet, which followed the initiation, dwelt on his impressions gathered during his recent trip to Europe, expressing his disappointment at the selfishness of the European Nations, yet hopeful of the final outcome in which America is destined to figure largely, also of a religious regeneration which must emanate from the ews and he sponsored by the Independent Order of B'nai B'rith.

Bro. Leo Garfinkle discussed matters of interest to the Lodge, and was especially cordial in his welcome to the delegation from Hope Lodge of Stockton, and expressed the thanks of the Lodge to each of the membership teams for their successful efforts in adding fifty members to Etham Lodge.

Rev. M. Fried evoked thunderous applause by his eloquent appeal for unity and in referring to the terrible inconsistency of the Peace Conference in refusing to grant the Jewish plea for equal rights in all lands, also urging a stronger religious spirit in the home as well as in the Synagogue.

Brother Mendelsohn, first grand vice-president, told of the lack of Judaism in Fresno when he arrived there seven years ago, and of having been warned not to be too openly Jewish, and how the B'nai B'rith Lodge has in a few years made itself so manifest, that today the Jews of Fresno have no longer any need for disguising themselves.

A letter from Grand Secretary Ascheim expressing his regret at being unable to be present on account of the Golden Jubilee of his own Lodge. The Golden Gate, was read. Bro. U. Arnheim, one of the newly initiated members; Brother Aaron and Brother Shapiro of the Stockton delegation also spoke. Bro. Herman Davis spoke on a purely local matter asking the Sacramento members to help carry the clear water issue at the next election in June.

Each of the 125 members present at this gala meeting was highly elated and very much enthused. It was a "red letter" evening for Etham Lodge, the second oldest in District No. 4 and inspired every one to a greater degree of activity in B'nai B'rith work and all matters affecting Jewish welfare.

JORDAN LODGE, NEW YORK

Jordan Lodge No. 15, through its various committees has started a "Membership Drive" and if the results do not show a marked increase in membership during the present year it will be indeed surprising. The Publicity Committee (Bro. Nathan Cherof, chairman) and the Entertainment Committee (Bro. David Kraus, past president, chairman) are giving their full support to the Membership Committee in its "drive" activities.

A dance was given at the headquarters on Saturday evening, May 24, and was largely attended. The annual visit to the "Home" at Yonkers took place on Sunday, June 8, 1919. On that occasion, entertainment and refreshments were provided. The summer vacation will somewhat interfere with the membership drive, but the committee which is composed of the president, Bro. Jesse Friedlander: the vice-president, Bro. Harry A. Silberstein, and the secretary, Bro. Adolph Schwarzbaum, are convinced that their work will prove successful, and when the meetings are again resumed in October, invitations will be the rule.

HOREB LODGE, NEW HAVEN, CONN.

After having traveled more than 6,000 miles, the Degree Team of Horeb Lodge has again been honored by being selected by the General Committee of the District to initiate a large class of candidates at Stanford, Conn. Accompanying the Degree Team were Mr. Joseph Williams, Past President of the District Grand Lodge, and Mr. Samuel Kampner, ex-mayor of the city, who are participating in the degree work.

The meeting of Horeb Lodge on Sunday evening, May 25, 1919, was enthusiastic throughout, due principally to the two forceful and splendid speakers of the evening, Hon. Leonard J. Obermeirer and Joshua Kantrowitz, of New York City. Mr. Obermeirer emphasized the work ahead for the Jews in the Order and urged the members to direct every effort toward putting a stop to the outrages and brutal murders being perpetrated in Poland and Galicia.

Attorney Joshua Kantrowitz, past president of District No. 1 and a power in B'nai B'rith work, read a very interesting letter received from Russia telling of some of the horrible and chaotic conditions existing there, and exhorted every member of Horeb Lodge to continue the splendid work being performed by the administration. Both speakers were enthusiastically received.

Sergeant Daniel Cohen, who had just returned from service in time to attend a Horeb Lodge meeting and who had so interestingly entertained Horeb Lodge throughout the war by his remarkable letters, was given a tremendous ovation. "I have no family and therefore have adopted Horeb Lodge as my family," said Sergeant Cohen as he told of some of the trying conditions that met him in France.

Horeb Lodge voted $400.00 to the New Haven Hospital campaign, being the first organization to make a contribution.

GRAND PRESIDENT MEYER OF B'NAI B'RITH RETURNS FROM OFFICIAL TOUR.

Enthusiastic over the flourishing condition of B'nai B'rith lodges in Southern California and in Arizona, Grand President Milton Meyer and Grand Orator Edgar C. Levy of District Grand Lodge No. 4, of the Independent Order of B'nai B'rith, and their wives returned to San Francisco last week after several weeks spent in touring the southern portion of the state and Arizona.

Both expressed themselves as highly gratified with the work being done by the lodges in the cities they visited.

Membership was one of the principal messages carried by the visiting grand lodge officers, who urged their brethren to devote themselves in greater measure to adding to the rolls of their lodges.

Grand President Meyer said:

"I am greatly gratified over the progress made by the lodges in the territory we visited. All are showing the true Jewish spirit and are making great progress.

"I had the honor of being the first grand president to visit officially the lodges of Arizona, and it was well worth while. Our brethren in that state are doing wonderful work. There I learned that it was through the efforts of the B'nai B'rith members in Arizona that Governor Campbell vetoed a bill which had passed both houses of the legislature providing for the reading of the Bible in the public schools.

"The bill left the choice of testaments to the teachers, and with only two or three Jewish teachers in the schools, the New Testament would have been read in the classes.

"The members of the B'nai B'rith lodge in Miami, a small community, promised me that they would have their own building next year. In that city we were banqueted by our lodge brethren at the Y. M. C. A.—a circumstance which shows a true spirit of co-operation and friendly feeling."

Grand President Meyer plans to visit the northwestern portion of his jurisdiction early in September.

WILMINGTON LODGE, WILMINGTON, DEL.

An open meeting of Wilmington Lodge No. 470, of Wilmington, Del., was held at the Y. M. H. A. Building on Sunday evening, May 25, 1919. Previous to the public meeting, initiation of candidates took place. The open meeting included a popular musical given by the members to their wives and friends. The evening was considered a ladies' night. The committee of entertainment with J. H. Gordon as chairman arranged a complete program for the occasion, which was very much appreciated by the large attendance present. The program was brought to a close with a collation and dance.

GOLDEN JUBILEE OF GOLDEN GATE LODGE NO. 129, SAN FRANCISCO, CAL.

The Golden Jubilee of Golden Gate Lodge of San Francisco was, as had been expected, in every way a very successful and highly enjoyable affair. For the success of that celebration much credit should be given to Harry Banks, chairman of the Jubilee Committee, who received the heartiest co-operation not only from the others on the committee but from almost all the members of the Lodge. The attendance and interest shown at the jubilee surpassed anything experienced in the last twenty-five years.

In the lodge room all of the General Committee officers spoke, except Lucius L. Solomons, whose attractive effort was reserved for the later banquet. Those who were heard from in the lodge room comprised Grand President Milton Meyer, Past Grand President Richard Gutstadt, Grand Orator Edgar Levy and Past Grand Orator Edmund Tauszky. In the banquet room a grand collation was spread and partaken of amid the melodious outpourings of music.

The room was artistically decorated in every respect. A Menorah made out of flowers adorned the platform. A long golden sign hung across the room to indicate the celebration. This appropriate decoration was the result of the careful supervision of District Grand Secretary I. J. Ascheim, a devoted member of the Lodge, who, as toastmaster, was altogether in his element. Various congratulatory telegrams were read, including one from Sacramento from Nathan Newmark.

Among the members who spoke at the banquet table on the history and glories of the Lodge were District Grand Treasurer Goldsmith, Past Grand President Wascerwitz and I. Stein. The younger members were represented by Mr. Banks. But three minutes were allotted to each speaker.

A notable attendant and speaker was Mr. Silver, organizer of the Lodge. The final address was delivered by Lucius L. Solomon in his usual finished and pleasing style. The festivities ended at midnight with the singing of "America".

Among those present were the following members who have returned from the national service: Past President Sidney Hotchner and his brothers, Harold Hotchner and Fred Hotchner, Past Vice-President Charles Fineberg, Charles Todfeld and M. Laub.

Altogether the celebration was in every way worthy of this active, wide-awake Lodge, which at the recent class initiation by the Committee of Fifty of the Order furnished 40 per cent of the candidates.

NEW HAMPSHIRE LODGE, MANCHESTER, N. H.

New Hampshire Lodge No. 839, of Manchester, cabled a resolution to President Wilson protesting against the murdering of Jews in Poland.

The resolution was as follows:

Whereas a number of most inhumane outrages have been perpetrated against the Jewish population in Poland, and

Whereas the Jewish population has been recently massacred and men and women shot in public and innocent women outraged without cause or provocation, but simply on grounds of religious distinction, and

Whereas the Jews throughout the world have played a most important part in the World War, and have sacrificed themselves beyond expectation, not only for the freedom of the allied nations, but for the freedom of Poland, and

Whereas these self-same Jews have now been killed, slaughtered, and persecuted by the Poles, for whose very freedom they have fought four long years, on the eve of the formation of a League of Nations whose basic principle is to permit all peoples, of whatever creed or sect, to follow their religion and to exercise it freely in all the countries of Europe,

Be it resolved, that we, the New Hampshire Lodge No. 39, of the Order of B'nai B'rith, composed of representative Jews of the state of New Hampshire and representing the sentiment of the state, do protest on behalf of our Jews against these atrocities and outrages that have taken place in the newly formed republic of Poland, and we pray you, Mr. President, as the spokesman of American ideals, in order to prevent the recurrence of these atrocities, to exert your power and influence in the formation of the League of Nations, to see to it that in the treaties that are made with all the newly formed states and the Balkan states that national minority and group rights are recognized and religion is protected.

MEMBERSHIP CAMPAIGN AND TESTIMONIAL DINNER BY ABRAHAM LIPPMAN LODGE No. 672, PITTSBURGH.

On Wednesday evening, June 18, 1919, at 6 p. m., an informal dinner will be tendered to the President of District Grand Lodge No. 3, Marcus Feuchtwanger, and as a mark of respect to his first official visit one hundred candidates will be inducted and presented him for a class initiation.

This affair will take place in the blue room of the Lincoln Club, 222 Craft avenue, East End. Immediately following the dinner the initiatory ceremonies will start, and a degree team composed of prominent men of the Order will conduct the services.

A cordial invitation to the members of the various lodges of western Pennsylvania is extended.

Simon Davis, President of the Lodge is in close touch with the committee, using his best endeavors to have the Lodge succeeded in getting over the quota of 100 new candidates.

The arrangements for this affair are under the direction of Mark Alexander, general chairman, and with the assistance of his committee, it is hoped every one who attends will be more than repaid, by having the rare treat of listening to the prominent men of the Order who will be present.

MOTHERS' DAY CELEBRATION BY EAST LIVERPOOL LODGE, EAST LIVERPOOL, OHIO.

(By L. Washitzky.)

Our Mothers' Day Celebration was held one week late, May 18. As the honor guests on this occasion we had Mr. Sidney G. Kusworm, president of District No. 2, I. O. B. B.; Rabbi David Alexander, of Toledo; Mr. Lou M. Frank, of Toledo; Mr. Edward Hemple, of Pittsburgh, and the officers of our sister lodge, Steubenville, Ohio. President Kusworm and Rabbi Alexander gave brilliant addresses at the afternoon meeting. A dinner was held at the Elks Club in the evening and short addresses were given by all the honored guests. After dinner an appeal was made to those present by Rabbi Alexander and Brother Kusworm for money for a Reformed Temple. Nothing so pleasing as the success obtained in such a short while in our records as was secured on this occasion. In one hour's time we raised $11,000 from twenty-three subscribers.

We heartily recommend Brothers Kusworm and Alexander to communities where money is needed to be raised.

FREDA LARGMAN LODGE, PHILADELPHIA, PA.

Freda Largman Lodge No. 805 had a splendid meeting on Monday evening, May 26, at which fifty of its members attended the initiation of candidates, David Preis, M. Kaliner and Jacob Neuman. Bro. M. S. Meyerhoff, Treasurer of District Grand Lodge No. 3, delivered an address, followed by Bro. Abraham Berkowitz, chairman of the Social Service Committee of District No. 3. He presented the conditions of the Prison Aid Work, Brotherhood Movement, and Americanization Movement. The two former movements have been in vogue for some time. He dwelt upon their purpose and showed what the B'nai B'rith is doing to help promote its activity. The Americanization Movement is to be inaugurated. Centers are to be established where prominent men of the community (Jewish) will be called upon to speak upon the importance of our foreign Jews becoming naturalized and assuming the duties of citizenship. At the conclusion of this, Secretary of the District, Brother Joseph Herbach, spoke, followed by a personal contribution of $50.00 from those present, for the purpose of aiding the Social Service work in the city of Philadelphia.

OAKLAND LOGE, OAKLAND, CAL.

On Tuesday evening, May 20, 1919, Ophir Lodge No. 252 held a drum-head court-martial in its club rooms at Covenant Hall, Temple Sinai. Morris N. Schneider, Past Grand President of D. G. L. No. 4, was formally welcomed home from his Eastern trip by his lodge brothers. The affair was one of the most original ever given by the Order. The stunts and entertainment features were enjoyed by the members who attended to make the affair a tremendous success. Several hundred members of the Oakland Lodge were present.

"The State and Its Responsibilities, Especially in Regard to Public Health," was the subject of Dr. Herbert J. Samuel's address recently given before Oakland Lodge. Dr. Samuels is chairman of the forum of B'nai B'rith Lodge and some interesting discussions are planned for future dates.

HERZL LODGE, HOUSTON, TEXAS.

The members of the B'nai B'rith and their friends in Houston were guests of Herzl Lodge No. 608 on Tuesday, May 13, 1919.

Four minute talks were made by Messrs. E. Goldberg, chairman, S. J. Westheimer, Chas. Mendelsohn, H. Grossman, each of whom spoke of some different institutions supported by the B'nai B'rith. These talks were interspersed by a piano solo by Miss Clara Radoff, vocal solo by Miss Lena Mendelsohn and a reading by Miss Leona Westheimer. Mr. Maurice Hirsch concluded the set program by an appeal for greater voluntary support for the various organizations. It became known that the Jewish Orphans' Home finances showed a deficit of about $9,000 last year and a need of many improvements during this year. Several volunteered to become members of the Association for the Relief of Jewish Widows and Orphans.

Rabbi Willner opened the meeting with prayer.

Past President of the District, Mr. Sol Schoenmann, was among the audience and was called on. His remarks concerned the welfare of the Order and its continued activity.

Music, dancing and refreshments concluded the evening's entertainment.

WAUSAU LODGE, WAUSAU, WIS.

Wausau Lodge No. 670, Wausau, Wis., celebrated B'nai B'rith Day on Sunday, June 8, 1919. The lodge held a regular meeting in the morning at which a class of candidates was initiated. In the evening a celebration was held which was well attended. Not only were the members of the lodge and their friends from Wausau present, but a number came from Stevens Point and other surrounding towns. Some of those present came as far as eighty-five miles to attend the celebration.

Mr. Gustavus Loevinger, of St. Paul, chairman of the Propaganda Committee of the District, was the guest of honor. He addressed the audience on the subject "Chosen Peoples," endeavoring to point out that the Jewish people were a chosen people not by reason of any special favor, but by reason of their own power of distributing ethical and spiritual ideals; that their mission is to unite in harmony the family of nations; and that by analogy the members of the Order were also a chosen people by their own choice serving the same purpose in bringing together the various factions within the family of Israel.

The program was brought to a close with musical numbers and a dance.

BRIDEPORT, CONN.

As a result of the appeal of the President of District Grand Lodge No. 1, Brother Chas. H. Shapiro, Flag Day exercises under the auspices of the District Grand Lodge were held at Bridgeport, Conn., on Wednesday evening, June 11, 1919. The following was the program of exercises:

Opening Selection—Bridgeport High School Orchestra; Miss Ingeborg Svendsen, Tune Director.

"America."

"Keep the Home Fires Burning."

Americanization Address—Miss Stella Worth Jones, Community Service Woman Organizer.

"Columbia, the Gem of the Ocean"—Talmud Torah Chorus; George Greenspun, Leader.

Address. "Our Country and Flag"—Charles H. Shapiro.

"Long, Long Trail"—Talmud Torah Chorus.

"Freedom for All, Forever," "Victory at Last"—High School Orchestra.

Illustrated Lecture—Rabbi William Wittenstein.

"Star-Spangled Banner."

Musical program arranged by Mrs. Charles H. Shapiro of Bridgeport Section, Council of Jewish Women: Mrs. Louis Baumrind of Ladies' Machzeke Talmud Torah Society.

FORT WORTH, TEXAS.

A program and dance were the features of the evening at the meeting of Isadore Straus Lodge No. 519 of Fort Worth, Texas, held on Sunday evening, May 25, at the Hebrew Institute.

A report of the session of the convention held at New Orleans was read by the delegates—Messrs. Meyer Mehl, Theo. Mack, Dr. George Fox. Speeches were made by Mr. U. M. Simon and Mr. Eli Gilbert. The rest of the program was rendered by Mrs. Louis Morris, vocal solo, accompanied by Mrs. James Weltman on the piano; Sweetie Wolfe, piano solo, and Mannie Dohan, violin solo. After the program, dancing was indulged in.

B'NAI B'RITH OF PORTLAND.

The Daughters of the Covenant, Auxiliary to Portland Lodge, entertained their members with a luncheon on June 9, at the Hotel Benson. The luncheon was followed by a bridge party at which prizes were awarded and a splendid time was had by all.

Portland lodge will give its annual Kiddies' Day on June 29. Arrangements have been completed by the entertainment committee, and a big day is anticipated for the kiddies. They will be taken to some park, not yet decided on, in automobiles, given lunch and refreshments, and games and other entertainment will be arranged to make the day an enjoyable one. The automobiles will be supplied by members of the lodge, and those who have not yet offered their autos are requested to unselfishly offer their cars and their services for these children who need this outing. Phone your willingness to give your car and your services and advise the number you can accommodate, to Ben W. Rubin, chairman of the entertainment committee, Main 89.

At the meeting of Portland Lodge No. 65, held on April 22, 1919, Honorable Ben Selling presented to Mr. Max Hirsch in behalf of the lodge, a gold engraved card-case in recognition and appreciation of his efforts in the recent War Relief Drive.

Mr. Joseph Shemanski, president of Portland Lodge, gave a luncheon on May 15, 1919, at the Hazelwood, to the chairmen of the various lodge committees. Plans were outlined for further work.

Daughters of the Covenant of Portland Lodge were most diligent workers in the recent Victory Loan Campaign. Besides its personal efforts, the Lodge invested all its funds in these bonds.

The B'nai B'rith Club Girls were hostesses at a big dance and party on Saturday evening, June 7, 1919, at the B'nai B'rith Building. This party was the last of a series which continued throughout the winter and caused so much pleasure to the young people attending them.

The card party given by the Portland Auxiliary of the B'nai B'rith on Tuesday afternoon, May 27, 1919, at the B'nai B'rith Building for the benefit of their flower fund was a successful affair. Mrs. E. H. Cook contributed to the program with a number of songs.

Portland Lodge No. 65 held a large class initiation on Tuesday evening, May 6, 1919, at the B'nai B'rith Building.

B'NAI B'RITH OF BRIDGEPORT, CONN.

Memorial services, under the joint auspices of Abraham Lodge No. 89, and Harmony Lodge No. 711, of Bridgeport, Conn., were held in memory of their departed members at the Park Avenue Temple, May 30, 1919.

The following was the program of exercises:

Memorial Address—Hon. Jacob B. Goodhart, of New Haven.
Anthem: "The Lord Is My Shepherd"—Bischoff.
Roll Call of Departed.
Funeral March—Chopin.
Adoration and Kaddish.
(During the Kaddish, Leo Daniels will play the Elegie by Massenet.)
Closing Hymn.
Benediction.

Services.

Friday, May 30th, at 7:45 p. m. (Decoration Day), Memorial Services in memory of the Brothers of Abraham Lodge No. 89, of Harmony Lodge No. 711, of the I. O. B. B., and of one of our boys on our Honor Roll, who have answered the call of the Almighty, and left our ranks in this and past years.

Order of Services

"Star Spangled Banner"
Choir and Congregation
Opening Prayer
Rabbi Samuel J. Abrams
Anthem: "I Will Lift Up Mine Eyes"—Galbraith
Service for Sabbath
Solo—by Mrs. Lena Mason Barnsley.

MAHONING LODGE. YOUNGSTOWN. OHIO.

(By Mr. Louis Fried.)

Mahoning Lodge 339 held a community Sedar with success. Mothers' Day was observed with an appropriate entertainment, also a success. May 25 a class of seventeen was initiated. Applications are still coming. Brother Kusworm is keeping in touch with the local lodge as usual. Everytime he writes a letter, he spits fire and never without results. Keep it up, Brother Kusworm, we are just waking up to realize that it does not pay to sleep. However, there is always plenty of room for encouragement.

B'NAI B'RITH OF CHICAGO.

David Fish Lodge No. 130, I. O. B. B., held its regular meeting May 19, 1919, at the Covenant Club. A class of five candidates was initiated, and Bro. A. F. Mecklenburger, who gave the initiatory services, aroused a great deal of enthusiasm, and the members present insisted upon his coming again.

Bro. Dr. Martin M. Ritter delivered an address on the "Aims and Objects of the I. O. B. B.," and Brother Zucker read a report on the B. B. summer camp for poor boys.

David Fish Lodge meetings are being well attended, and it is the aim and object of its officers to have interesting meetings at all times.

Ramah Lodge.

An unusually well attended meeting of the Lodge was held at the Covenant Club on Monday, May 12, 1919. The meeting was called earlier than usual so as to have ample time to transact the routine business of the Lodge, and to initiate a large class of candidates.

After the close of the regular order of business the doors were thrown open to the public and an audience of more than 300 enjoyed the following program:

Address by Dr. I. Elfenbein, on the subject: "Hebrew Conception of the World's League of Nations".
Dramatic Readings by Mr. Lester Alden.
Songs and Recitals by Mrs. Maurice M. Strauss.

The Lodge has inaugurated a short but active campaign to increase its membership before the summer season starts. A campaign committee has been appointed with Bro. O. G. Finkelstein as chairman, and it is the aim of the Lodge to secure at least 500 new members to be initiated before the convention of the District Grand Lodge meets on July 4. At the present time of writing over 200 candidates have been secured, and the prospects are bright that the goal will be reached.

McKEESPORT LODGE, McKEESPORT, PA.

McKeesport Lodge No. 573 held a well-attended meeting on May 4, 1919. Among the new candidates initiated into the lodge was Mr. Adolph Krow. Mr. Krow is probably the oldest member of the local lodge. He expressed his regret that he had not joined earlier. It was the activity of the B'nai B'rith, he said, that influenced him to join at this time, his seventy-fifth birthday. Dr. Abe Fisher was also among those initiated at this meeting.

An important report was heard in the efforts of the B'nai B'rith at the Peace Conference in Paris. Several delegates of the B'nai B'rith have presented a petition praying that a blank assuring religious and political equality, irrespective of creed, be written into the covenant of the League of Nations. The conferees assured the delegates that the operation of the covenant would effect the equality prayed for.

The Entertainment Committee announces that the annual picnic and outing will be given in June. The committee plans to arrange the affair on an elaborate scale so as to provide for all the Jewish residents of the city.

BANQUET BY MONTEFIORE LODGE, BUFFALO, N. Y.

Montefiore Lodge No. 70 of Buffalo gave a banquet on Sunday, May 18, at the Lafayette Hotel, for the returned soldiers, sailors and marines. There were approximately 500 guests. The toastmaster, Sol Ginsburg, made several fitting remarks. The chaiman of the committee was David Rodenberg, assisted by A. Greenbaum, chairman of the entertainment committee. Others of the entertainment committee were: A. Bohne, Levi Ruslander, S. Brown, I. Settel, S. Cristall, M. Fineberg and J. Harris.

The chairman of the vaudeville committee was Jack Yellin, assisted by Nate Fernandez and I. M. Helwitz. Dave Rodenberg gave a splendid talk. Isidore Settel gave some interesting experiences of camp life, as viewed from the kitchen end of it. Mr. Sidney Pfeiffer gave a very interesting discourse of his work while with the Secret Service during the war.

A splendid dinner was served.

The affair was one of the most successful that the B'nai B'rith has ever given.

GILEAD LODGE, MILWAUKEE, WIS.

Gilead Lodge No. 41, of Milwaukee, Wis., gave a dance on May 22, 1919, in honor of those soldiers and sailors who returned from their overseas duties. The attendance was about 400 and the members enjoyed it so much that they want another dance when the others return. Lieutenants Seidelman and Max Ross have returned from overseas duties.

HARMONY LODGE, BRIDGEPORT, CONN.

Harmony Lodge No. 711, of Bridgeport, Conn., held an unusually well attended meeting at Masonic Temple on June 10, 1919. The meeting was designated as Past President's Night. Mr. Leonard K. Obermeier, of New York, was the guest of honor and in his address quoted the Jew's War Service as proof of loyalty. Pointing to the Service Stars on the altar he designated that as the best refutation of Bolshevism.

"It's a lie that the Jew is the founder of Bolshevism or any other kind of government that goes backward rather than forward," declared Mr. Obermeier.

"No class of people was ever raised up by dragging others down. by attempting to stop progress, and it is false and libelous for those opposed to us to charge the Jew with being the founder of Bolshevism.

"The Jew's service to his country is manifested by the totals shown in our conscription act, by the thousands who served, the thousands of dead and wounded, the service stars which adorn the altars all over the country."

Preceding the address, a class of fifty candidates was initiated. Addresses were made by Past Presidents Sigmund Loewith, Isaac Moss, Maximilian Stein and Joseph Shapiro. Corporal Horwitz, who served in France with the all-American division, gave two vocal selections. Community singing was enjoyed under George Greenspun.

NEWPORT NEWS LODGE, NEWPORT NEWS, W. VA.

On Sunday, May 18, 1919, Bro. Sol Herzog visited Newport News Lodge No. 782, in his official capacity. The brethren of Newport News gave him a royal reception, and assisted him in a hurry up campaign. This lodge was organized by Bro. Adolph Brand on Sunday, Dec. 12, 1915. Forty charter members were at that time all the available material that town could furnish. But in spite of the fact that the young men of Newport News Lodge have enlisted in the Army and Navy, their total membership was nevertheless forty-eight on May 18, and Brother Herzog's personal campaign increased them with twenty-four applicants. This remarkable progress is due to increased Jewish population in Newport News during the war, and to the splendid efforts of the secretary of the lodge, Dr. Speier, and Brethren Sol Peyser, William Garner and the Mirmelsteins.

MENORAH LODGE, BALTIMORE, MD.

The General Committee of District Grand Lodge No. 5 met on Sunday, April 27, 1919, in Baltimore, Md. After the business session the officers of the Grand Lodge were escorted to Veterans Hall on Madison Avenue, where a public meeting was arranged by Menorah Lodge No. 771, I. O. B. B. Refreshments were served and followed by dancing.

Menorah Lodge No. 771 was organized on Flag Day, June 14, 1915, by the Field Secretary, Bro. Adolph Brand, of Washington, D. C. The charter members were 120, consisting of the most prominent business and professional men of the Monumental City. This lodge has ever since been in a healthy and progressive condition. In honor of the meeting of the General committee twenty-seven applicants for membership were received.

ISADORE STRAUS LODGE, FORT WORTH, TEXAS.

Isadore Straus Lodge No. 519, of Fort Worth, Texas, held an open meeting on Sunday evening, May 25, 1919, at the Hebrew Institute.

Preceding the public meeting a class of twelve candidates as initiated. The lodge was honored by the personal visit of Mr. Victor Hexter, of Dallas, Texas, President of the District Grand Lodge.

The public meeting included a special musical program and addresses by Messrs. E. Gilbed and W. M. Simon.

A dance concluded the evening's festivities.

The affair was one of the best the lodge ever gave and was complimentary to the many workers who were active in serving the lodge.

B'NAI B'RITH OF BRIDGEPORT.

Harmony Lodge No. 71, of Bridgeport, Conn., held a Past President's Night and a Class Initiation on Tuesday evening, June 10, 1919. The guest of the evening was Hon. Leonard J. Obermeier of New York. The degree team in full regalia exemplified the ritual. Short talks were given by all the Past Presidents of the Lodge. At the close of the meeting a smoker was held.

COUNCIL BLUFFS LODGE, COUNCIL BLUFFS, IOWA

(By J. W. Freiden.)

Council Bluffs Lodge No. [illegible] has assumed a spirit of new activity. With the homecoming of its nineteen members in service, new enthusiasm has been shown in all its recent meetings. A class of twelve candidates has been duly initiated and the membership of the lodge will soon pass the century mark.

At a recent meeting, the Lodge went on record in giving a big picnic and barbecue in July in honor of the returned soldiers and sailors. Great interest in this event is shown by members and their families and the committee in charge promises some real surprises and stunts.

Bro. Moses Bernstein has been appointed park commissioner by the mayor of this city. This is the second time that public service of the city has been tendered to B'nai B'rith members, for Bro. Oasis Hochman now sits as alderman-at-large in the city council.

LINCOLN LODGE, PHILADELPHIA, PA.

Those delightful "May" dances, given under the auspices of Lincoln Lodge 780 in the pre-war days were re-inaugurated this spring. It has been the pleasure of its members and friends to gather annually and enjoy an evening of wholesome fun and pleasure. On Tuesday evening, April 29, at the Bellevue-Stratford Hotel, a large number took advantage of this event, and were well repaid. David Phillips, chairman of the committee; Harry M. Miller, president of the organization, and Morris Ruberg, secretary, were assisted by efficient members of the lodge to make this affair a success.

AKRON LODGE, AKRON, OHIO.

Akron Lodge No. 719 met Wednesday evening, May 28, in the school room of Temple Israel. Reports were heard on the Big Brother work and $25 was appropriated for the children of Jewish tuberculosis victims. There will probably be a Flag Day celebration by the Lodge on June 15, combining the patriotic event with a large initiation of new members. A commitee was present sent by leaders in the movement to organize a large public demonstration of protest against the massacres of Jews in Poland. The Lodge agreed to participate in the demonstration.

B'NAI B'RITH OF SAN FRANCISCO.

Members of the Committee of Fifty of the local B'nai B'rith lodges gathered at an informal dinner on May 28 in B'nai B'rith Hall. The affair was marked by a spirit of good fellowship and the work of the committee was discussed informally.

A feature of the evening was the singing and specialty entertainment by Erna and Ella Schmidt, pupils of Blanche Hertz.

A large attendance was present at the meeting of Ophir Lodge No. 21 on May 12, 1919, when Rabbi Dr. Martin Mahler spoke on his experiences in France as a Red Cross worker.

A "Welcome Home Evening" for members of the local B'nai B'rith lodges who have served in the army and navy was given Monday evening, June 9, by the ladies' auxiliaries of the B'nai B'rith, with the assistance of the Committee of Fifty. The affair took place in B'nai B'rith Hall. An interesting program had been arranged and there was dancing.

On June 8, 1919, the members of the ladies' auxiliaries and the Committee of Fifty entertained the inmates of the two homes for the aged with an automobile tour of the city, after which refreshments were served in the B'nai B'rith building.

Ophir Lodge No. 21 arranged a lecture by Dr. Geo. Herzog on his "Experiences in Siberia," on May 26, 1919, at the B'nai B'rith Hall. The affair was well attended, and the entertainment committee deserves appreciation for its efforts.

The Committee of Fifty of the local B'nai B'rith Lodges, in line with its program for increased social activities, is planning to hold a dance in the B'nai B'rith building at the end of each month.

The first of these "month-end" dances was held Thursday evening, May 29. These dances are to be strictly invitational.

RAINIER LODGE SEATTLE, WASH.

The meeting of Rainier Lodge No. 627, of Seattle, Wash., held on May 21, 1919, was one of an exceptional character. After the usual business was disposed of, the members were privileged to hear Dr. Bowerman of the State University on "An Historic Evolution of Bolshevism."

DISTRICT NO. 1.

Mount Royal Lodge, Montreal, Canada, is arranging for a meeting soon to launch a renewal of activities which have been dormant for some time. The question of organizing a lodge in the city of Ottawa, Canada, will also be considered.

New Hampshire Lodge No. 839, of Manchester, N. H., recently instituted, expects to hold a class initiation and banquet at Portsmouth, N. H., on the first Sunday of July, which it is hoped will be a noteworthy affair. Portsmouth is the city where the President of the Order interviewed Count Witte, Premier of Russia, during the past negotiations between Russia and Japan concerning the status of our co-religionists in Russia. The governor of the state and other distinguished officials have been invited to attend the occasion.

President of the District, Mr. Charles Shapiro, accompanied by the executive committee of the Order, paid an official visit to Rehoboth Lodge No. 38, of New York City, on June 9, 1919, and assisted in the initiation of a class of forty-five candidadates.

Bro. J. J. Ullman, Past President of the District Grand Lodge, has been delegated to represent the District at the banquet of Springfield Lodge No. 684, of Springfield, Mass., on June 10, 1919, and on which occasion Dr. Stephen B. Wise delivered an address in honor of the members of the lodge who have returned from military service.

Mr. Henry Lasker, of Springfield, Mass., first vice-president of the lodge, visited Bangor, Maine, on Sunday, June 8, 1919, and instituted a Ladies' Auxiliary in connection with Pine Tree Lodge of that city.

As a result of the propaganda efforts of the District within New York City a new lodge will be instituted on June 30, to consist of about 100 members. It is expected that this will be the first of several neighborhood lodges which the Grand Lodge expects to institute in the large cities of the District, as the officers of the Grand Lodge feel that by establishing such communal centers it will greatly strengthen the interest of the members of the Order in the metropolitan districts.

Toronto Lodge No. 836, of Toronto, Canada, had an unusually well attended meeting on Sunday, June 8, 1919, on which occasion a class of 100 candidates was initiated by the degree team of the lodge. Mr. Jos. G. Shapiro, of Bridgeport, Conn., District Grand Lodge No. 1, addressed the lodge on the work of the Order.

Mr. Chas. H. Shapiro, of Bridgeport, Conn., President of District No. 1, has asked the presidents of lodges of the District to arrange a meeting on or about June 14, the anniversary of the first American flag, for the purpose of paying honor to "Old Glory."

Harmony Lodge No. 711, of Bridgeport, Conn., had a "standing room only" meeting on May 13, 1919, when State Senator H. P. Kuppleman, of Hartford, addressed the lodge on "Legislative Experiences in War and Peace Times." A further address was delivered by Mr. T. W. Harrison on "Yankee Experiences in War-Time France."

On July 1, 1919, the next meeting will be held at Portsmouth, N. H., under the auspices of New Hampshire Lodge No. 829, of Manchester, N. H. This is the first lodge in District No. 1 and the state of New Hampshire and comprises co-religionists from the entire state. The meeting of July 1 is expected to be a memorable one and the governor of the state and a member of the District Grand Lodge are expected to attend.

DISTRICT NO. 2.

An address highly enjoyed was that given by Rev. Roscoe Graham at Temple Israel before the members of Akron Lodge No. 719, Akron, Ohio, Sunday evening, May 11. The occasion was the Mothers' Day observance of the B'nai B'rith lodge. Every member who attended was presented with flowers. The address was preceded by initiation of new members and was followed by dancing and refreshments.

Ebn Ezra Lodge No. 47, of St. Louis, held a special regular meeting on May 15. One of the features of the meeting was initiation of a class of twenty candidates by a specially selected degree team of Missouri Lodge No. 22, of St. Louis, led by Bro. A. B. Frey. Report of the convention of the District Grand Lodge was presented by delegates to the lodge. At the close of the meeting luncheon was served.

DISTRICT NO. 3.

Wilmington Lodge No. 470, of Wilmington, Del., had a great meeting on May 25, 1919.

A class of twenty of the prominent members of Wilmington were to be initiated, but owing to other meetings in the city only eleven were initiated at this meeting.

The occasion was celebrated with a musicale and dancing for the ladies of the members and a collation was served during the evening.

Bro. Marcus Feuchtwanger, of New Castle, Pa., President of District Grand Lodge No. 3, paid an official visit to Jerico Lodge No. 44, of Pittsburgh, Pa., at a well attended meeting held by the lodge on March 11.

Wilmington Lodge No. 470, of Wilmington, Del., held a well attended meeting on May 25, 1919, at which time a class of eleven candidates were initiated. The lodge expects to initiate a further class at the meeting on June 8, 1919. The entertainment committee of the lodge is also planning for an outing at Lenapee Park.

DISTRICT NO. 4.

On June 18 Ranier Lodge No. 627, of Seattle, Wash., will give a dance in honor of the members returned from "Over There." The affair will take place in the settlement house and the members and their families have been invited to make this welcome home a real warm and hearty one.

Etham Lodge No. 37, of Sacramento, Cal., the second oldest lodge in District No. 4, has taken on a new lease of life by adding fifty-two members to its roster. It is the aim of the lodge to secure fifty more members before the year ends, so as to show a one hundred per cent increase in its membership.

DISTRICT NO. 5.

A Victory reunion and smoker, under the auspices of Joseph Lodge No. 76, of Savannah, Ga., in celebration of the return of the boys of the lodge from military service, was held on Sunday evening, May 18, 1919, at the Mordecai Sheftall Memorial Chapel. An address was delivered by Hon. Chas. M. Feidelson. A discussion of the social and literary program for the ensuing year also took place.

DISTRICT NO. 6.

The Chicago members of District Grand Lodge No. 6, comprising all the Past Presidents of the Grand Lodge and the delegates, elected to the fifty-first convention of the District Grand Lodge, will give a dinner at the Covenant Club on June 17, 1919, in honor of Dr. Haim I. Davis, who recently returned from duties overseas.

Tri-City Lodge No. 37, of Rock Island, Ill., held a reception and dance on Thursday, May 29, 1919.

An informal home-coming dancing party was held by Gilead Lodge No. 41, Milwaukee, Wis., on May 22, at the Odd Fellows Hall.

Minnesota Lodge No. 157, of St. Paul, through its committee, is busily making arrangements for the convention of the District Grand Lodge, which will take place in St. Paul in July, 1919. The committee hopes the attendance of the delegates will be as great as possible, and is trying to do everything possible to make the stay of the delegates enjoyable, and to complete arrangements for their accommodation and convenience.

A special meeting of the Julius Houseman Lodge No. 238, of Grand Rapids, Mich., was held in the Temple Emanuel Vestry rooms on May 19, 1919. At the close of the regular business meeting an entertainment was successfully carried out which was enjoyed by an unusually large attendance. During the performance refreshments and cigars were served.

At the meeting of Lake Cities Lodge No. 696, of Ft. William, Ontario, Canada, held on May 4, 1919, a degree team was formed, and the new team initiated a candidate in most excellent manner.

DISTRICT NO. 7.

At a meeting of Memphis Lodge No. 35, at Memphis, Tenn., May 11, the delegates who represented the lodge at the recent convention of the District held in New Orleans, made a report as to the proceedings at the convention.

The delegates reported that the matter in regard to Old Men's Home, to be located in Memphis, was delayed until the next convention of the District Grand Lodge.

At the meeting of Dallas Lodge No. 197, of Dallas, Texas, held on Wednesday evening, June 4, 1919, a class of six candidates as initiated.

The lodge voted to participate in the mass-meeting called in protest against the massacres of Jews in Poland.

RECEPTION AND DINNER.

(Continued from page 3.)

that a new inspiration had come to all, that the mission of Israel was an important oee to be performed for "the noblest principles of humanity" and that through the activity of the B'nai B'rith, our people could perform the duties which devolved upon them as Jews and as loyal, patriotic and devoted citizens in the fullest measure.

"BRITISH" JEWS AND BOLSHEVISM.

Acrimonious Controversy in London Newspapers.

Under the heading of "Bolshevism and Jewry: A Repudiation," the London Morning Post a few weeks ago contained a letter signed by Maj. Lionel de Rothschild, Lord Swaything, Sir Philip Magnus, Sir Marcus Samuel, Sir Harry S. Samuel, Mr. Leonard L. Cohen, Prof. I. Gollancz, Gen. Sir John Monash, Mr. Claude G. Montefiore and Sir Isidore Spielmann, in the course of which they said:

We have read with the deepest concern and with sincere regret certain articles which have recently appeared in two closely associated Jewish newspapers in this country (The Jewish Chronicle and the Jewish World) on the topic of Bolshevism and its "ideals." In our opinion, the publication of these articles can have no other effect than to encourage the adoption of the theoretic principles of Russian Bolsheviks among foreign Jews who have sought and found a refuge in England. We welcome, accordingly, your suggestion that British Jews should "dissociate themselves from a cause which is doing the Jewish people harm in all parts of the world." This is profoundly true, and we, on our own behalf and on behalf of numbers of British Jews with whom we have conferred, desire to dissociate ourselves absolutely and unreservedly from the mischievous and misleading doctrine which those articles are calculated to disseminate. We repudiate them as dangerous in themselves and as false to the tenets and teachings of Judaism. Partly in order to counteract the mistaken policy of the newspapers referred to, the League of British Jews was founded in November, 1917.

The Morning Post on the same day published a leading article in which it observed: "We have never alleged, nor do we believe, that the leaders of the British Jews, or the British Jews as a community, have approved of or countenanced this (Bolshevist) propaganda. We have, however, remarked more than once that their silence may be misinterpreted. That misinterpretation is no longer possible after the letter which we publish today."

SAYS JEWS THEMSELVES ARRANGED POGROMS.

The latest explanation of the massacres of Jews in Poland is that the Jews themselves arranged these pogroms in order to discredit Poland in the eyes of the world. This explanation was offered publicly, in the Polish Diet, by a priest named Okon.

The Copenhagen Zionist Bureau, which reports this statement, adds that the Polish government proposes introducing a bill for the expulsion of all Russian Jews from Poland. Such a decree would be a catastrophe for about 60,000 people who lived in Poland for decades, speak Polish, and who have had a great share in the country's industrial evolution.

The Copenhagen bureau also advises the Zionist Organization of America that expulsion orders have already been served upon 900 Jews. All the Jewish post-office and telegraph officials, numbering 400, have been dismissed.

HOW TO APPRAISE A CITY.

There is but one way by which we may appraise the city that we live in, our civic home, and that is by the fruits of that city's spirit, and of its collective life. We may estimate it by the pride and loyalty of its children; by its public beauty; by the splendid men that it generates and develops; and by the wise education by which it enlightens all. And we must, above all, honor it for its distinction among the sister cities of our land in the higher fruits of civilization; in the Arts, in Literature, in Music—the things in which the souls of men blossom and express their fragrance and beauty.—Leon Harrison, St. Louis, Mo.

POLISH POGROMS STILL CONTINUE.

The new pogroms in Poland are reported in a cablegram via Copenhagen, one by Polish legionaires on May 22, at Poryck Volhynia, where eighteen, mostly women and girls, were killed, and another at Czenstochau on May 27, with a death toll of nine. The Jews of the latter city proclaimed a fast day on the 29th.

The Jewish members of the Polish Diet, on May 22, addressed an open letter to Premier Paderewski, detailing the outrages and setting forth that the soldiery of General Haller's army have been particularly conspicuous in the many attacks on Jews. The letter criticized the government's passive attitude, and pointed out that the government's organs are guilty of provoking the anti-Jewish agitations. The issue of the Cracow "Nowy Dziennik," in which this letter was published, was confiscated.

Isaac Heilblum, who was charged with being one of two men who attempted to shoot Premier Paderewski, has been liberated after the accusation against him was changed from attempted assassination to making insulting remarks. At Bialystok, the authorities have decreed that all notices, including religious announcements by the Rabbis, must be in Polish, which very few of the Jewish population can read.

In Pinsk all the Jewish prisoners have been set free. Six of them have lost their reason as a consequence of their suffering. The Rabbi has refused to sign a statement which the military commandant has asked him to make that the meeting which terminated in the killing of over thirty Jews was a gathering of Bolsheviks. The synagogues are all closed. The military commandant notified the Rabbi that he would permit two to be reopened on condition that the massacres would not be discussed. The Rabbinate declined to accept this "favor" and have forbidden public worship. All Jewish business houses remain closed in spite of an order by the commandant that they be reopened.

LEGISLATURE PROTESTS JEWISH POGROMS.

Harrisburg, June 2.

Resolutions calling upon the United States government to protest against reported massacres and ill treatment of Jews in Poland were adopted in the House, the rules requiring that resolutions being printed being waived. The first resolution came from Mr. Glass, Philadelphia, who provided that the matter be brought to attention of Congress. The second was introduced by Mr. Golder, Philadelphia, and asked that the American peace delegates be requested to act.

THE ECONOMIC DEVELOPMENT OF PALESTINE.

Whilst Palestine continues under a military administration, economic developments are being looked after by the Palestine Commission. The introduction of large numbers of motors by the British army has created a need for chauffeurs. It has therefore been decided to open a school for training chauffeurs, with a maximum number of ten pupils, the instruction to be given under the supervision of one of the Jaffa engineers. The cost of maintenance and teaching will be borne by the pupils. It is proposed to give them also special instruction in the manipulation of tractors.

Another loan is being provided by the Palestine Commission to a group of persons interested in starting a fishing industry. The supervision of this scheme will rest with the Agricultural and Colonization Department of the Palestine Office. The eight Russian fishermen already in Palestine will form a nucleus of those engaged in the industry. The loan is to be repaid in monthly installments over a period not exceeding twenty months.

The Palestine Commission has also made arrangements for having ten youths trained in horticulture and six in veterinary science. Dr. Rosenstein has submitted a proposal to the Commission for the establishment of a meterological observatory and a committee has been appointed to investigate the proposal. Previously to his departure from Palestine, Dr. M. D. Eder presented a scheme for establishing an employment bureau. A proposal has been made for amalgamating the Pasteur Institute with the Medical Unit. The institute, of which Dr. Beham is the director, receives a subvention from the Palestine Commission.

We reap what we sow; but nature has love over and above that justice, and gives us shadow and blossom and fruit that springs from no planting of ours.—George Eliot.

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